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The New Roman Missal

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MASSSES FOR RELIGIOUS ORDERS
WE ADORE THEE, MOST HOLY LORD JESUS CHRIST, HERE AND IN ALL THY CHURCHES THROUGHOUT THE WORLD, AND WE BLESS THEE; BECAUSE BY THY HOLY CROSS THOU Hast REDEEMED THE WORLD. (Indulgence of seven years, if this act of adoration is said on ones knees upon entering or leaving a church. Plenary, under usual condition if said daily for one month. S. Ap. Penit. Aug. 3, 1917; March 18, 1932.)
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CONGRATULATE you on the publication of your 'New Roman Missal.' I wish for your new book every success.

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IT is a splendid piece of work.

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WHENEVER opportunity arises, I shall be only too happy to recommend the New Roman Missal.

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I wish to congratulate you on the work that has been accomplished.

Most Rev. Stephen J. Donahue, D.D.,
Auxiliary Bishop of New York.

The make-up of the Missal is attractive and the arrangement such as to invite its use by the faithful.

Most Rev. A. J. Muench, D.D.,
Bishop of Fargo.

Especially useful and practical are the introductory chapters on the liturgy and the instructions for the use of the Missal. I express the hope that this Missal may enjoy the widest use among the laity.

Most Rev. Joseph M. Gilmore, D.D.,
Bishop of Helena.

It would be gratifying indeed if this book could be placed in the hands of every lay person.

Most Rev. James E. Walsh, M.M.,
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"The volume is splendidly prepared and contains everything necessary for an up-to-date prayer book."

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"The editorial work has been excellently done and the book itself is a marvel of printing."

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

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

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Bishop of Portland.

"A study shows how excellently your work will help to a greater appreciation of the Mass."

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

"The 'New Roman Missal' is of course a beautiful thing and both you and the publisher are to be congratulated."

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

by

Rev. F. X. Laisance

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

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

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

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

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

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

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

The Mass-Book Par Excellence

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

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

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

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

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

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

The Liturgy

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

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

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

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

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

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

The Mass and Its Folklore

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

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

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

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

There is in this little book an illuminating chapter on the Elevation in which we are informed that the act of homage which has become so popular since Pius X—the Pope of the Eucharist—attached to it an indulgence of seven years and seven quarantines, namely, the act of looking on the sacred host at the Elevation of the Mass, was quite a common practice in the ages of faith. To gain the above-mentioned indulgence it was requisite to say with faith, piety, and love, the
words, "*My Lord and My God,*" while looking upon the sacred host at the Elevation in the Mass. (At present the condition of looking upon the sacred host is no longer required. The indulgence is of seven years. Plenary once a week, under usual conditions if this pious practice is observed daily for an entire week. Pius X, May 18, 1907; S. Pen. Ap., June 21, 1927 and Jan. 28, 1937).

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

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

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

> "First every morrow, or Phæbus shine bright
> Let pale Aurora conduct you and dress
> To holy church, of Christ to have a sight.
> For chief preservative against all ghostly sickness.
>
> We have also noticed similar phrasology in the ancient Welsh treatise entitled *The Merits (or Virtues) of Seeing the Body of Christ*.

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

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

In reference to the virtue of the Mass we read:

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

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

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

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

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

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

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

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

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

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

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

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

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

**The Four Ends of Sacrifice:**

Adoration, Thanksgiving, Reparation, Prayer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The second end for which the Mass is offered is to give thanks to God for His benefits. "Put in one heap," says St. Leonard of Port Maurice, "all the gifts, all the graces, you have received from God—so many gifts of nature and of grace; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God—and how shall we ever be able sufficiently to thank Him? The law of gratitude is observed by the very beasts, who sometimes change their cruel anger into gentle homage to their benefactors; and how much
more, of course, has this law not to be observed by man, gifted as he is with reason and so nobly endowed by the divine liber-
ality! Now, the way most fully to thank our good God—our sup-
reme benefactor—is taught us by the Royal Psalmist, holy David, who, led by divine inspirations to speak with mysterious references to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. "Quid retribuam Dómino pro ómnibus quae retribuit mihi? 'What return shall I offer to the Lord for all the benefits which He hath bestowed upon me'? And answering himself he says, 'Calicem salutaris accipiam'; or, according to another version, 'Calicem levabo.' 'I will uplift on high the chalice of the Lord,' that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by our Redeemer principally in recogni-
tion of the divine beneficence, and as thanks to Him; and therefore it bears as its most special and worthy name the Eucharist, which signifies an offering of thanks. He Himself also gave us the example when, in the last supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: 'Elevatis oculis in coelum, Tibi grátias agens fregit.' O divine thank-
giving, disclosing why this tremendous sacrifice was instit-
tuted and calling upon us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in thanksgiving to our supreme Benefactor! And all the more, since the Blessed Virgin, and the angels, and the saints rejoice to witness this, our tribute of gratitude to so great a King—or, better, King of kings."

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

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

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

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

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

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

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

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

"'The special effect of the holy sacrifice of the Mass,' says St. Thomas Aquinas, 'is that it operates our reconciliations with God,' and he explains this doctrine by the following illustration: 'Just as a man will forgive the wrong done him by his fellow-men in consideration of a valuable gift which is presented to him, so the anger of God may be appeased by the acceptable service thou dost render Him when thou hearest Mass, and by the priceless gift which thou dost offer Him in the oblation of the body and blood of Jesus Christ.' To the same effect St. Albertus Magnus writes: 'By this inestimable gift (of the Mass) the divine indignation and anger are fully appeased.' St. Bonaventure places the following words on the lips of the priest at the moment of the elevation of the sacred host:
"We miserable sinners, have transgressed and grievously offended Thee, O heavenly Father; but look upon the face of Thy Christ, Whom we here present to Thee, hoping to change Thy anger into mercy. Turn not away Thy face from Thy Son, of Whom Thou hast said, "This is My beloved Son, in Whom I am well pleased." For His sake turn us to Thee, and be not angry with us any more."

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

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

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

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

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

Father Anthony Molina, in his work on the Priesthood, says: "There is nothing so profitable to mankind, so efficacious for
the relief of the suffering souls, nothing so helpful for the attaining of spiritual riches as the most holy sacrifice of the Mass."

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

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

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

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

Let us gather flowers that do not wither but will bloom forever; fruits that do not decay but will retain their savor and their sweetness throughout eternity; jewels that no thief can steal from us, nor death deprive us of, but which shall be our ornament and happiness in our eternal Father's house—the flowers, the fruits, the jewels of the Mass.
“Oh, unbounded riches of holy Mass!” exclaims St. Leonard. “Grasp well this truth, one and all: It is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself, and in its intrinsic worth, than by opening the treasure of your wealth, and distributing the whole to the poor, or by going on a pilgrimage over the whole world, and visiting with the utmost devotion the most famous sanctuaries, such as Rome, Compostella, Loretto, and Jerusalem; and this, indeed, follows most reasonably from the proposition laid down by the Angelic Doctor, St. Thomas, when he says that in Mass are contained all the fruits, all the graces—yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody sacrifice of the cross: In qualibet Missa inventur omnis fructus et utilitas quam Christus in die Parasceves operatus est in cruce (‘De Concsec.,’ dist. 2).

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

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

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

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

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

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

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

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

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

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

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

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

"Again, it is a common excuse to say: 'Well I should be only too happy to go to Mass every day, if I could; but really it is beyond my power. I have to earn my bread, to support my family, and, even, as it is, it is as much as I can do, by constant attention to business, to make ends meet, without sacrificing an hour, or half an hour, of my day to hearing Mass.' To this I reply: 'What about the help that God would give you, my friend, and the grace and blessing that would go with your work in return for the little sacrifice you make in going to daily Mass? Do you think God will allow Himself to be outdone in generosity, or that He is not able, by the blessing and the success He will grant to your efforts, to make up to you, a hundredfold, for the hour or half hour that you give to His service? You are in business, or in a profession, or otherwise occupied; can not and will not God, in return for the homage you do Him, by hearing daily Mass, make your business or your profession or occupation a thousand times more successful than your own unaided efforts could possibly
make it, even if you were to slave from morning till night? Can not He ward off a thousand sources of failure? Is He likely, in return for your fidelity in His service, to allow you and your family to starve or fall into penury? Listen to His own words on the subject: 'Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? ... For your Father knoweth you have need of all these things. Seek ye therefore, first the kingdom of God, and His justice, and all these things shall be added unto you' (Matth. v. 31-39).

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

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

"Their trust is always in the Mass, to this they only fly
In everything that toucheth them and every jeopardy.
And is not this a goodly crew? They are persuaded still,
What day they hear or see a Mass to have no kind of ill . . . .
Mass opens heaven's gates, and doth deliver men from hell;
Mass healeth all diseases, and doth sicknesses expel."
Mass doth relieve the burdened mind, and sins defaceth quite.
Mass plucks the sinful soul from out the purgatory fire,
Mass comforteth th' afflicted sort, and makes them to aspire.
Mass washeth clean the mind, and makes the guilty conscience clear;
Mass doth obtain the grace of God, and keeps His favour here;
Mass driveth wicked devils hence, and overthrows the fiends;
Mass bringeth angels good from high, and makes them faithful friends.
Mass doth defend the traveler from danger and disease;
Mass doth preserve the sailing ship amid the raging seas.
Mass giveth store of corn and grain, and helpeth husbandry;
Mass blesseth every such as seeks In wealthy state to be.
Mass gets a man a pleasant wife, and gets the maid her mate;
Mass helps the captain in the field, and furthereth debate.
Mass helps the hunter with his horn, and makes the dogs to run;
Mass sendeth store of sport and game into their nets to come.
Mass mollifieth angry minds, and driveth rage away;
Mass brings the woeful lovers to their long-desired day.
Mass doth destroy the witches' works, and makes their charmings vain.
Mass makes thy prayers be heard, and giveth thy request;
Mass drives away the greedy wolf that doth the sheep molest.
Mass makes the murrain for to cease, and stock to thrive apace;
Mass makes thy journey prosper well, where'er thou turn'st thy face.
Mass overthrows thine en'my's force, and doth resist his might;
Mass drives out Robin Goodfellow, and bugs that walk by night.
Mass plague and hunger doth expel, and civil mutiny;
Mass makes a man with quiet mind and conscience clear to die.
In Mass is all their trust and strength, all things through Mass are done;
In all their griefs and miseries, to Mass they straightways run:"

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

1 Bogies, ghosts.
"Googe, writing of the processions of Corpus Christi has these lines:

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

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

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

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

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

The Morning Offering and the Holy Sacrifice of the Mass

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

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

"This devotion of the Morning Offering," says Father Rickaby, S.J., "rests on the main and essential principles of Christianity; namely, that in Christ we have access to the Father (Eph. ii. 18); that there is no salvation in any other, no other name under heaven given to man, whereby we are to be saved (Acts iv. 12); that this salvation was wrought out by the death of Christ on the cross, Who made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross (Col. i, 20; ii, 14); that this redeeming sacrifice and death of our Saviour
is continually shown forth and re-enacted in His own very body and blood, made present at the Consecration in holy Mass (1 Cor. xi, 24; Luke xxii, 19); that the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, 'the memory of His passion is celebrated anew.' I can spend my day in hearing Mass, traveling from altar to altar. It is not God's purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will—always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: 'Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven?' And, provided I have spent the day in the state of grace I may answer: 'All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my morning offering.' Of my strivings after the good things of this life, some will succeed, others will fail; but alike in success and failure, practising the Apostleship of Prayer, I may take to myself the Apostle's consoling words: 'Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord' (1 Cor. xv, 58).—"Ye Are Christ's."

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

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

* Challoner's Meditations.*

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

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

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

*The Mass*

The Sacrifice of the Mystical Body
The Social Character of The Mass
The Liturgy of The Mass

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

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

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

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

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

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

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

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

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

At the foot of the Altar priest and people purify themselves of sin by a public confession. By this very first act, priest and people show themselves intimately united. The priest accuses himself to the people; the people accuse themselves to the priest. Both ask that divine pardon which the absolution pronounced by the priest carries to hearts well disposed. This union of priests and of people, representing the Church, will continue during the entire sacrificial action. The priest will recall it to the minds of the faithful from time to time by addressing to them the liturgical salutation: Dominus Vobiscum. Certain prayers are reserved to the celebrant exclusively. Some of these he recites in a loud voice because they concern both priest and people; for example, the common orations. In some cases he carries on the rite in a very low voice, as the Offertory and the Consecration.
Here also the people are not put apart but are invited to unite their prayers to those of the priest. Thus, before the opening of the most mysterious part of the drama, the people are called upon to do so in the urgent, solemn appeal of the Preface.

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

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

The moment of the Consecration and the Elevation comes. The sacramental words are pronounced. At last Jesus is among His own, offering Himself and praying with them. It is upon Him now that all the action is concentrated. The prayer, remaining humble, now grows more confident, yea, seeks the very throne of God.
"Command these things to be carried up by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty." The priest's petition is in relation to the Mystical Body, signified in this sacrament, and it asks that the prayers of priest and people have the honor of being presented to God.

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

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

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

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

The Church Suffering is not forgotten. Frequently it is for that Church or for one of its members that the sacrifice is offered. Liturgical prayers at the beginning and end of Masses for the dead implore relief for the souls in purgatory, but at every Mass special prayer is offered for the same end.
When he presents the bread at the Offertory, the priest asks God for all the faithful living and also for the dead, "for all faithful Christians living and dead." There is a memento for the living. There is a memento for the dead, whereat our Saviour, as the Victim of Calvary and now ours, is entreated to grant refreshment, light and peace to those who have gone before us, signed with the sign of faith, and who, in Christ, sleep the sleep of peace.

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

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

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

Oorate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be well pleasing to God, the Father almighty.

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

Offerings

1. At the Beginning of the Day

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

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

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

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

3. Offering for Sinners Who Are In Their Agony

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

The Prophecy of Malachias Realized

The following pen-picture by an anonymous writer will help us to realize more vividly the truth of the prophecy contained in the first chapter of Malachias: "From the rising of the
sun, even to the going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of hosts.”

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

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

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

“At half-past four the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia’s industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful people—the habitant of the country, the devout citizen, the consecrated nun, and the innocent—hasten to unite their prayers around the sanctuary where the priest is awaiting them. At six how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar at a later hour, just as the fresh flowers open with the morning, and offer their dewy fragrance to heaven. An hour later, the bells of Missouri and Louisiana are ringing, and at eight Mexico, true to her faith, bends before her glittering altars. At nine the devout tribes of Oregon follow their beloved black-gown to their poor but gayly-decorated chapels, and California awhile loosens its grasp on its gold to think of the treasure that
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rust doth not corrupt. And when the Angelus-bell is ringing at noon in New York, the unbloody sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our dear Lord; and so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea. At two o'clock the zealous missionaries of Australia are hastening to the altar, and whispering in their eagerness for the coming of Our Lord, Introibo ad altare Dei. And all the spicy islands of the East catch the sweet sounds one after another, till at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Tibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

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

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

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

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

Come to Mass! Come to Mass!

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

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

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

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

by

Rev. F. X. Lasance

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

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

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

BY

Rev. William R. Kelly

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

Introduction

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

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

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

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

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

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

An appreciation of the Mass as the most sublime act of man's homage to God, and a knowledge of the principal vessels, vestments and ceremonies are expected of every educated Catholic.
**Exercise 1**

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

(A) The Missal associates one more intimately with the celebrant and therefore more closely with Christ; for the priest represents Our Lord. (Page 8.)

(B) The Missal contains many apt and beautiful citations from the Psalms of David. Now, these prayers of David are indeed the prayers of Christ, for David is a type of Christ. (Page 9.)

(C) In the Missal are found prayers for every occasion and for every moment; prayers of adoration, of thanksgiving, of contrition, and of petition. (Page 1494.)

(D) Books of Piety are often very good and useful; at the best, however, they are never so good as the prayers of Holy Scripture, or those of the Fathers of the Church. (Page 10.)

(E) The Prayer of the Church contained in the Missal is the most efficacious of all prayers. (Page 10.)

**Exercise 2**

**The Contents of this Missal**

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

Editor's Preface: It explains the character of this Missal.
Read Mass with the Priest: A Study Plan, how to use this Missal and containing instructions about the different parts of this Missal, the Sanctuary, Altar, Requisites for Holy Mass (Sacred Vessels, Vestments, their color, etc.), and a detailed explanation of the different parts of Holy Mass and how the priest says Mass.
The Proper of the Season.
The Ordinary of the Mass.
The Additional Prayers and the Prefaces.
The Proper of the Saints.
The Common of the Saints, the Votive Masses, the Occasional Prayers, the Forty Hours' Devotion and the Masses and Burial Service for the Dead.
The Proper of Certain Masses Special to Various Religious Orders and Localities.
The Proper Masses Special to the United States.
An Appendix of General Prayers (Devotions in preparation and thanksgiving for Holy Mass and Communion, etc.)

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

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

Marking the Parts of the Missal

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

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

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

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

Exercise 3

The Major Parts of the Missal Explained

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

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

(A) The Proper of the Season has its place in the Missal from page 103 to page 752. Here are to be found the Masses for each Sunday of the year, beginning with the First Sunday of Advent and ending with the
Last Sunday after Pentecost. This section also includes the principal solemnities of Our Lord and some other feasts which are kept without regard for the day of the month on which they may fall and the week-day or as they are called the Ferial Masses.

(B) The Proper of the Saints: Pages 830 to 1298. It follows the order of the Calendar, month by month, day by day. Here one finds the special Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communion and Postcommunions suited to the saint who is being honored.

(C) The Common of the Saints: Now to print an Introit, Prayer, Epistle, Gospel, etc., for each saint would make the Missal extremely bulky. Besides, there would be no end of repetition, for the same Epistle or other proper part often recur. For this reason a special section appears in the Missal containing the Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communion, and Postcommunions, that are Common to many of the Saints. This section is called the Common of the Saints.

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Page</th>
<th>Location</th>
<th>Print in Margin</th>
</tr>
</thead>
<tbody>
<tr>
<td>760</td>
<td>Bottom</td>
<td>&quot;Introit&quot;</td>
</tr>
<tr>
<td>762</td>
<td>Bottom</td>
<td>&quot;Prayer&quot;</td>
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<tr>
<td>763</td>
<td>Middle</td>
<td>&quot;Epistle&quot;</td>
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<tr>
<td>764</td>
<td>Middle</td>
<td>&quot;Gospel&quot;</td>
</tr>
<tr>
<td>767</td>
<td>Middle</td>
<td>&quot;Offertory&quot;</td>
</tr>
<tr>
<td>772</td>
<td>Middle</td>
<td>&quot;Secret&quot;</td>
</tr>
<tr>
<td>792</td>
<td>Top</td>
<td>&quot;Communion&quot;</td>
</tr>
<tr>
<td>793</td>
<td>Top</td>
<td>&quot;Postcommunion&quot;</td>
</tr>
</tbody>
</table>

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

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

**Sequence of Prayers**

**PRAYERS AT FOOT OF ALTAR**

Introit
KYRIE ELEISON
GLORIA
Prayer
Commemoration (if any)
Epistle
Gospel
CREED
Offertory

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Exercise 5

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

Take the Mass for the Tenth Sunday after Pentecost.
Place a marker (using the ribbons in book) in the Proper
on page 673—open the Missal at the Ordinary, page 756.

Prayers at beginning of Mass, p. 756.
Introit, p. 760.
Kyrie Eleison, p. 761.
Gloria, p. 762.
Prayer, p. 762.
Second prayer, p. 827, "A
\textit{cunctis}," i.e., "For the intercession of Saints".
Third Prayer, "At choice of Priest." Therefore select
any one passage from those on pp. 1494 to 1500.
Epistle, p. 673.
Gradual, p. 674.
Prayer, "cleanse my heart," p. 763.
Gospel, p. 674.
Credo, p. 763.
Offertory, p. 675.
Prayer, p. 767, "Receive, O Holy Father," and the
four prayers that follow.
Lavabo, i.e., "I will wash my hands," p. 770.
Prayer, "Receive, O Holy Trinity," p. 771, and the
following prayer.

Secret, p. 772.
Second Secret, p. 828, "For the intercession of Saints".
Third Secret, "At choice of Priest." Therefore select
any one Secret from those on pp. 1494 to 1500.
Preface, p. 772.
Sanctus, p. 774.
The Canon of the Mass, p. 777. This is the fixed and
unchangeable part of the Mass.
Read straight on to p. 792.
Communion, p. 675.
Postcommunion, p. 676.
Second Postcommunion, p. 828.
Third Postcommunion, "At choice of Priest." Therefore select any one Postcommunion from those on pp. 1494 to 1500.
Blessings, p. 793.
Last Gospel, p. 795.
There is no need to memorize the order of the foregoing prayers. By reading the Mass several times one will become familiar with the sequence.

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

How to Use the Ribbons in Father Lasance's The New Roman Missal

Method of Following the Mass

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

Before Mass Insert Ribbons as follows:

For the Ordinary of the Mass
Yellow (gold) Ribbon at page 753 for High Mass; at 756 for Low Mass.

For the Mass of the Day (Called the "Proper")
Green Ribbon on Sundays After Pentecost; also Sundays from Epiphany to Septuagesima.
White Ribbon on Feasts of Our Lord, except on those of the Passion; on Feasts of Our Lady; on Feasts of Saints not Martyrs.
Red Ribbon on Pentecost; on Feasts of the Passion; on Feasts of Martyrs.
Purple Ribbon in Advent and Lent; on Vigils of Greater Feasts.
Black Ribbon in Masses for the Dead.

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

Exercise 6

The Proper of Saints

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

Example A—Feasts that have a "Proper"
Feast of The Immaculate Conception, page 851

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

Example B—Feasts that have no "Proper"
Feast of St. Eusebius, page 859

On turning to page 859, one finds that there is no Introit.
Prayer, Epistle, etc. Recalling the principle that where there is no Proper, recourse is had to the Common, he will place his marker at page 1306, the Common of a Martyr-Bishop. From this page he will then get the Introit, Prayer, Epistle, Gradual, Gospel, Offertory, Secret, Communion and Post-communion. With the special parts thus marked out for him on page 1306, the student may now read the whole Mass beginning with the Ordinary on page 756.

**Exercise 7**

The Rank of Feasts and Sundays

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

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

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

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

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

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


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

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

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

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

**The Church Week**

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

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

**On Masses During Lent**

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

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

The Votive Masses
Page 1410 to Page 1494

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

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

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

Masses for the Dead
Page 1501 to Page 1534

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

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

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

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

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

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

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

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

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

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

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

Supplementary Notes

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

Octaves are privileged, common, or simple.
Privileged octaves are of the first, second, or third order.
First Order: The octaves of Easter and Pentecost. No other feast may be celebrated during that time.
**Second Order:** The octaves of Epiphany and Corpus Christi. No other feast, except it be a double of the first class, may be celebrated during that time. The octave-day itself may be replaced only by feasts of the Universal Church if they are doubles of the first class.

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

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

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

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

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

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

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

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

The feast of the titular of the cathedral, as well as the anniversary of the consecration of the cathedral, is a double of the first class, and with an octave, when permitted, for the secular clergy (for regulars, too, who use the diocesan Ordo) throughout the whole diocese. Religious, male or female, who use a special Ordo, observe these feasts of the cathedral as first-class doubles, but without an octave.

The day on which a church is consecrated is a double of the first class (from tenebrae) with an octave for the clergy of the church; the office is that of the dedication of a church. The day on which the cathedral is consecrated is observed as a double of the first class. Likewise with an
octave, throughout the diocese. The feast of the dedication or consecration of a church is a feast of Our Lord. The feast of the consecration of the cathedral and its anniversary, as well as the feast of the titular of the cathedral, is a primary feast even for the clergy of the diocese who are not attached to the cathedral. This is true, too, of the octaves of these feasts.

Preparing the Missal for Next Day's Holy Mass

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

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

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

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

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

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

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

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

PART II

An Explanation of the Requisites and Prayers of Holy Mass

Furniture and Articles on Altar and in Sanctuary

1. Crucifix.
2. Reredos.
3. Tabernacle covered by a veil which is either white or of the color of the vestments worn that day, but at Requiem Masses the veil is purple.
4-9. Large Candlesticks for High Mass and Benediction. At a High Mass at least six candles are lighted.
10, 11. Small Candlesticks for Low Mass. There are usually two but sometimes four. However, only two candles are
DIAGRAM OF AN ALTAR AND A SANCTUARY
(For list of articles numbered see accompanying schedule)
lighted for a Low Mass said by a priest, but when a
bishop says a low Mass four candles must be lighted.

12. Altar Cards. (The larger in the center contains
prayers read at the Offertory and Canon. The smaller one
on the Epistle side has the prayers which the priest reads
when washing his hands. The other smaller one on the
Gospel side has the Gospel of St. John, usually read at
the end of Mass.)

13. Mensa or Altar Table.

14. Altar Table Coverings. (One wax and three linen cloths
cover the altar table. The fourth or top one of linen
hangs down over the side of the altar to the floor.)

15. Antependium or Frontal. (A cloth which sometimes hangs
down in front of the altar. Like the tabernacle veil, it
takes the color of the Vestments.)


17. Epistle Side of the Altar.

18. Sanctuary Floor.


20. Second Altar Step.

21. Predella or Altar Platform.

22. Credence Table.


25. Towel.


27. Sedilia or Priests' Bench.

28. Bell.

29. Communion Rail.

The Altar

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

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

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

The Sacred Stone.—During the Mass the priest often kisses
the middle of the altar. In this spot is a stone become, by
the consecration of the bishop, a figure of Jesus Christ. Like
the Word of God, it has received the sacred unction; like Him,
it bears the mark of five wounds (five crosses are cut in the
stone), and these are also made by the hammer and iron;
like the Lamb of God, of Whom “not one of the bones was
broken" (Ex. xii, 46), the sacred stone is entire, cut from a single piece. He who loves Our Lord will understand these kisses so often repeated; the Church wishes to make reparation during the Holy Sacrifice for all the outrages of the passion—the derisive genuflections of the Jews replaced by the genuflections of the priest; the perfidious kiss of treason, by the respectful kiss of love. In the sacred stone is enclosed a little tomb, sealed by the arms of the bishop; herein with the relics of the saints are laid three grains of incense. Here again is a reminder of the burial, and the different perfumes which Jesus Christ then received from the piety of His disciples—the aromatic herbs of Joseph of Arimathea, of Magdalen, and the holy women.

The Relics in the Altar.—In his marvelous vision St. John saw "under the altar the souls of them that were slain for the Word of God" (Apoc. 6, 9). The Church militant, heir of their holy relics, has placed them under the altar of sacrifice. This custom, observed from the earliest days of Christianity, teaches us how we should receive Jesus Christ in holy communion. Our heart becomes an altar where Our Lord consummates His sacrifice, and upon this living altar He wishes to see the blessed wounds of a martyr. The saints have tasted in communion ineffable sweetness; recompense, we may be sure, of the immolation which they made of themselves each day. It is easy for us to experience this; let us prepare ourselves for such a solemn act by the sacrifice of our tastes, of our passions, as the Hebrews ate the paschal lamb with bitter herbs. The Eucharist will then bear in us the most abundant fruit; it will be the grain of wheat sown in our hearts, to grow there till the resurrection, the day of blossoming and of harvest, the heavenly wine, which maketh virgin those hearts inclined to evil; the divine fire, which will give to the weak the courage of the lion.

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

The Cross.—Above the tabernacle is the cross. Its presence alone in this place speaks simply and eloquently: "It is here that Jesus Christ renews the sacrifice of Calvary. The cross raised by delictid hands remains always laden; love forever fastens to it the divine Victim. His arms extended call the sinner to return and to pardon; His lips never cease to utter the great prayer of mercy, 'Father, forgive them'; grace flows..."
from His heart in torrents." Christian souls, all these things
the crucifix, by its wounds, says to you each day.

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

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

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

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

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

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

The Altar Candlesticks.—The heavenly Jerusalem has her
sacrifice and also her altar. St. John thus describes it: "The
altar of gold had seven golden candlesticks, and in the midst
was the Son of man, shining like the snow by the whiteness
of His garments, and more brilliant than the sun by reason of
the splendor of His face." (Apoc. 1.)
It is, then, reminders of heaven which the Church constantly places before the eyes of her children; how can we help thinking of it when all around us speaks of it: the altar, the candlesticks, the Eucharist?

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

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

### The Chalice and its Appurtenances

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

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

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

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

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

The Chalice

Chalice and Purificator

Chalice, Purificator and Paten with host

Chalice, Purificator, Paten and Pall

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

The Burse and the Corporal

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

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

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

The Sacred Vestments

The Vestments of the Celebrant

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

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

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

The priest's vestments may be considered now:

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

The Amice

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

Historical Origin:

A covering for the head and neck worn like a hood. When indoors it was lowered and thrown over the shoulders.
Symbolic Reference:
(a) The linen cloth that the soldiers put over Our Lord’s head; when thus blindfolded He was mockingly asked who struck Him.

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

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

Symbolic Reference:
(a) The garment with which Herod clothed Our Lord.
(b) Signifies the purity of conscience demanded of God’s priest.

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

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

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

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

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

http://ccwatershed.org
Priest in Amice

Priest in Alb

Priest adjusting the Cincture

Priest putting Maniple on left arm

Priest with the Stole

Priest in Chasuble is now completely Vested
Symbolic Reference:
(a) The rope whereby Our Lord was led, and the chains which bound His sacred hands.
(b) An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

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

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

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

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

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

Symbolic Reference:
(a) The purple cloak worn by Our Lord when He stood
before Pilate.

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

Vestments of the Deacon and Subdeacon and Their Office

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

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

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

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

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

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

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

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

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

The Colors of the Vestments

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

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

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

Green: is the symbol of hope. It is used on the Sundays from Epiphany to Septuagesima and on the Sundays after Pentecost.
REDA MASS WITH THE PRIEST

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

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

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

High Mass and Low Mass

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

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

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

The Asperges

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

Ceremonies for the Laity

The following is a summary of ceremonies to be observed by the faithful at Mass and the liturgical functions connected
with it. Uniformity in this matter would greatly add to the edification of the people and tend to enhance the sacred functions.

Low Mass

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

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

Asperges

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

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

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

High Mass

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

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

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

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

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

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

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

7. *Stand*—during the Gospel and the recitation of the
Credo; during the latter they make a genuflection on one knee at *Et incarnatus est.*

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

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

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

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

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

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

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

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

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

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

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

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

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

**Requiem and Ferial Masses**

The rules given above are to be observed, except -

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

2. **Kneel** from the *Benedictus* through to the *Last Gospel.*
Note I.—If, whilst sitting, the celebrant doffs his biretta, the people should make a bow by bending the head and to some extent the shoulders also.

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

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

**Benediction of the Blessed Sacrament**

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

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

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

Note II.—In answering the public prayers and litanies every one in the church should answer in a loud tone of voice.
WHEN TO KNEEL, STAND OR SIT
AT LOW, HIGH, REQUIEM OR SOLEMN MASS ¹

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

<table>
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<tr>
<th>Parts of the Mass</th>
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<td>2nd ABLUTION (when Priest drinks from chalice second time)</td>
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<td>DOMINUS VOBISCUM &amp; POSTCOM.</td>
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<td>ITE MISSA EST and BLESSING</td>
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<td>LAST GOSPEL (Priest at left side)</td>
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<td>PRAYERS AFTER LOW MASS</td>
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<td>When Priest leaves Sanctuary</td>
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<td>ABSOLUTION OF THE DEAD</td>
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Key: 1—Low Mass not sung; 2—High Mass sung by one priest; 3—Requiem or Funeral Mass sung by one priest; 4—Solemn High Mass sung by three priests; 5—Solemn Requiem or Funeral Mass sung by three priests; s—sit; st—stand; k—kneel; n—none.

Note: ¹For Ferial Masses (Masses said on weekdays) said by priest in purple vestments, follow directions of No. 3 (Requiem Mass). ²—Also sit when priest sits. ³—Also genuflect or sit when priest genuflects or sits. ⁴—When people are incensed by thurifer, stand.
The English form of the Ordinary of the Mass is given here for study purposes only. The Latin has been omitted since it is in the "Ordinary of the Mass" for regular use on page 756. Thus the beginner may have at hand the copious notes and instructions interspersed throughout which were provided by Father Lasance, and readily familiarize himself with the order of Holy Mass and the sequence of the prayers. This will be so much easier of accomplishment as the reading and study of this form is correlated with the explanation of "The Parts of the Mass" taken from "Read Mass with the Priest" by Rev. William R. Kelly. After this knowledge has been acquired the "Ordinary of the Mass" in Latin and English as contained for practical purposes on page 756 should be used because it permits smoothly progressive reading.

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

The Parts of the Mass

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

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

Part 1. The Mass of the Catechumens

A. The Preparation.

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

Part 2. The Mass of the Faithful

A. The Offertory.
   1. Offertory Prayer (Antiphon); 2. Prayers for the offering
of the bread and the wine; Incensing of offerings and altar; 3. The Lavabo or Washing of the hands; 4. The second prayers for the offering; 5. The Secrets.

B. The Canon.

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

C. The Communion.

(a.) Preparation.
(b.) Reception of Holy Communion.
1. Prayers of preparation for Holy Communion; 2. The Domine non sum dignus; 3. The Communion of the Priest under both species;
(c.) The Thanksgiving.
1. Two prayers of thanksgiving (The Ablution Prayers); 2. Communion Antiphon; 3. The Postcommunion.
(d.) Conclusion.
1. The Dismissal (Ite Missa Est); 2. The Blessing; 3. The Last Gospel.

The Prayers and Ceremonies of the Ordinary of the Mass

The Mass of the Catechumens

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

The Preparation

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

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

Standing at the foot of the altar steps, and signing himself
with the sign of the holy cross, the priest begins, the acolytes or other ministers responding: ¹

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

The priest, folding his hands, says the Antiphon.

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

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

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

Psalm 42

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

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

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

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

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

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

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

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

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

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

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

The Confiteor or Public Confession

The priest makes the sign of the cross and says:

¹The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general customs for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.
P. Our help is in the name of the Lord.
Rf. Who made heaven and earth.

Joining his hands and bowing profoundly, the priest continues:

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

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

P. Amen.

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

The priest now says:

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

Rf. Amen.

Signing himself with the sign of the cross he continues:

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

Rf. Amen.

Bowing moderately the priest continues:

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

Rf. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

Rf. And grant us Thy salvation.

P. O Lord, hear my prayer.

Rf. And let my cry come unto Thee.

P. The Lord be with you.

Rf. And with thy spirit.

P. Let us pray.

Then going up to the altar the priest prays silently:

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

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

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

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Thou wouldst vouchsafe to pardon me all my sins. Amen.

The Introit

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

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

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

The Kyrie Eleison

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

P. Lord, have mercy on us.
Kyrie. Lord, have mercy on us.
P. Lord, have mercy on us.
Kyrie. Christ, have mercy on us.
P. Christ, have mercy on us.
Kyrie. Christ, have mercy on us.
P. Lord, have mercy on us.
Kyrie. Lord, have mercy on us.
P. Lord, have mercy on us.

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

The Gloria in Excelsis

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

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

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

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

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

2 In high Masses the celebrant sings the first words of the Gloria in excelsis Deo, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.
Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together (he makes the sign of the Cross) with the Holy Ghost, art most high in the glory of God the Father. Amen.

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

P. The Lord be with you.
To which the server responds:
R. And with thy spirit.

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

The Prayer or Collect

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

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

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

The Epistle or Lesson¹

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

¹ At Solemn High Mass the Epistle is sung by the subdeacon, the choir afterwards singing the Gradual.
which will be found in their proper place for each Mass in the book. At the end the server answers “Thanks be to God” (Deo Gratias).

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

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

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

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

**The Munda Cor Meum**

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

Vouchsafe, O Lord, to bless me.

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

Stand ★

The Gospel

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

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

Pray, sir, a blessing.

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

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

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

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

*P.* The Lord be with you.

*If.* And with thy spirit.

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

*If.* Glory be to Thee, O Lord.

The Gospel ended, the acolyte answers:

*If.* Praise be to Thee, O Christ.

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

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

**The Nicene Creed**

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

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

**The Mass of the Faithful**

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

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

P. The Lord be with you.
H. And with thy spirit.
P. Let us pray.

Sit ★

The Offertory

Now he reads the Psalm-verse appointed which will be found in its proper place for each Mass in this book. At high Mass it is to be sung by the choir. This verse was originally a whole psalm, which was chanted while the people walked up to the sanctuary with their offerings. The Offertory, as an act, is accomplished as the priest offers the bread and wine while reciting the prayer "Receive, O holy Father," and the four oblation prayers that follow. (See Mass Picture, "The Offering of the Host," page 767).

The priest now uncovers the chalice.

Offering of the Host

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

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

1 Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.
Making the sign of the cross with the paten he places the host upon the corporal. He proceeds to the Epistle side and pours wine and water into the chalice, blessing the water before pouring it (but in Masses for the Dead the blessing of the water is omitted). While doing this, he recites the prayer below: "O God, Who in creating man" (Deus qui humanae).

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

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

Offering of the Chalice

The celebrant offers the chalice with the words:

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

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

Bowing down over the altar the celebrant goes on:

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

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

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

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


The Lavabo

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

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

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

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

1At Solemn High Mass incense is then blessed. The full ceremony is given in the "Ordinary of the Mass," page 769.
I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

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

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

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

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

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

The Orate Fratres

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

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

To which they answer through the server:

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

To this the priest adds Amen.

★

The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said at the beginning of Mass, and will be found in the proper place in each Mass.
The Secret was originally the one prayer of oblation recited by the priest over the bread and wine he was to consecrate. It is said inaudibly, for here the priest is acting as a mediator speaking directly to God on behalf of man. As he finishes the last of the Secret prayers he raises his voice, saying, or singing:

World without end.

And the server answers, Amen.

The Preface

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

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

Kneel

The Sanctus

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

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

The Canon of the Mass

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

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

1 "The Sacrifice of the Mass."
Christ in the Mass is wrought or made *(conficitur)* by the greatest 'action' or act in this world."

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

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

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

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

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

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

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

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

The Commemoration of the Church

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

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

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

The Commemoration for the Living

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

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

And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and
their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.

**The Communicantes**

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

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

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

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

**The “Hanc Igitur”——Prayers Before the Consecration**

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

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

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

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

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

The priest continues:

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

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

The Consecration of the Bread

FOR THIS IS MY BODY

The Elevation of the Sacred Host

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

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

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful, who, at the Elevation during Mass, or at public exposition
of the Blessed Sacrament, look at the sacred host and devoutly say: "My Lord and my God!"

The Consecration of the Wine

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

Uncovering the chalice, he says:

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

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

The priest places the chalice on the corporal and says:

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

The Elevation of the Chalice

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

The Prayers after the Consecration

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

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

The meaning of these five crosses is variously explained. They can not mean a blessing conferred by the priest, who is a sinner, on Jesus Christ, infinitely holy. The signs of the cross before the Consecration really bless the bread and wine and prepare them for transubstantiation; after the Consecration they are to be considered as commemorations—they are in
memory of Christ's passion. The five crosses may be considered to refer to the five wounds of Our Lord. (Benedict XIV, De Miss. sect. 1. c. 277.)—Gavin: "The Sacrifice of the Mass."

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

Extending his hands, the priest proceeds

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

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

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

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

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

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

**The Commemoration of the Departed**

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

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

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

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

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

To us sinners, also Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do
Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses. Through Christ our Lord.

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

The Minor Elevation

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

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

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

World without end.

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

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

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

The Communion

This part of the Mass, “The Communion,” begins with the praying or singing by the priest of the “Our Father” (Pater Noster) as a preparation for Holy Communion. It is said
aloud that the people may join in its several petitions. From the earliest time it has been a part of the Mass. It occurs here “as a link between the sacrificial act, which has for its purpose the glory of God, ‘Hallowed be Thy name,’ and the Holy Communion, whose purpose is our sanctification, ‘Give us this day our daily bread.’” (The Missal and Holy Mass, Rev. William J. Lallou, D.D., and Sister Josefa Maria, S.S.J., Ph.D.) (See Mass Picture “The Pater Noster,” page 786).

**The Pater Noster**

The priest joining his hands, prays or sings:

Let us pray.

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

Our Father, Who art in heaven: hallowed be Thy name. Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us.

Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil. And lead us not into temptation.

The choir or acolytes answer

But deliver us from evil.

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

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

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

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

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

**The Breaking of the Host**

The gospel narrative speaks of Our Lord breaking the bread before He gave it to His disciples: “Jesus took bread, and blessed and broke, and gave to His disciples.” “And taking bread, He gave thanks and brake, and gave to them” (Matt. 26, 36). So, too, in the account of the apostles at Emmaus: “whilst He was at table with them, He took bread, and blessed and brake” (Luke 22, 19). The expression “breaking of bread” came to have a special meaning among the first Christians. It was the term for the Lord’s Supper. There is an interest-
ing reference to Sunday Mass in the Acts (20, 7): "And on the first day of the week, when we were assembled to break bread, etc." (Luke 24, 30 also of Catholic Encyclopedia, vol. VI, p. 165, article on "Fractio Panis.")

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

"As the separate consecrations of the sacred Body and Blood signify the death of Christ, so the uniting of the two sacred species represents His resurrection. Bellarmine translates consecratio as "the union of the consecrated Body and Blood."

—Nieuwbarn, "The Holy Sacrifice and its Ceremonies."

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

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

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

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

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

V. World without end.
R. Amen.

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

V. May the peace of the Lord be always with you.
R. And with thy spirit.

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

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

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

The Agnus Dei

There is infinite tenderness in this triple appeal to our slain Lord. He is the Lamb of God of Whom the prophets spoke so vividly: "I was as a meek lamb that is carried to be a victim" (Jer. 11, 19). "He was offered because it was His own
will, and He opened not His mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth" (Is. 53, 7).

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

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

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: have mercy on us.

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

In Masses for the dead

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

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

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

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

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

O Lord Jesus Christ, Who didst say to Thine apostles: Peace I leave you, My peace I give you; look not upon my sins but upon the faith of Thy Church: and vouchsafe to grant

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her peace and unity according to Thy will: Who livest and reignest, God, world without end. Amen.

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

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

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

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

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

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

The Communion of the Priest

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

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

The priest makes a genuflection, then he says:

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

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

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

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

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

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

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

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

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

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

The Communion of the Faithful

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

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

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

He then repeats the Domine non sum dignus three times as before his own communion, and going to the Communion rail
places a consecrated Host in the mouth of each communicant, saying at the same time:

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

The Thanksgiving

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

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

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

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

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

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

The Communion—Antiphon

The Communion, so called, is a vestige of a chant formerly rendered while the people were being communicated. The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.

To which the answer is returned

R. And with thy spirit.

The Postcommunion

The Postcommunion is the Church’s official thanksgiving after Communion. (See Mass Picture “The Postcommunion,” page 792.)

1At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.
Going to the Epistle side he says the prayers called Post-communions. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

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

**The "Ite Missa Est"**

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

**P.** The Lord be with you.

**R.** And with thy spirit.

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

**P.** Go, the Mass is ended.¹

**R.** Thanks be to God.

**Bowing down over the altar, the priest prays:**

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

**The Blessing**

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

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

May almighty God bless you—

Turning to the people, he blesses them saying:

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

¹*At Solemn High Mass the Ite, missa est or Benedicamus Domino is chanted by the deacon.*
The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

**Stand**

The Last Gospel

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

P. The Lord be with you.

R. And with thy spirit.

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

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here all kneel down.)

And the Word was made flesh, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the Father), full of grace and truth.

R. Thanks be to God.

At the end of the Gospel, the server responds: "Thanks be to God." The last words of the Gospel of St. John declare: "The Word was made Flesh and dwelt among us;" whereupon priest and people bend in adoration. In very deed has the Word been made Flesh in the Mass. He dwells among us in the Sacrament of the Altar. How meet it is, then, that we breathe this fervent Deo Gratias, this thanksgiving from the bottom of our hearts for the unspeakably holy privilege of being present at the new Bethlehem and the new Calvary.
And there shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. (Isaias 11, 1, 2.)
Proper of the Season

First Sunday of Advent (Purple)

Station at St. Mary Major

Sunday of the First Class

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

The Beginning of Mass, page 756.

Introit. Ps. 24, 1-3

A
to Thee, O Lord, I have lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded. Ps. 24, 4. Show, O Lord, Thy ways to me, and teach me Thy paths. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Ad te levavi, etc.

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

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

Prayer

Exorta quæsumus Dómine potèntiam tuam, et veni: ut ab immíntentibus peccatórum nostrórum periculís, te mereámur protegénte éripí, te liberánté salvári. Qui vivis.

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

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

1The endings of the Prayers, Secrets, and Postcommunions vary. The directions showing which ending to use in the case of a given keyword are on page 819.
**Epistle. Rom. 13, 11-14**

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

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

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

**Gradual. Ps. 24, 3, 4**

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

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

Munda Cor Meum, page 763.


At that time, Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the con-

In illo tempore: Dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium præ confusione sōnitus maris, et fluctuum: ares-
fusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

**Offertory. Ps. 24, 1-3**

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

Offertory Prayers, page 767.

**Secret**

Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Through our Lord.

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

Preface for Sundays, page 773.
SECOND SUNDAY OF ADVENT

Communion. Ps. 84, 13

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

Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Postcommunion

Doxay we receive Thy mercy, O Lord, in the midst of Thy temple, that with due reverence we may prepare for the coming festival of our redemption. Through our Lord.

Suscipiamus Dominem in medio templi tui: ut reprehensionis nostrae ventura sollemnia congruis honoribus precedamus. Per Dominum.

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

Concluding Prayers, page 793.

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

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

Second Sunday of Advent (Purple)

Station at the Church of the Holy Cross in Jerusalem

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 30, 30

Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suae in vestiis cordis vestri. Ps. 79, 2. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that

Excita Dominorum corda, nostra ad preparandas Unigeniti tui vias: ut per ejus
SECOND SUNDAY OF ADVENT

adventum purificatis tibi mentibus servire mercamur. Qui tecum.

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

Epistle. Rom. 15, 4-13

HICATRES: Quaecumque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam, et consolationem Scripturarum, sperem habeamus. Deus autem patientiae et solitii, det ipsum sapere in altrutrum secundum Jesum Christum; ut unanimes, uno ore honorificetis Deum, et Patrem Domini nostri Jesu Christi. Propter quod suscipite invicem, sicut et Christus susceptis in honorem Dei. Dico enim Christum Jesum ministrum e circumcisionis propter veritatem Dei, ad confirmandas promises made unto the fathers. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in
believing; that you may abound in hope, and in the power of the Holy Ghost.

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

**Gradual. Ps. 49, 2, 3, 5**

Out of Sion the loveliness of His beauty: God shall come manifestly. \( \textit{V.} \) Gather ye together His saints to Him; who have set His covenant before sacrifices.

Alleluia, alleluia. \( \textit{V.} \) Ps. 121, 1. I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 11, 2-10**

At that time when John had heard in prison the works of Christ: sending two of his disciples, he said to Him: Art Thou He that art to come, or do we look for another? and Jesus making answer, said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments?

In illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium expectamus? Et respondens Jesus, ait illis: Eunte renuntiate Joanne, qure audistis, et vidistis, claudi ambulant, leparsi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur: et beatus est, qui non fuerit scandalizatus in me. Illis autem absuntibus, cepit Jesus dicer ad turbas de Joanne: Quid existis in desertum videre? arundinem vento agitatum? Sed quid existis videre? hominem mollibus vestitum? Ecce qui mollibus vestituntur, in domibus regum...
SECOND SUNDAY OF ADVENT

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

Ps. 84, 7, 8

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

Secret

PLACARE, quæsumus, Dómine, humilitátis nostræ précibus et hóstilis: et ubi nulla súppetunt sufrágia meritórum, tuis nobis succúrre præsídiiis. Per Dóminus nostrum.

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

Preface, page 773.

Communion. Bar. 5, 5; 4, 36

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

Postcommunion

REPLETI cibo spiritualis alimónia, supplices te, Dómine, deprecámur: ut hujus participátione mystérii, dóceas nos terréna despícre et amáre célestia. Per Dóminus nostrum.

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

http://ccwatershed.org
Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

**Third Sunday of Advent (Purple or Rose)**

Station at St. Peter's

Sundays of the Second Class

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

The Beginning of Mass, page 756.

**Introit. Philip. 4, 4-6**

Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in everything by prayer let your requests be made known to God. Ps. 84, 2. Lord, Thou hast blest Thy land; Thou hast turned away the captivity of Jacob. Y. Glory.

Kyrie, page 761. Gloria is omitted.

**Prayer**

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

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

**Epistle. Philip. 4, 4-7**

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

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

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

Gradual. Ps. 79, 2, 3

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

Alleluja, alleluja. Stir up Thy might, O Lord, and come: that Thou mayest save us. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 19-28

Continuation of the holy Gospel according to St. John.

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

Creed, page 765.

**Offertory. Ps. 84, 2**

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

Offertory Prayers, page 767.

**Secret**

*Devo'ti'onis nostræ tibi, devotion, we beseech Thee, O Lord, be continually immol'ë'tur:* offered to Thee, both to carry out Thy designs in this holy Mystery and wonderfully to work in us Thy salvation. Through our Lord.

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

Preface for Sundays, page 773.

**Communion. Is. 35, 4**

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


http://ccwatershed.org
**Postcommunion**

_We implore_ Thy clemency, O Lord, _that cleansed from our sins, these divine aids may prepare us for the coming festival. Through our Lord._

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

Concluding Prayers, page 793.

**Wednesday in Ember-Week (Purple)**

**STATION AT ST. MARY MAJOR**

**Major Feria, not Privileged**

The Beginning of Mass, page 756.

**Introit. Is. 45, 8**

Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. Ps. 18, 2. The heavens show forth the glory of God, and the firmament declareth the work of His hands.

V. Glory.

*After the Kyrie eleison, page 761, is said:*

Orémus,
Flectámus génua.

nym Leváté.

**Prayer**

_Práesta, quæsumus, omni-potens Deús: ut redemp-tiónis nostræ ventúra solémnitas, et præsentis nóbis vitæ subsídia cónferat, et ætérnæ beatitúdinis præmia largi-a-tur. Per Dóminum._

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

**Lesson. Is. 2, 2-5**

_Léctio Isaïæ Prophétæ._

_In diebus illis: Dixit Isaïas prophéta: Erit in novis-

Lesson from Isaias the Prophet.

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

**Gradual. Ps. 23, 7, 3, 4**

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

*Here is said:* Dominus vobiscum.

**Prayer**

*Fasten,* we beseech Thee, O Lord, and delay not; and bestow upon us the help of Thy heavenly power, that they who trust in Thy goodness may be helped by the consolations of Thy coming. Who livest.
Lesson. Is. 7, 10-15

Lesson from Isaias the Prophet.

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

Gradual. Ps. 144, 18, 21

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

Gospel. Luke 1, 26-38

The continuation of the holy Gospel according to St. Luke.

At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house
of David; and the virgin's name was Mary. And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

The Creed is omitted.

Offertory. Is. 35, 4

Take courage, and fear not: for behold our God will bring the revenge of recompense: He Confortámini, et jam nolite timére: ecce enim Deus nos­ ter retribuít judicium: inse
véniet, et sal vos nos fáciet. Himself will come and will save us.

Offertory Prayers, page 767.

Secret


OAY our fasting, we be-seech Thee, O Lord, be acceptable to Thee, so that by expiation they may make us worthy of Thy grace and bring us to eternal joys according to Thy promises. Through our Lord.

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

Preface for Weekdays, page 775.

Communion. Is. 7, 14

Ecce virgo concipiet, et páriet filium: et vocábitur nomen ejus Emmanuel.

Behold, a virgin shall con-ceive, and bring forth a son: and His name shall be called Emmanuel.

Postcommunion

SALUTÁRIS tuí, Dómine, munere satoiáti, supplices deprecámur: ut, cujus letámur gustu, renovémur effectu. Per Dóminum.

Filled with the bounty of Thy salvation, O Lord, we humbly beseech Thee, that we may be renewed by the effect of that of which we re-joice to partake. Through our Lord.

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

Concluding Prayers, page 793.

Friday in Ember-Week (Purple)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 118, 151-152

Ro pe es tu, Dómine, et omnes viae tuae véritas: intitio cognóvi de testimóniis, quia in ætérnum tu es. Wou art near, O Lord, and all Thy ways are truth: I have known from the begin-ning concerning Thy testi-monies, and Thou art forever.
Ps. 118, 1. Blessed are the undefiled in the way; who walk in the way of the Lord. 

Ps. 118, 1. Beati immaculati in via: qui ambulant in lege Dómini. 

V. Glória Patri. 

Kyrie, page 761. The Gloria is omitted.

Prayer

Bestir, O Lord, Thy might, we pray Thee, and come; that these who trust in Thy kindness and love, may the more speedily be delivered from all adversity. Who liv-
est.

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

Lesson. Is. 11, 1-5

Lesson from Isaïas the Prophet.

Thus saith the Lord God:

And He shall judge the poor with justice, and shall re-
prove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

Gradual. Ps. 84, 8, 2

Show us, O Lord, Thy mercy, ostende nobis, Dómine, and grant us Thy salvation. 

V. misericórdiam tuam: et salu-
tære tuum da nobis. V. Benedixisti, Dómine, terram tuam: avertísti captivitatem Jacob.

Munda Cor Meum, page 763.

**Gospel. Luke 1, 39-47**

**(Seqüentia sancti Evangelii secundum Lucam.**


Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

The Creed is omitted.

**Offertory. Ps. 84, 7-8**

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

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

Offertory Prayers, page 767.
Secret

We beseech Thee, O Lord, that having accepted our prayers and offerings, Thou wouldst cleanse us by the heavenly mysteries and harken unto us in Thy mercy. Through our Lord.

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

Preface for Weekdays, page 775.

Communion. Zach. 14, 5, 6

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

Postcommunion

May the holy receiving of Thy sacrament, O Lord, restore us, purge us of the past, and insure for us a participation in the mystery of salvation. Through our Lord.

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

Concluding Prayers, page 793.

Saturday in Ember-Week (Purple)

Station at St. Peter's

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 79, 4, 2

Come, O Lord, and show Thy face to us, Thou that sittest upon the cherubim: and we shall be saved. Ps. 79, 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ×. Glory.
SATURDAY IN EMBER-WEEK

Kyrie, page 761. The Gloria is omitted.

After the Kyrie eleison, is said:

Oremus.
Flectamus genua.
_By._

Let us pray.
Let us kneel.
_By._

Prayer

D_eus_, who dost behold how we are afflicted by reason of our wickedness, mercifully grant that we may be consoled by reason of Thy visitation. Who livest.

Lesson. Is. 19, 20-22

Lesson from Isaiah the Prophet.

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

Gradual. Ps. 18, 7, 2

His going out is from the end of heaven, and His circuit even to the end thereof. _By._ The heavens show forth the glory of God, and the firmament declareth the work of His hands.

Oremus.
Flectamus genua.
_By._

Let us pray.
Let us kneel.
_By._

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Grant, we beseech Thee, O almighty God, that we, who, by reason of our ancient servitude, are bowed down under the yoke of sin, may be delivered by the long-awaited and new birth of Thine only-begotten Son. Who with Thee.

Lesson. Is. 35, 1-7

Lesson from Isaiah the Prophet.

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

Gradual. Ps. 18, 6, 7

He hath set His tabernacle in sole pósuit tabernacu- in the sun: and He as a bride- lum suum: et ipse tamquam
sponsus procedens de thà-lamo suo. V. A summo caelo egréssio ejus: et occúrsus ejus usque ad summum ejus.

Orémus.
Flectámus génua.
R'. Leváte.

"A summa crelo egressio ejus: et occursus ejus usque ad summum ejus.

Oremus.
Flectamuli genua.
If.
Levate.

Lesson. Is. 40, 9-11

Léctio Isaías Prophétæ.


Gradual. Ps. 79, 20, 3

Dómine Deus virtútum, converte nos: et ostende fáciam tuam, et salvi érimus. V. Excita, Dómine, potémiam tuam, et veni, ut salvos fácias nos.

O Lord God of hosts, convert us: and show Thy face and we shall be saved. V. Stir up Thy might, O Lord, and come to save us.
Let us pray.
Let us kneel.
R/. Arise.

Prayer

Grant, we beseech, Thee, O almightv God, that the coming festival of Thy Son may bring us both the healing of the present life and give us the rewards that are eternal. Through the same.

Lesson. Is. 45, 1-8

Lesson from Isaiah the Prophet.

pluant justum: aperiátur ter- 
ra, et germinet Salvatórem: 
et justitia oríatur simul: ego 
Dóminus créavi eum.

am the Lord, and there is none 
else; I form the light, and cre-
ate darkness; I make peace, 
and create evil: I the Lord that 
do all these things. Drop down 
dew, ye heavens, from above, and let the clouds rain the just: 
let the earth be opened, and bud forth a Saviour: and let 
justice spring up together: I the Lord have created Him.

**Gradual. Ps. 79, 3, 2, 3**

*Excita, Dómine, potentiam 
tuam, et veni, ut salvos fácias 
nos.* 
*Qui regis Israēl, in-
ténde: qui dedúcis, velut ov-
em, Joseph: qui sedes super 
Chérubim, appáre coram 
Ephraīm, Bénjamin, et Ma-
nássē.*

*Let us pray.*

*Let us kneel.*

*Let us arise.*

**Prayer**

*OF thy clemency, harken, 
we beseech Thee, O Lord, 
to the prayers of Thy people, 
that we, who are justly afflicted 
for our sins, may be consoled 
by the visitation of Thy loving-
kindness. Who livest.*

**Lesson. Dan. 3, 47-51**

*Léctio Daniélis Prophétæ.*

*Lesson from Daniel the 
Prophet.*

*In diēbus illis: Angelus 
Dómini descéndit cum 
Azaria, et sóclis ejus in for-
nácem: et excússit flammam 
ignis de fornáce, et fecit mé-
dium fornácis quasi ventum 
roris flantem. Flamma autem 
effundebátur super fornácem 
cúbitis quadraginta novem: 
et erúпит, et incéndit quos ré-
perit juxta fornácem de 
Chaldæis minístrós regis, qui* 

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found near the furnace, the king's servants, who heated it.) And the fire touched them not at all nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

Deo gratias is not answered, but the priest and choir continue.

**Canticle. Dan. 3, 52-56**


Et benedictum nomen glóriæ tuae, quod est sanctum. Et laudátile et gloriósum in sæcula.

Benedíctus es in templo sancto glóriæ tuae. Et laudábilis, et gloriósus in sæcula.

Benedíctus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in sæcula.


Benedíctus es, qui sedes super Chérubim, in tue ns abyssos. Et laudábilis, et gloriósus in sæcula.


Benedícant te omnes Angeli, et Sancti tui. Et laudent te, et glorificent in sæcula.

Benedícant te cæli, terra, mare, et ómmia quæ in ells sunt. Et laudent te, et glorificent in sæcula.


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

Here is said Dominus vobiscum.

Prayer

O God, Who didst mitigate the flames of fire for the three young men, mercifully grant that the flames of vices may not burn us, Thy servants. Through our Lord.

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

Epistle. 2 Thess. 2, 1-8

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

Beteren, we beseech you, by the coming of our Lord Jesus Christ and of our gathering together unto Him: that you be not easily moved from your mind, nor be frightened, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God. Re-
member you not that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth; and shall destroy with the brightness of His coming.

Tract. Ps. 79, 2, 3

Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ¶ Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses. ¶ Stir up Thy might, O Lord, and come to save us.

Munda Cor Meum, page 763.


H Conuentio sanctorum Evangelii secundum Lucam.

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A


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voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salva- tion of God.

The Creed is omitted.

Offertory. Zach. 9, 9

Exsulta satis, filia Sion, predica, filia Jerusalem: ecce rex tua venit tibi sanctus, et salvátor.

Offertory Prayers, page 767.

Secret

Sacris prossántibus, placáti ánimae, Dómine, placátus inténde: ut et de- votióni nostrae profíciat, et salúti. Per Dóminum.

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

Preface for Weekdays, page 775.

Communion. Ps. 18, 6, 7

Exsultávit ut gigas ad cur- réndam viam: a summo celo egrésso ejus, et occúrsus ejus usque ad summum ejus.

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

Postcommunion

Quæsumus Dómine Deus noster: ut sacramánta mystériá, que pro repara- tiónis nostrae munimine con- tulísti; et prezsens nobis rem- édium esse fáciás, et futúrum. Per Dóminum.

Make, we beseech Thee, O Lord, our God, the most holy mysteries, which Thou hast given as the bulwark of our atonement, to be a remedy both here and hereafter. Through our Lord.

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

Concluding Prayers, page 793.

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FOURTH SUNDAY OF ADVENT

Fourth Sunday of Advent (Purple)

Station at the Church of the Twelve Holy Apostles

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 45, 8

Drop down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Saviour. Ps. 18, 2. The heavens show forth the glory of God, and the firmament declareth the work of His Hands. V. Gloria.

Kyrie, page 761. The Gloria is omitted.

Prayer

Be stern, O Lord, Thy might, we beseech thee, and come; and with great power come to our aid, that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness. Who livest.

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

Epistle. 1 Cor. 4, 1-5

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

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am

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Alleluia, alleluia.

Come, O Lord, and do not delay; forgive the sins of Thy people Israel. Alleluia.

FOURTH SUNDAY OF ADVENT

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

Gradual. Ps. 144, 18, 21


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

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

Munda Cor Meum, page 763.


‡ Sequéntia sancti Evangelii secundum Lucam.

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

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

Creed, page 765.

Offertory. Luke 1, 28

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

Offertory Prayers, page 767.

Secret

Look with favor, we beseech Thee, O Lord upon these offerings here before Thee, that they may profit both for our devotion and for our salvation. Through our Lord.

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

Preface for Sundays, page 773.

Communion. Is. 7, 14

Behold a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Postcommunion

Having received Thy gifts, O Lord, we pray that the saving effect of the mystery may increase as we frequent it. Through our Lord.
CHRISTMAS EVE

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

Concluding Prayers, page 793.

Christmas Eve (Purple)

STATION AT ST. MARY MAJOR

Privileged Vigil of the First Class

The Beginning of Mass, page 756.

Introit. Ex. 16, 6, 7

O day you shall know that the Lord will come, and save us: and in the morning you shall see His glory. Ps. 23, 1. The earth is the Lord's and the fulness thereof, the world, and all they that dwell therein. V. Gloria Patri.

Kyrie, page 761. The Gloria is omitted.

Prayer

God, Who dost gladden us year by year with the expectation of our redemption, grant that we, who now with joy receive Thine only begotten Son as our Redeemer, may behold Him also without fear, when He cometh as our judge, our Lord Jesus Christ. Who with thee.

If the vigil falls on a Sunday, a commemoration is made thereof from the preceding Mass, otherwise one Prayer only is said.

Epistle. Rom. 1, 1-6

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

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

**Gradual. Ex. 16, 6, 7**

This day you shall know that the Lord will come, and save us; and in the morning you shall see His glory. *V. Ps. 79, 2, 3.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep; Thou that sittest upon the cherubim, appear before Ephrâim, Ben-jamin, and Manâséh.

*If this vigil falls on a Sunday, the following alleluia and V. are added.*


Munda Cor Meum, page 763.

**Gospel. Matt. 1, 18-21**

Continent of the holy Gospel according to St. Matthew.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he
somnis ei, dicens: Joseph, fili David, noli timère accipère Mariam cónjugem tuam; quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fillum: et vocábis nomem ejus Jesum: ipse enim salvum faciet pópulum suum a peccátis eórum.

thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

*Creed is omitted (unless the vigil falls on a Sunday; then the Creed is said, page 765).*

**Offertory. Ps. 23, 7**

Tollite portas, príncipes, vestras, et elevámini portae æternáles: et introíbit Rex glóriae.

Offertory Prayers, page 767.

**Secret**

Grant us, we beseech Thee, omnipotens Deus: ut, sicut adoránda Fílli tui natalitia prǽvenimus, sic ejus munéra capiámus sempitérna gáudéntes: Qui tecum.

*If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.*

Preface for Weekdays, page 775.

**Communion. Is. 40, 5**

Revelábitur glória Dómini: et vídēbit omnis caró salutáre Dei nostri.

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

**Postcommunion**

Grant us, we beseech Thee, omnipotens Dómine: unígenítí Fílli tui recensíta natalitiae respi-ráre; cujus célestí mystério pásçimur et potámur. Per eúmdem Dóminum.

which is eternal. Through the same.

*If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.*

Concluding Prayers, page 793.
For this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. (Luke 2, 11, 12.)
Christmas Day
The Nativity of Our Lord and Saviour Jesus Christ
Double of the First Class with a Privileged Octave
of the Third Order
The First or Midnight Mass (White)
Station at St. Mary at the Crib
The Beginning of Mass, page 756.

Introit. Ps. 2, 7

Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Ps. 2, 1. Quare fremuerunt gentes: et populi meditati sunt inanita? V. Gloria patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui hanc sacramissimam noctem veri lumen fecisti illustritatem clarissimam, da, quæsumus; ut, cujus lucis mysteria in terra cognovimus, ejus quoque gaudium in caelo perfruamur: Qui tecum.

O God, Who hast brightened this most holy night with the shining of the true light, grant, we beseech Thee, that we may enjoy in heaven the delights of Him whose mystical light we have known on earth. Who with Thee.

Epistle. Titus 2, 11-15

Lectio Epistolæ beati Pauli Apóstoli ad Titum.

Arissime: Apparuit gratia Dei Salvatoris nostri omnibus homínibus, erudiens nos, ut abnegantes, impletatem, et sæcularia desidériæ, sóbrie, et juste, et pie vivamus in hoc sæculo, expectantes beátem spem, et adventum glóriæ magni Dei, et Salvató-

Dear early beloved, the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the
great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

**Gradual. Ps. 109, 3, 1**

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

Alleluia, alleluia. ¶ Ps. 2, 7. The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

**Munda Cor Meum, page 763.**

**Gospel. Luke 2, 1-14**

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

IN ILLO tempore: Exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a præside Syriae: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilæa de civitate Názareth, in Judæam in civitatem David, quæ vocatur Bethlehem: eo quod esset de domo, et familia David, ut profiteretur eum Maria desponsata sibi uxore praegnante. Factum est autem, cum essent ibi, impléti sunt

of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

Creed, page 765.

Offertory. Ps. 95, 11, 13

Læténitur cæli, et exsultet terra ante fáciem Dómini: quóniam venit.

Offertory Prayers, page 767.

Secret

Accépta tibi sit, Dómine, quaesumus, honoráre festivitátis oblátio: ut, tua grátia largiénte, per haec sacrosáncta commercia, in illius inveniámur forma, in that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude

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CHRISTMAS II MASS

found made like unto Him in Whom our substance is united with Thee. Who with Thee.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 109, 3

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

Postcommunion

Grant, we beseech Thee, O Lord our God, that we, who rejoice to celebrate with these mysteries the nativity of our Lord Jesus Christ, may deserve by worthy living to attain His companionship. Who with Thee.

Concluding Prayers, page 793.

The Second or Day-Break Mass

The Beginning of Mass, page 756.

Introit. Is. 9, 2, 6

Light shall shine upon us this day: for Our Lord is born to us; and He shall be called wonderful, God, the prince of peace, the Father of the world to come; of Whose reign there shall be no end. Ps. 92, 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. Y. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant, we beseech Thee, O almighty God, that we who are filled with the new light of Thine Incarnate Word, may show forth in our deeds quo tecum est nostra substantia. Qui tecum.

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fidem fulget in mente. Per that which by faith shineth in our minds. Through the same.

Commemoration of St. Anastasia.

Prayer

Grant, we beseech Thee, O almighty God, that we who honor the solemnity of Thy blessed martyr Anastasia may experience the effect of her intercession with Thee. Through our Lord.

Epistle. Titus 3, 4-7

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

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

Gradual. Ps. 117, 26, 27, 23

Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone upon us. V. A Lord is God, and He hath made us to stand upon a rock; and it is wonderful in our eyes.

Alleluja, alleluja. V. Ps. 92, 1. The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and hath girded Himself with power. Alleluja.

Munda Cor Meum, page 763.
Continuation of the holy Gospel according to St. Luke.

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

Sequentia sancti Evangelii secundum Lucam.


Creed, page 765.

Offertory. Ps. 92, 1, 2

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

Offertory Prayers, page 767.

Secret

May our gifts, we pray Thee, O Lord, come forth agreeable to the mysteries of this day’s nativity, and may they shower upon us peace; that as He who was begotten as man shone forth also as God, so also may this

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num est. Per eúmdem. earthly substance bring us that which is divine. Through the same.

*Commemoration of St. Anastasia.*

**Secret**

_Accipe_ quæsumus, Dómine, múnera dig-nanter obláta: et beátæ Ana-stásiae Mártýris tús sufraga-gántibus méritis, ad nostræ salútis auxilium provenire concéde. Per Dóminum.

Accept, we pray Thee, O Lord, the gifts duly offered to Thee, and, by the interceding merits of blessed Anastasia, Thy martyr, grant them to be profitable for the furtherance of our salvation. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

**Communion. Zach. 9, 9**

Exsulta, filla Sion, lauda, filla Jersúalem: ecce rex tuus venit sanctus, et Salvátor mundi.

Rejoice greatly, 0 daughter of Sion, shout for joy, 0 daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world.

**Postcommunion**

Hujus nos, Dómine, sac-raménti semper novitas natális instáuret: cujus Na-tívitas singularis humánam répulit vetustátem. Per eúmdem.

May the Christmas renewal of this sacrament ever restore us, O Lord, Whose miraculous birth did put away the ancient things of mankind. Through the same.

*Commemoration of St. Anastasia.*

**Postcommunion**

Satíásti, Dómine, famí-lam tuam muneribus sacris: ejus, quæsumus, sem-per interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast filled Thy household, O Lord, with sacred gifts; ever cherish us by the intercession of her whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

**The Third Mass**

**Station at St. Mary Major**

The Beginning of Mass, page 756.
Introit. Is. 9, 6

A child is born to us, and a Son is given to us; Whose government is upon His shoulder; and His name shall be called the angel of great counsel. Ps. 97, 1. Sing ye to the Lord a new canticle; for He hath done wonderful things. "V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant, we beseech Thee, O almighty God, that the new birth, in the flesh, of Thine only-begotten Son may deliver us whom slavery from old doth keep under the yoke of sin. Through the same.

Epistle. Heb. 1, 1-12

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

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

Gradual. Ps. 97, 3, 2

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. Ps. The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Alleluja, alleluja. Ps. A hallowed day hath dawned for us: come, ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluja.

Munda Cor Meum, page 763.

The Gospel

The Gospel according to St. John, page 795.

Creed, page 765.
Offertory. Ps. 88, 12, 15

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

Offertory Prayers, page 767.

Secret

Sanctify our oblations, O Lord, by the new birth of Thy only-begotten Son, and cleanse us from the stains of our sins. Through the same.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

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

Postcommunion

Grant, we beseech Thee, O almighty God, that, as the Saviour of the world, born this day, is unto us the author of divine generation, so He may also be the bestower of immortality. Who with Thee.

Concluding Prayers, page 793; Last Gospel, of the Epiphany, page 176.

Dec. 26—St. Stephen, the First Martyr (Red)

Station at St. Stephen's on the Coelian Hill

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 118, 23, 86, 23

Princes sat, and spoke against me; and the wicked persecuted me: help tur: et iniqui persecutí sunt

Kyrie, page 761; Gloria, page 762.

Prayer

Da nobis, quæsumus, Dómine, imitāri quod cólimus: ut discámus et inimicos diligere; quia ejus natalitía celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

Second Prayer of the octave of Christmas, page 144.

Lesson. Acts. 6, 8-10; 7, 54-59

Léctio Actuum Apostólorum.


In those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man
standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Gradual. *Ps. 118, 23, 86, 117*

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

Allelula, Allelula. *V.* Acts 7, 56. I see the heavens opened, and Jesus standing at the right hand of the power of God. Vocal: Allelula.

Munda Cor Meum, page 763.


*⓪ Continuation of the holy Gospel according to St. Matthew.*

At that time, Jesus said to the scribes and Pharisees. Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the autem voce magna continu-érunt aures suas, et impetum fecérunt unánimiter in eum. Et ejiciéntes eum extra civitatem lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidá- bant Stéphanum invocántem, et dicéntem: Dómine Jesu, súscipe spiritum meum. Pósit-tis autem génibus clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccátum, Et cum hoc dixisset, obdormi-vit in Dómino.


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terram, a sanguine Abel justus usque ad sanguinem Zacharías, filii Barachiae, quem occidístis inter templum et altáre. Amen dico vobis, vénient haec ómnia super generationem istam. Jerúsalem, Jerúsalem, quae occidís profèthas, et lápidas eos, qui ad te missi sunt, quóties vólvis congrágáre filios tuos, quæ mádmodum gallina congrá- gat pullos suos sub alas, et noluísti? Ecce relinquentur vobis domus vestra déserta. Dico enim vobis, non me vidébitis ámodo, donec dicátis: Benedictus, qui venit in nómine Dómini.

Creed, page 765.

Offertory. Acts 6, 5; 7, 59


Offertory Prayers, page 767.

Secret

Suscipe, Dómine, múnera pro túorum commemoratione Sanctórum: ut, sicut illos pássio gloriosos effécit; ita nos devótio reddat inno- cuos. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Acts 7, 56, 59, 60

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

Postcommunion

O Ay the mysteries we have received aid us, O Lord; and by the intercession of blessed Stephen, Thy martyr, may they confirm us in Thine everlasting protection. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.
Concluding Prayers, page 793.

Dec. 27—St. John, Apostle and Evangelist (White)

Station at St. Mary Major

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

In the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. Ps. 91, 2. It is good to give praise to the Lord: and to sing to Thy name, O Most High. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Of Thy loving-kindness, O Lord, shed light upon Thy Church; that, being enlightened by the teachings of blessed John, Thine apostle and evangelist, it may attain everlasting gifts. Through our Lord.

Second Prayer of the octave of Christmas, page 144.
Lesson. Ecclus. 15, 1-6

Lesson from the Book of Wisdom.


From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. John 21, 23, 19

A saying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die. V. But: So I will have him remain till I come: follow thou Me.

Lesser Alleluia

Alleluia, alleluia. V. 21, 24. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Munda Cor Meum, page 763.
Tract. Ps. 140, 1-3

Blessed is the man that fear-eth the Lord: he shall delight exceedingly in His commandments.  V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.  V. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beatus vir, qui timet Dóminum: in mandátis ejus cupidit nimis.  V. Potens in terra erit semen ejus: genera-tio rectórum benedíctur.  V. Glória et divitiae in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia:  V. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.  V. The just man shall flourish like the palm tree: like the cedar of Libanus shall he be multiplied.


Gospel. John 21, 19-24

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

Sequentia sancti Evangelii secundum Ioannem.

written these things: and we know that his testimony is true.

 Creed, page 765.

**Offertory. Ps. 91, 13**

Justus ut palma florébit: The just man shall flourish, sicut cedrus, quæ in Libano est, multiplicabitur.

Offertory Prayers, page 767.

**Secret**

S’uscire, Dómine, múnera, tibi solémnitáte deférímus, cujus nos confidimus patrocinio liberátíri. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

**Communion. John 21, 23**

Exiit sermo inter frateres, A saying went abroad among quod discípulus ille non móritur; et non dixit Jesus: Non méritur; sed: Sic eum volo manéré, donec véniám.

Postcommunion

Refécti cibo potúque cælesti, Deus noster, te supplices deprecámus: ut, in cujus hæc commemoratiöne percéplimus, ejus muníamur et précibus. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 28—The Holy Innocents

(Purple but Red if a Sunday)

Station at St. Paul's

Double of the Second Class with a Simple Octave

When this feast falls on Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.
Introit. Ps. 8, 3

Out of the mouth of infants and of sucklings, O God, Thou hast perfected praise because of Thine enemies. Ps. 8, 2. O Lord, our Lord, how admirable is Thy name in the whole earth. ✝. Gloria Patri. Kyrie, page 761; Gloria is omitted unless it be on Sunday or the octave day.

Prayer

God, Whose praise the martyred innocents did this day proclaim, not by speaking, but by dying, do to death in us all the malice of sinfulness, that our lives may also proclaim Thy faith, which our tongues profess. Through our Lord. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. John 14, 1-5

Lesson from the Epistle of blessed John the Apostle.

In those days I saw upon Mount Sion a Lamb standing, and with Him a hundred forty-four thousand having His name, and the name of His Father, written on their foreheads. And I heard a noise from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-
ginta quátuor millia, qui empti sunt de terra. Hi sunt, qui cum mullicibus non sunt coquináti: virgines enim sunt. Hi sequuntur Agnum, quocúmque ierit. Hi empti sunt ex hominibus primitiae Deo, et Agno: et in ore eorum non est invéntum mendáciúm: sine mácula enim sunt ante thronum Dei.

Our soul hath been delivered as a sparrow out of the snare of the fowlers. 

Gradual. Ps. 123, 7, 8

Anima nostra, sicut passer erépta est de láqueo venánti-um. 

Our soul hath been delivered as a sparrow out of the snare of the fowlers. 

Tract. Ps. 78, 3, 10

Effudérunt sánquinem sanctórum, velut aquam, in circútiu Jerúsale. 

They have poured out the blood of the saints, as water, round about Jerusalem. 


Sequentia sancti Evangélii secundum Matthæum.

At that time an angel of the Lord appeared in sleep to Joseph, saying: Arise,
and take the child and His mother, and fly into Egypt; and be there until I tell thee: for it will come to pass that Herod will seek the child to destroy Him. Who arose, and took the child and His mother by night, and retired into Egypt; and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethle- hem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

Creed, page 765.

**Offertory. Ps. 123, 7**

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertory Prayers, page 767.

**Secret**

Let not the gracious prayer of Thy saints fail us, O Lord, both to render our offerings acceptable to Thee and ever to obtain Thy pardon for us. Through our Lord.

Second Secret of the octave of Christmas, page 146.
Preface No. I, Canon and Special Communicantes, page 798.

**Communion. Matt. 2, 18**

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

**Postcommunion**

Votiva, Domine, dona percipimus: quae Sanctorum nobis precibus et presentis, quæsumus, vitæ páriter et ætérne tribue conférre subsedium. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

**Dec. 29—St. Thomas, Bishop and Martyr, (Red)**

**Double**

When this Feast falls on a Sunday, the Mass for the Sunday within the octave of Christmas, page 160, is said, with commemoration of St. Thomas and of Christmas, page 144.

The Beginning of Mass, page 756.

**Introit**


Kyrie, page 761; Gloria, page 762.

**Prayer**

Deus, pro cujus Ecclésea gloriosus Póntifex Thomas gládiis impíorum occúbuit: præsta, quæsumus; ut god, for Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee,
that all who implore his help may obtain the effect of their petition leading to salvation. Through our Lord.

Second Prayer of the octave of Christmas, page 144.

Epistle. Heb. 5, 1-6

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

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

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. V. There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. V. John 10, 14. I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Omnes, qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per Dóminum.

H.datres: Omnis Póntífex eà homínibus assumpsit, pro homínibus constituitur in iis, quæ sunt ad Deum, ut off erat dona, et sacrificia pro peccatis: qui condolère possit iis, qui ignorant, et errant: quoniam et ipsè circumdatus est infirmitate: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed quæ vocatur a Deo tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret: sed qui locutus est ad eum: Filius meus es tu, ego hodie genui. Tu es sacerdos in aeternum secundum ordinem Melchisedech.


-Munda Cor Meum, page 763.
Gospel. John 10, 11-16


Creed, page 765.

Offertory. Ps. 20, 4, 5

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

Offertory Prayers, page 767.

Secret

Sanctify, O Lord, the oefferings dedicated to Thee, and, by the intercession of blessed Thomas, Thy martyr and bishop, look upon us with mercy for the sake of them. Through our Lord.

Second Secret of the octave of Christmas, page 146.
Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 10, 14

I am the good shepherd, and I know My sheep, and Mine know Me.

Postcommunion

Ecce nos commúnio, Dómine purget a crímine: et, intercedente beáto Thoma Martyre tuo atque Pontífice, caléstis remédií faciat esse consórtes. Per Dóminum.

Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Sunday Within the Octave of Christmas (White)

If the Feasts of Christmas, St. Stephen, St. John, Apostle and Evangelist, or the Holy Innocents fall on Sunday, the following Mass is said on Dec. 30. If Dec. 30 be a Monday or a Saturday, the Mass of the day within the octave of Christmas. (This is the same as the third Mass on Christmas, but Epistle and Gospel are from the second Mass.)

The Beginning of Mass, page 756.

Introit. Wis. 18, 14, 15

While all things were in quiet silence, and the night was in the midst of her course, Thy almighty word, O Lord, came from heaven, from Thy royal throne. Ps. 92, 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O ALMIGHTY and eternal God, direct our actions in conformity with Thy good pleasure, that in the name of O MNIPOTENS sempitérne Deus, dirige actus nostros in beneplácito tuo: ut in nómine dilécti Filii tui mere-
SUNDAY WITHIN OCTAVE

Second Prayer of the octave of Christmas, page 144.

Epistle.

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

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

Ps. 44, 3, 2

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

Alleluia, alleluia.

Munda Cor Meum, page 763.
Continuation of the holy Gospel, according to St. Luke.

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

Sequentia sancti Evangelii secundum Lucam.


Offertory. Ps. 92, 1, 2

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

Deus firmavit orbem terræ, qui non commovébitur: parata sedes tua, Deus, eátunct, a sæculo tu es.
Oenergy Prayers, page 767.

Secret

Grant, we beseech Thee, O almighty God, that the gift present before the eyes of Thy majesty may both obtain for us the grace of godly devotion and win its effect in a blessed eternity. Through our Lord.

Second Secret of the octave of Christmas, page 146.
Preface No. 1, page 798.

Communion. Matt. 2, 20

Take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child.

Postcommunion

By the operation of this mystery, O Lord, may our sins be purged, and our just desires fulfilled. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Mass of the Octave of Christmas (White)

If December 30 is Monday or Saturday, the third Mass of Christmas, page 143, is celebrated, but the Epistle and Gospel are taken from the second Mass of Christmas, page 140.

Dec. 31—St. Sylvester, Pope (White)

Double

Station at the Cemetery of Priscilla

When this Feast falls on a Sunday the Mass within the octave of Christmas, page 160, is said, with commemoration of St. Sylvester and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit. John 21, 15-17

If thou lovest Me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 1. I will exalt Thee, O Lord, for Thou hast upheld me: and hast not made
my enemies to rejoice over Me. ctásti inimicos meos super me. V. Glória Patri.

Kyrie, page 761.

Prayer

O ETENAL Shepherd, do Thou look favorably up-
on Thy flock, which we be-
seech Thee to guard and keep for evermore through the blessed Sylvester, Thy Supreme Pontiff, whom Thou didst choose to be the chief shep-
herd of the whole Church. Through our Lord.

Second Prayer of the octave of Christmas, page 144.

Epistle. 1 Peter 5, 1-4, 10-11

Lesson from the Epistle of blessed Peter the Apostle.

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be re-
vealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pat-
tern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Him-
self perfect you, and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.
Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people, and praise him in the chair of the ancients. V. Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Alleluia, alleluia. Matth. 16, 18. Thou art Peter and upon this rock I will build My Church.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

At that time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elías, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it: and to thee I will give the keys of the Kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound
also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Behold, I have given My words in thy mouth: Lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret

In Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Matt. 16, 18

Thou art Peter and upon this rock I will build My Church.

Postcommunion

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.
The Circumcision of Our Lord Jesus Christ

(White)

STATION AT ST. MARY’S IN TRASTEVERE

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 9, 6

A child is born to us, and a son is given to us: Whose government is upon His shoulder: and His name shall be called the angel of great counsel. Ps. 97, 1. Sing ye to the Lord a new canticle: because He hath done wonderful things. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son, Who with Thee.

Epistle. Titus 2, 11-15

Lesson from the Epistle of blessed Paul the Apostle to Titus.
EARLY beloved, the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

Gradual. Ps. 97, 3, 4, 2

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. ¥. The Lord hath made known his salvation: He hath revealed His justice in the sight of the gentiles.

Alleluia, alleluia. ¥. Heb. 1, 1-2. God, Who diversely spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

At that time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

Creed, page 765.
**Offertory. Ps. 88, 12, 15**

"Tuis sunt Caeli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium preparatio sedis tuae."

"Thine are the heavens and Thine is the earth: the world and the fulness thereof Thou hast founded; justice and judgment are the preparation of Thy throne."

Offertory Prayers, page 767.

**Secret**

"Accept our offerings and prayers, we beseech Thee, O Lord; cleanse us by Thy heavenly mysteries and graciously hear us. Through our Lord."

Preface No. 1, Canon and Special Communicantes, page 798.

**Communion. Ps. 97, 3**

"Viderunt omnes fines terrae salutare Dei nostri."

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

**Postcommunion**

"Ec nos communio, Domine, purget a crimen: et intercedente beata Virgine Dei Genitrice Maria, caelestis remedium faciat esse consortes. Per eundem Dominum."

"At this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same."

Concluding Prayers, page 793.

**Sunday between the Circumcision and the Epiphany (White)**

**Feast of the Most Holy Name of Jesus (White)**

**Double of the Second Class**

"By a decree of the S. Congr. of Rites, Oct. 28, 1913, this feast is to be celebrated on the Sunday between the Circumcision and Epiphany. If no Sunday occur, it is celebrated on January 2."

The Beginning of Mass, page 756.
Introit. Philip. 2, 10, 11

IN THE name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. 8, 2. O Lord, our Lord, how wonderful is Thy name in the whole earth! 

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst appoint Thine only-begotten Son to be the Saviour of the human race, and didst command that He be called Jesus, mercifully grant that we may enjoy in heaven the vision of Him Whose holy name we venerate on earth. Through the same.


Lesson. Acts 4, 8-12


IN THOSE days, Peter, filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of Our Lord Jesus Christ of Nazareth, Whom ye crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which

Léctio Actuum Apóstolorum.

IN DIEBUS illis: Petrus replévit Spiritu Sancto, dixit: Principes pópuli, et seniores audite: Si nos hódie dijúdicámus in benéfactó hóminis infirmi, in quo íste salvus factus est, notum sit omníbus vobís et omni plebi Isráæli: quia in nómìne Dómini nostri Jesu Christi Nazaréni, quem vos crucifixístis, quem Deus suscítavit a mórtuis, in hoc íste asstat coram vobís sanus. Hic est lapis, qui reprobátus est a vobis aédificántibus, qui factus est in caput ánquli: et
non est in állo álquo salus. Nec enim állu nomen est sub ceo datum homínibus, in quo opórtéat nos salvos fieri.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 105, 47
Salvos fac nos, Dómine, Deus noster, et congérga nos de natióibus: ut confitéähr nómini sancto tuo, et gloriémur in glória tua. Y. Isai. 63, 16. Tu, Dómine, pa-
ter noster, et redémptor nos-
ter: a século nomen tuum, was rejected by you the build-
ers; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Lesser Alleluia
Alleluía, alleluía. Y. Ps. 144, 21. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name.

Tract. Ps. 79, 20
Domine, Deus virtútum, converte nos: et osténde fá-

O Lord, God of hosts, convert us; and show Thy face, and we shall be saved; let Thy voice sound in my ears. Y. Cant. 2, 4. For Thy voice is sweet, and Thy face exceedingly beautiful. Y. Cant. 1, 2. Thy name, O Jesus, is oil poured out, therefore the maidens have loved Thee.

Greater Alleluia
Alleluía, alleluía. Y. Ps. 144, 21. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever.

Alleluía. Y. Ps. 144, 1. Exaltabo te, Deus meus Rex: et benedícam nómini Sancto
name, Jesus, for ever; yes, for ever and ever. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

At that time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

Creed, page 765.

Offertory. Ps. 85, 12, 5

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

Offertory Prayers, page 767.

Secret

Thy blessing, O most merciful God, by which the whole creation hath life, sanctify this our sacrifice, which we offer Thee to the glory of the name of Thy Son, Our Lord Jesus Christ, that it may be pleasing to Thy majesty as an act of praise and be profitable to us for our salvation. Through the same.

Preface No. 1, page 798.

Communion. Ps. 85, 9, 10

All the nations Thou hast made shall come and adore be-
OCTAVE OF ST. STEPHEN, ST. JOHN

fore Thee, O Lord; and they shall glorify Thy name: for Thou art great, and dost wonderful things. Thou art God alone. Allelúja.

Postcommunion

A LMIGHTY, eternal God, Who hast created and redeemed us, graciously regard our desires, and deign to receive with kind and peaceful countenance the sacrifice of the saving victim, which we have offered to Thy majesty, in honor of the name of Thy Son, Our Lord Jesus Christ, that, Thy grace being poured out upon us, we may rejoice in the glorious name of Jesus, the title of eternal predestination, because our names are written in heaven. Through the same.

Concluding Prayers, page 793.

Octave-Day of St. Stephen (Red)

Simple

Mass of the feast, page 146.

Prayer, as below.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Prayer

A LMIGHTY, eternal God, Who didst dedicate the first-fruits of the martyrs in the blood of the blessed levite Stephen, grant, we beseech Thee, that he may ever stand as our intercessor who prayed even for his persecutors to Our Lord, Jesus Christ, Thy Son, Who with Thee.

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VIGIL OF EPIPHANY

Octave-Day of St. John (White)  
Simple

Mass of the feast, page 150.
Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.
Third Prayers for the Church or for the Pope, pages 825, 826.

Octave-Day of Holy Innocents (Red)  
Simple

Mass of the feast, page 153.
Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.
Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Vigil of the Epiphany (White)  
STATION AT ST. PETER’S  
Privileged Vigil of the Second Class

Mass of Sunday within the octave of Christmas, page 160.
Gospel as below.
Commemoration of St. Telesphorus, from the Common of One or More Supreme Pontiffs, page 1302.
Third Prayer of our Blessed Lady (O God Who by the fruitful), page 824, with its Secret and Postcommunion.

Gospel. Matt. 2, 19-23

Surge, illuminare, Jerusalem: quia venit lumen tuum, et glória Domini super te orta est. Quia ecce tenebris operaient terram, et caligo populos: super te autem orietur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lámine tuo, et reges that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

The Epiphany of Our Lord Jesus Christ (White)

STATION AT ST. PETER'S

Double of the First Class with a Privileged Octave of the Second Order

The Beginning of Mass, page 756.

Introit. Mal. 3, 1


Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who by the guidance of a star didst this day reveal Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be so led as to behold with our eyes the beauty of Thy majesty. Through the same.

Lesson. Is. 60, 1-6

Léctio Isaïæ Prophetæ. Lesson from Isaias the Prophet.

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

Gradual. Is. 60, 1

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. \( \text{ynos de Saba vénient, aurum et thus deferéntes et laudem Domini annuntiántes.} \) \( \text{Surge, et illumináre, Jerusalem: quia glória Domini super te orta est.} \) Alleluia, alleluia. \( \text{V. Matt. 2, 2. We have seen His star in the east: and are come with gifts to adore the Lord.} \) Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 1-12

\( \text{H} \) Continuation of the holy Gospel according to St. Matthew.

\( \text{Cum natus esset Jesus in Béthlehem Juda in diebus Heródis regis, ecce Magi ab Oriénte venérint Jerosólymam, dicéntes: Ubi est qui natus est rex Judeórum? Vidi-}

\( \text{dimus enim stellam ejus in Oriénte, et vénimus adoráre} \)

that they should not return to way into their own country.

Creed, page 765.

Offertory. Ps. 71, 10, 11

Reges Tharsís, et insulae múnera-offerent: reges Ara-
kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him; all nations shall serve Him.

Offertory Prayers, page 767.

Secret

favorably regard the gifts of Thy Church, O Lord, wherein no longer gold is offered, nor frankincense, nor myrrh, but He who by these gifts is signified is become our sacrifice and our food, Jesus Christ, our Lord, Who with Thee.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Matt. 2, 2

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

Postcommunion

Grant, we beseech Thee O almighty God, by the understanding of hearts made pure we may comprehend that which by solemn rite we celebrate. Through our Lord.

Concluding Prayers, page 793.

This Mass is said daily during the octave, with a commemoration of our Blessed Lady, page 824, and a third prayer for the Church or for the Pope, page 826.

Sunday Within the Octave of the Epiphany

The Holy Family, Jesus, Mary, Joseph (White)

Double Major

The Beginning of Mass, page 756.

Introit. Prov. 23, 24, 25

et the father of the Just rejoice greatly; let thy father and thy mother be joy-

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HOLY FAMILY

quam genuit te. Ps. 82, 2, 3. Quam dilecta tabernaculatua, Dómine virtúrum! concupiscit, et déficit ánima mea in átria Dómini. Y. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui
Maríæ et Joseph subditus, domésticam vitam ineffabilibus virtútibus consécristi: fac nos, utriúsque auxilio, Familiae sanctæ tuae exemplis instrui; et consórtium cónsequi sempiternum: Qui vivis.

O Lord Jesus Christ, Who,
in the days of Thy sub­jection to Mary and Joseph, didst consecrate home life by ineffable acts of virtue; by the intercession of Thy holy Mother and of Thy foster­Father, make us so to profit by the example they with Thee have set us, that we may be counted members of Thy household for evermore. Who livest:

Second Prayer of the Sunday within the octave of the Epiphany, page 182; third Prayer of Epiphany, page 175.

Epistle, Put ye on, page 196.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are re­placed by the Greater Alleluia.

Gradual. Ps. 26, 4

Unam pétil a Dómino, hanc requiram, ut inhábitem in domo Dómini omnibus diébus vite meæ. Y. Ps. 83, 5. Beáti, qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te.

One thing I have asked of the Lord: this will I seek after: that I may dwell in the house of the Lord all the days of my life. Y. Ps. 83, 5. Blessed are they who dwell in Thy house, O Lord; they shall praise Thee for ever and ever.

Lesser Alleluia


Tract. Heb. 10, 5

Hóstiam et oblatiónem no­luísti, corpus autem aptásti mihi. Y. Holocaustum et pro

Sacrifice and oblation Thou wouldst not, but a body Thou has fitted unto me. Y. Burnt-

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offering and sin-offering Thou didst not require: then said I: Behold I come. 

In the head of the book it is written of Me that I should do Thy will. peccāto non postulāsti: tunc dixi: Ecce vénio. 

In capitā libri scriptum est de me: Ut fāciam, Deus, voluntātem tuam.

Greater Alleluia

Alleluia, alleluia. 

Blessed is the man that heareth Me and that watcheth daily at My gates, and waiteth at the post of My doors. Alleluia. 

Our life is hidden with Christ in God.

Munda Cor Meum, page 763.


Continuation of the holy Gospel according to St. Luke.

And when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him, Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing. And

Sequentia sancti Evangelii secundum Lucam.

He said to them, How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.

**Offertory.** Luke 2, 22

The parents of Jesus carried Him to the temple, to present Him to the Lord.

**Secret**

O appease Thee, O Lord, we offer the Victim of Salvation, humbly beseeching Thee that, through the prayers of the Virgin Mother of God and of St. Joseph, Thou wouldst establish our households in Thy peace and favor. Through the same.


Preface No. 2, Canon and Special, Communicantes, page 800.

**Communion.** Luke 2, 51

Jesus went down with them, and came to Nazareth and was subject to them.

**Postcommunion**

O thou, O Lord, bring us whom Thou hast refreshed with heavenly mysteries to imitate the example of Thy holy Family, that at the hour of our death, with the
Virgin Mother and blessed Joseph at hand, we may be received by Thee into our everlasting home. Who livest.

Second Postcommunion of the Sunday within the octave of the Epiphany, page 184; third Postcommunion of the Epiphany, page 178.

Sunday Within the Octave (White)

Station at the Title of Pammachius

Semi-Double

When the Epiphany falls on a Sunday, this Mass is said on the following Saturday.

The Beginning of Mass, page 756.

Introit

Upon a high throne I saw a man sitting, whom a multitude of angels adore singing together: Behold Him the name of Whose empire is to eternity. Ps. 99, 1. Sing joyfully to God, all the earth: serve the Lord with gladness. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Do Thou, O Lord, out of Thy heavenly goodness foster the holy desires of Thy people; that they may both see what they ought to do and have the strength to accomplish what they have seen. Through our Lord.

Second Prayer of the octave of the Epiphany, page 184.

Epistle. Rom. 12, 1-5

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

Brethren, I beseech you by the mercy of God, that you present your bodies, a living sacrifice, holy, pleas-

**Gradual. Ps. 71, 18, 3**

Benedíctus Dóminus Deus Israél, qui facit mirabilia magna solus a sæculo. V. Suscipiant montes pacem pópulo tuo: et coles justitiam.


Munda Cor Meum, page 763.

Gospel, And when Jesus, page 180.

Creed, page 765.

**Offertory. Ps. 99, 1, 2**

Jubiláte Deo omnis terra, servité Dómino in letitía: intráte in conspéctu ejus in ex-sultatióné, quia Dóminus ipse est Deus.

Offertory Prayers, page 767.

SUNDAY WITHIN THE OCTAVE

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

Alleluia, alleluia. V. Ps. 99, 1. Sing joyfully to God, all the earth: serve the Lord with gladness. Alleluia.

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

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OCTAVE-DAY OF EPIPHANY

Secret

May the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

Second Secret of the octave of the Epiphany, page 185.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 48, 49

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

Postcommunion

Grant, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord.

Second Postcommunion of the octave of the Epiphany, page 185.

Concluding Prayers, page 793.

Octave-Day of the Epiphany (White)

Double Major

Mass as on the feast, page 175, except the following:

Prayer

O God, Whose only-begotten Son, hath appeared in the substance of our flesh, grant, we beseech Thee, that we may be inwardly made in a new form by Him Whose form we have known to be outwardly like ours. Who with Thee.

Gospel. John 1, 29-34

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

& Sequéntia sancti Evangélii secúndum Joánnem.

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In illo tempore: Vidi Joannes Jesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciebam eum, sed ut manifestetur in Israel, propertia venit ego in aqua baptizans. Et testimonium perhibuit Joannes, dicens: Quia vidi Spiritum descendens quasi colubram de caelo, et mansit super eum. Et ego nesciebam eum; sed qui misit me baptizare in aqua illa mihi dixit: Super quem videris Spiritum descendens, et manentem super eum, hic est, qui baptizat in Spiritu Sancto. Et ego vidi: et testimonium perhibuit quia hic est Filius Dei.

Secret

Hæcerat tibi, Dômine, pro nati Filii tui appariitione deférimus, suppliciter exorantes: ut, sicut ipse nostrórum auctor est munerum, ita sit ipse misericors et susceptor, Jesus Christus Dôminus noster: Qui tecum vivit.

Postcommunion

Celesti luminé, quasuumus, Dômine, semper et ubique nos præveni: ut mystérium, cujus nos participés esse voluistit, et puro coernimus intúitus, et digno percipiamus afféctum. Per Dóminum.

From this day to the Purification, on all days that are not doubles, after the Prayer of the day, are said those of our
SECOND SUNDAY AFTER EPIPHANY

Blessed Lady, page 824, and for the Church or for the Pope, page 826.

If Septuagesima Sunday falls on the second Sunday after the Epiphany, the following Mass is celebrated on the preceding Saturday.

Second Sunday After the Epiphany (Green)

STATION AT ST. EUSEBIUS

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 65, 4

Let all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O Thou most high. Ps. 65, 1, 2. Shout with joy to God all the earth, sing ye a psalm to His name, give glory to His praise. Y. Glory.

When the Mass of this Sunday, or of the following Sundays before Septuagesima is resumed during the week on ferias, the Gloria in excelsis is omitted.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who dost govern all things in heaven and on earth, of Thy mercy hear the supplications of Thy people, and grant Thy peace in our times. Through our Lord.

Second Prayer of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 12, 6-16

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

Brethren, having different gifts, according to the grace that is given us; either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he
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Gradual. Ps. 106, 20, 21

Misit Dominus verbum The Lord sent His word. et sanavit eiusmod, et eritut eorum. He healed them: and delivered them out of their distresses. Confitelintur Domino Let the mercies of the Lord cordire ejus: et mirabilia eius give glory to Him; and His ffliis hominum. wonderful work; to the children of men. Alleluia. alleluia. Ps. 763.


Gospel. John 2, 1-11

Illo tempore: Nuptiae factae sunt in Cana Galilaeae: et erat mater Jesu ibi. Vocatus est autem et Jesus, et that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honor preventing one another. In carefulness, not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints; pursuing hospitality. Bless them that persecute you: bless and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

Masst Dominus verbum suum, et sanavit eos: et eritut eos de interitu eorum. The Lord sent His word, and healed them: and delivered them out of their distresses. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

Alleluia, alleluia. Ps. 148, 2. Praise ye the Lord, all His angels: praise ye Him, all His hosts. Alleluia.

Continuation of the holy Gospel according to St. John.

At that time, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus
SECOND SUNDAY AFTER EPIPHANY

also was invited, and His discipuli ejus ad nuptias. Et deficiénte vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? non-dum venit hora mea. Dicit mater ejus ministri: Quodcumque dixerit vobis, facite.


This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.

Creed, page 765.

Offertory. Ps. 65, 1, 2, 16

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

Offertory Prayers, page 767.
Secret

OBLATA, Dómine, múnera sanctifica: nosque a peccatórum nostrórum máculo ilis emúnda. Per Dóminum. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. John 2, 7, 8, 9, 10, 11


The Lord saith: Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: thou hast kept the good wine until now; this first miracle did Jesus before His disciples.

Postcommunion

AY the working of Thy power, we beg Thee, O Lord, be increased in us, that, being nourished by divine sacraments, we may by Thy grace be prepared to obtain that which they promise. Through our Lord.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Third Sunday After the Epiphany (Green) Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8


Adore God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. 96, 1. The Lord hath reigned; let the earth rejoice: let many islands be glad. Y. Glory.
**Prayer**

**Almighty, eternal God,**
look with mercy upon
our infirmities, and stretch
forth the right hand of Thy
majesty to protect us. Through
our Lord.

_Omnipotens sempiterni Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuae majestatis extende._

_Per Dominum._

**Second Prayer of our Blessed Lady,** page 824; **third for the Church or Pope,** pages 825, 826.

**Epistle. Rom. 12, 16-21**

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

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


**Gradual. Ps. 101, 16, 17**

_The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory._

_Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam._

_Quóniam adificavit Dóminus Sion, et vidébitur in majestáte sua._

_PS. 96, 1._

_The Lord hath reigned, let the earth rejoice:_

_V. Ps. 96, 1._

_Dóminus régnavit, exsúltet terra:_

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I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee: and the servant was healed at the same hour.

Creed, page 765.

Offertory. Ps. 117, 16, 17

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

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

O Lord, Who dost give freely the enjoyment of so great mysteries, we beseech Thee that Thou wouldst vouchsafe to render us truly worthy to receive their effects. Through our Lord.

Quos tantis, Dómine, largíris uti mystéríis: quæsumus; ut efféctibus nos córum veráciter aptáre dignérís. Per Dóminum.
SECOND POSTCOMMUNION OF OUR BLESSED LADY, PAGE 824; THIRD FOR THE CHURCH OR PAPA, PAGE 826.

CONCLUDING PRAYERS, PAGE 793.

FOURTH SUNDAY AFTER THE EPIPHANY (GREEN)

SEMI-DOUBLE

THE BEGINNING OF MASS, PAGE 756.

INTROIT. Ps. 96, 7, 8


Kyrie, page 761; Gloria, page 762.

PRAYER

O Deus qui nos in tantis periculis constitutós, pro humána scis fragilitate non posse subsistere: da nobis salútem mentis et córporis: ut ea, quá pro peccátis nostrís patímur, te adjuvánti vincámus. Per Dóminum.

Before the feast of the Purification, Feb. 2.

SECOND PRAYER OF OUR BLESSED LADY, PAGE 824.

THIRD PRAYER FOR THE CHURCH OR PAPA, PAGES 825, 826.

AFTER THE FEAST OF THE PURIFICATION:

SECOND PRAYER, A CUNCTIS, PAGE 827.

THIRD PRAYER AT CHOICE OF THE PRIEST, PAGES 1494-1500.

EPISTLE. Rom. 13, 8-10

LECTIO EPISTOLÆ BEÁTI PAULI AD ROMÁNOS.

Respéctu hæc: Némini quidquam debeátis, nisi ut invicem diligátis: qui enim diligít proximum, legem implévit. Nam: Non adulté-rábis: Non occídes: Non fu-

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

Brethren, owe no man any thing, but to love one another; for he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery, thou shalt not kill,
In illo tempore: Ascendente Jesu in naviculam, secliti sunt eum discipuli ejus: et ecce motus magnus factus est in mari. ita ut navicula operiretur fatibus, ipse vero doriniebat. Et accesserunt ad eum discipuli ejus. et suscitaverunt eum. dicens: Dómine, salva nos. perísse. Et dicit eis Jesus: Quid timid! estis, 0 ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, 0 Lord, and all the kings of the earth Thy glory. V. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. V. Ps. 96, 1. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

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

FIFTH SUNDAY AFTER EPIPHANY

Offertory. Ps. 117, 16, 17

Déxtéra Dómini fecit virtútem, déxtéra Dómini exaltavit me: non mórìar, sed vivam, et narrábo ópera Dómini.

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

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, almighty God, that this sacrifice offered to Thee, may purge us of all evil and fortify our weak nature. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabantur omnes de his quæ procedébant de ore Dei. They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

May Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

Fifth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

The Lord hath reigned; let the earth rejoice: let many islands be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Keep Thy family, we beseech Thee, O Lord, with Thy continual mercy that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy munificence. Per Dóminum. Protection. Through our Lord.

Before the feast of the Purification, Feb. 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 828.
After the feast of the Purification.
Second Prayer, A cunctis, page 827.
Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

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

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

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútēm, déxtera Dómini exaltávit me: non móriar, sed or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.
exalted me: I shall not die, but vivam, et narrabo opera Dó-
live, and shall declare the mini.
works of the Lord.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, the sacrifice of recon-
ciliation, that Thou mayest mercifully forgive our sins and
direct our wavering hearts.

Second and third Secrets as directed in the foregoing for the
Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from
the mouth of God.

Postcommunion

We pray Thee, O almighty God, that we may re-
ceive the effect of that salvation of which we have received
the pledge in these mysteries.

Second and third Postcommunions as directed in the fore-
going for the Prayers.

Concluding Prayers, page 793.

Sixth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

Adorate Deus, all you His angels: Sion heard, and
was glad; and the daughters of Juda rejoiced. Ps. 96, 1. The
Lord hath reigned; let the earth rejoice: let many islands
be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Before the feast of the Purification, Feb. 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 826.
After the feast of the Purification.
Second Prayer, A cunctis, page 827.
Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénes.

Brethren, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Acháia. For from you was spread abroad the word of the Lord, not only in Macedonia.

Pray to Almighty God, that our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Through our Lord.
and Achaja, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, Who hath delivered us from the wrath to come.

Gradual as on Fourth Sunday, page 194.
Munda Cor Meum, page 763.


Creed, page 765.
Offertory. **Ps. 117, 16, 17**

Déxtera Dómini fecit virtútem, déxtera Dómini exaltavit me: non moriar, sed vivam, et narrábo opera Dómini.

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

Offertory Prayers, page 767.

**Secret**

_Hæc_ nos oblátio, Deus, _May_ this oblation, O God, _mundet, quæsumus, et_ we beseech Thee, _rénovet, gubérnet, et prôte- _cleanse, renew, govern, and_ _gat._ Per Dóminum._

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. **Luke 4, 22**

Mirabántur omnes de his, They all wondered at these _quæ_ procedébant de ore Dei._ things, which proceeded from_ the mouth of God._

Postcommunion

Quæstibus, Dómine, pasti _Being_ fed with celestial de-

deliciis: quæsumus; ut _lights, we beseech Thee,_ semper éadem, per quæ verá-_O_ Lord, that we may ever hun-_citer vivimus, _apperámu_—_ger after those things by which_ _s._ Per Dóminum._

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.
Septuagesima Sunday (Purple)

Station at St. Lawrence Without the Walls

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 17, 5, 6, 7

The groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice, from His holy temple. Ps. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. V. Glory.

Kyrie, page 761. Gloria is emitted.

The Gloria in Excelsis is not said from this day till Easter, except on Holy Thursday and Holy Saturday, and when the Mass is that of a feast.

Prayer

Do thou, we beseech Thee, O Lord, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

Before the feast of the Purification, Feb 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.
Second Prayer, A cunctis, page 827.
Third Prayer at choice of the priest, pages 1494-1500.

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Lectio Epistolæ beati Pauli Apōstoli ad Corinthios.

Brethren: Have you not seen that they who run in the race, all indeed run, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them; and the rock was Christ). But with the most of them God was not well pleased.

Gradual. Ps. 9, 10, 11, 19, 20

The helper in due time, in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not
SEPTUAGESIMA SUNDAY

perish for ever: arise, O Lord, let not man be strengthened.

From this Sunday until Ash Wednesday when the Mass of the preceding Sunday is resumed on ferias, the tract is omitted.

Tract. Ps. 129, 1-4

From the depths I have cried to Thee, O Lord; Lord, hear my voice. V. Let Thine ears be attentive to the prayer of Thy servant. V. If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? V. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 1-16

At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also

Exsurgé, Dómine, non prævalēat homo.

De profundis clamavi ad te, Dómine; Dómine, exaudi vocem meam. V. Flant aures tuæ intendeintes in oratiónem servi tui. V. Si iniquitátes observáverís Dómine: Dómine, quis sustinébit? V. Quia apud te propitiatio est, et propter legem tuam sustínui te, Dómine.

Gospel according to st. Matthew.

Sequentia sancti Evangelii secundum Matthæum.

Tract. Ps. 129, 1-4

From the depths I have cried to Thee, O Lord; Lord, hear my voice. V. Let Thine ears be attentive to the prayer of Thy servant. V. If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? V. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Munda Cor Meum, page 763.

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SEPTUAGESIMA SUNDAY

suo: Voca operarios, et reddo illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, accepérunt singulos denarios. Venientes autem et primi, arbitráti sunt quod plus essent acceptári: accepérunt autem et ipsi singulos denarios, et accepientes murmurabant adversus patremfamilias, diciéntes: Hi novissimi una hora fecerunt, et pares illos nobis fessisti, qui portavimus pondus diéi, et aestus. At ille respondens uni eórum, dixit: Amicé non facio tibi injustiam: nonne ex denario accepterunt singulos denarios, et ipsi singulos denarios, et sanctus tuus nequam est, quia non liceat mihi, quod volo, facere? an oculus tuius nequam est, quia ego bonus sum? Sic erunt multi enim sunt vocati, pauci vero electi. shall the last be first, and the first last. For many are called, but few are chosen.

Credo, page 765.

Offertory. Ps. 91, 2

Bonum est confessíí Dómino, et psallere nomen tuo, Altissime.

Offertory Prayers, page 767.

Secret

Quaerimus nostris, questumus, Dómine, precibusque suscepístis: et celestibus nos munda mystériis, et clementer exáudít Per Dóminum.

With our gifts and prayers accepted, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries and graciously hear us. Through our Lord.

The second and third Secrets as directed above for the Prayers.
Preface for Sundays, page 773.

Communion. Ps. 30, 17, 18

Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee.

Postcommunion

O Lord, be strengthened by Thy gifts, that receiving them they may still desire them and desiring them may constantly receive them. Through our Lord.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Sexagesima Sunday (Purple)
Station at St. Paul
Sunday of the Second Class
The Beginning of Mass, page 756.

Introit. Ps. 43, 23-26

A rise, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. 43, 2. O God, we have heard with our ears; our fathers have declared to us. Y. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of Deus, qui conspiciis quia ex nulla nostra actione confidimus: concede propiti-us; ut contra adversa omnia,
Epistle. 2 Cor. 11, 19-23; 12, 1-9

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

Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I; They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and
painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitūdae for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. propter illa que extrînsecus sunt, instántia mea quotidiánâ, sollicitūdō omnium Ecclesiarum. Quis infirmātur, et ego non infirmor? quis scandalizātur, et ego non uror? Si gloriārī opōrēt: que infirmitātis meae sunt, gloriābor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in aeternum, scit quod non mēntor. Damāscī propositus gentis Arētās regis, custodiēbat civitātem Damascenōrum, ut me compre-henderet: et per fenestram in sporta dimissus sum per mu-rum, et sic effugi manus ejus. Si gloriārī opōrēt (non expedīt quiddem), vēniam autem ad visiones et revelatiōnes Domini. Scio hōminem in Christo ante annos quattuor-decim, sive in corpore nēscio, sive extra corpus nēscio, Deus scit, raptum hujusmodi usque ad tēritium caelum. Et scio hujusmodi hōminem, sive in corpore, sive extra cōrpus nēscio, Deus scit: quōniam raptus est in paradīsum: et audīvit arcāna verba, quae non licet hōminī loquī. Pro hujusmodi gloriābor: pro me autem nīhīl gloriābor, nisi in infirmitātibus meīs. Nam, et si voluerō gloriāri, non erō inspiciōs: veritātem enim dicam: parco autem, ne quis me existiment supra id quod videt in me, aut ālīquid audīt ex me. Et ne magnitūdō revelatiōnem extollat me, datūs est mihi sūmīthus carnīs mea, āngelus sātana, qui me col-lipzet. Proprer quod ter Dominum rogāvi, ut discēde-ret a me: et dixit mihi: Sū-ficit tibi grātia mea: nam
virtus in infirmitate perficiatur. Libenter igitur gloriam in infirmitatibus meis, ut in habitet in me virtus Christi. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Gradual. Ps. 82, 19, 14

Sclant gentes quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. V. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti. Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. V. O my God, make them like a wheel, and as stubble before the face of the wind.

Tract. Ps. 59, 4, 6

Commovisti, Domine, terram, et conturbasti eam. V. Sanc contritiones ejus, quia mota est. V. Ut fugiant a facie arcus: ut liberentur electi tui. Thou hast moved the earth, O Lord, and hast troubled it. V. Heal Thou the breaches thereof, for it hath been moved. V. That Thy elect may flee from before the bow: that they may be delivered.

Munda Cor Meum, page 763.

Gospel. Luke 8, 4-15

N in illo tempore: Cum turbaba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exit, qui seminat, seminat, aliud cecidit secus viam, et conculcatum est, et volucres celli comedunt illud. Et aliud cecidit super petram: et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exorta spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. At that time, when a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude; The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some
fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Creed, page 765.

**Offertory. Ps. 16, 5, 6, 7**

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Offertory Prayers, page 767.
Secret

Oblátum, tibi, Dómine, sacrificium, vivificet nos semper, et múniat. Per Dóminum.

*Second and third Secrets as directed above for the Prayers.*

Preface for Sundays, page 773.

Communion. *Ps. 42, 4*

Introibo ad altáre Dei, ad Deum qui látificat juventútem meam.

*Postcommunion*

Súpplices te rogámus, Grant, we humbly beseech omnipotens Deus: ut, Thee, almighty God, that, quos tuis réficis sacrámentis, those whom Thou refreshest tibi étiam plácitis móribus with Thy sacraments may dignántur deservire concédas. serve Thee worthily by a life well pleasing to Thee. Through our Lord.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Quinquagesima Sunday (Purple)

Station at St. Peter

Major Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. *Ps. 30, 3, 4*

Esto mihi in Deum protectorum, et in locum refúgii, ut salvum me facias, quóniam firmaméntum meum, et refúgium meum est tu: et propter nomen tuum dux mihi eris, et enútries mé. Ps. 30, 2. In te, Dómine, sperávi non confundar in aeternum: in justitia tua libera me et éripe me. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Préses nostras, quæsumus, Dómine clementer exau-

Of thy clemency harken unto our prayers, O Lord,
loose us from the bonds of sin, and keep us from all adversity. Through our Lord.

Before the feast of the Purification, Feb. 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 826.
After the feast of the Purification.
Second Prayer, A cunctis, page 827.
Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 13, 1-13

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

Brethren, if I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity; I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part

when I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three; but the greatest of these is charity.

**Gradual. Ps. 76, 15, 16**

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. \( V. \) Liberásti in bráchio tuo populum tuum, filios Israël, et Joseph.

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. \( V. \) With Thy arm Thou hast redeemed Thy people, the children of Israel and of Joseph.

**Tract. Ps. 99, 1, 2**

Jubilate Deo, omnis terra: servite Dómino in latitía. \( V. \) Intráte in conspéctu ejus in exsultatione: scítote, quod Dóminus ipse est Deus. \( V. \) Ipse fecit nos, et non ipsi nos: nos autem populum ejus, et oves páscuae ejus.

Sing joyfully to God all the earth: serve ye the Lord with gladness. \( V. \) Come in before His presence with exceeding great joy: know ye that the Lord He is God. \( V. \) He made us, and not we ourselves: but we are His people, and the sheep of His pasture.

**Munda Cor Meum, page 763.**

**Gospel. Luke 18, 31-43**

Sit Jesus duódecim, et ait illis: Ecce ascéndimus Jerusálém, et consummabuntur ómnia, quae scripta sunt per prophétis de Filio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur, shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three; but the greatest of these is charity.
to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death; and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God: and all the people when they saw it, gave praise to God.

** Creed, page 765.**

**Offertory. Ps. 118, 12, 13**

Blessed art Thou, O Lord, Benedictus es, Dómine, teach me Thy justifications: doce me justificationses tuas: with my lips I have pronounced all the judgments of Thy mouth.

**Offertory Prayers, page 767.**

**Secret**

May this offering, we beseech Thee, O Lord, Hæc hóstia, Dómine, quæ sumus, emündet nostra
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delicta: et ad sacrificium celebrandum, subditórum tibi corpora, mentésque sanctificet. Per Dóminum.

Second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 77, 29, 30

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Postcommunion

Quesumus, omnipotens Deus: ut, qui celéstia aliménta: percépimus, per hec contra ómnia adversa muniamur. Per Dóminum nostrum.

Second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Ash Wednesday (Purple)

Station at St. Sabina

Privileged Major Feria

The Blessing of the Ashes

The priest, wearing over his alb and stole a cope of purple color, stands at the Epistle corner of the altar, having near him the vessel of ashes to be blessed, while the choir sings the following antiphon:

Exaudi nos, Dómine, quániem benigna est misericórdia tua: secúndum multitùdinem miseratiónum tua-

Hear us, O Lord, for Thy mercy is kind: according to the multitude of Thy mercies have regard to us, O Lord.

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Ps. 68, 2. Save me, O God, for the waters have come in even unto my soul. V. Glory. Hear us.


Ps. 68, 2. Salvum me fac, Deus: quoniam intraverunt aquis usque ad animam meam. V. Glória Patri. Exaudi nos.

The chant being terminated, the priest, without either turning toward the people or extending his hands, proceeds as follows:

V. The Lord be with you.  
R. And with thy spirit.  

Let us pray

ALMIGHTY, eternal God, spare them that are penitent, be merciful to Thy suppliants, and vouchsafe to send Thy holy angel from heaven to bless & sanctify & these ashes, that they may be a wholesome remedy to all who humbly call upon Thy holy name, and who, accusing themselves of their sins as their consciences accuse them, deplore their crimes before the face of Thy divine clemency or, eagerly and humbly entreat Thy excellence and goodness; and grant, by the invocation of Thy most holy name, that all who shall be sprinkled with these ashes, for the remission of their sins, may receive health of body and salvation of soul. Through Christ our Lord.

R. Amen.

Let us pray

O cons, Who desirest not the death of sinners, but their repentance, most graciously regard the frailty of human nature; and, of Thy loving-kindness, deign to bless & these ashes, which we intend to put upon our heads to express our lowliness and win Thy pardon, that we, who

rum réspice nos, Dómine. Ps.


O Deus, qui non mortem, sed peniténtiam desideras peccatórum: fragilitátem conditionis humanae benignástima réspice; et hos cíneres, quos causa proferéndae humilitátis, atque promeréndae véniæ, capítibus nostris impóni decérnimus, beneedicere pro tua pietáte

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know that we are but ashes and for the guilt of our fall shall return to dust, may be worthy to obtain, through Thy mercy, the forgiveness of all our sins and the rewards promised to the penitent. Through Christ our Lord. H. Amen.

Let us pray

O con, Who art moved by humiliation and appeased by penance, incline the ear of Thy goodness to our prayers, and when the heads of Thy servants are touched with these ashes, graciously pour forth the grace of Thy blessing, that Thou mayest fill them with the spirit of compunction and mayest effectually grant what they righteously ask, and ordain that what Thou grantest may remain forever established and unmoved. Through Christ our Lord. H. Amen.

Let us pray

O con, Who art moved by humiliation and appeased by penance, incline the ear of Thy goodness to our prayers, and when the heads of Thy servants are touched with these ashes, graciously pour forth the grace of Thy blessing, that Thou mayest fill them with the spirit of compunction and mayest effectually grant what they righteously ask, and ordain that what Thou grantest may remain forever established and unmoved. Through Christ our Lord. H. Amen.

He sprinkles the ashes thrice with holy water, saying the Asperges me. Then he incenses them, afterwards sprinkling them in the figure of a cross, on his own head, and on the heads of the clergy and people, admonishing each one in these words:

REMÉNTO, homo, quia pulvis es, et in púlvis reverteris.

Meanwhile the choir chants one or more of the following antiphons:
Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plentiful in mercy to forgive our sins.

Let us amend and do better for those things in which we have sinned through ignorance lest, suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for we have sinned against Thee. V. Ps. 78, 9. Help us, O God, our Saviour: and for the honor of Thy name, O Lord, deliver us. Attend, O Lord. V. Glory be to the Father, and to the Son, and to the Holy Ghost. Attend.

Returning to the altar the priest recites a concluding Prayer as follows:

V. The Lord be with you.  
R. And with thy spirit.

Let us pray

Grant us, O Lord, to enter upon the duties of our Christian warfare with holy fasts, that, being about to fight against the spirits of wickedness, we may be fortified by the help of self-denial. Through Christ our Lord. R. Amen.

Mass is then celebrated.
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The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27


Kyrie, page 761. Gloria is omitted.


Grant to Thy faithful, O Lord, that they may both undertake the venerable solemnities of fasting with pieté and carry them through with unwavering devotion. Through our Lord.


Lesson. Joel 2, 12-19

Léctio Joélis Prophétæ.


Then is said: Lesson from Joel the Prophet.

Misus saith the Lord, Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for He is grací-ous and merciful, patient and rich in mercy, and ready to re-pent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that
suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridechamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare Thy people; and give not Thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people, Behold I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord almighty.

Gradual. Ps. 56, 2, 4

Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. Ps. He hath sent from heaven, and delivered me; He hath made them a reproach that trod upon me.

Munda Cor Meum, page 763.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. Ps. He hath sent from heaven, and delivered us, O Lord our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Dómine, non secúndum peccáta nostra, quaé fécimus nos: neque secúndum iniquitátis nostras retribuás nobis. Ps. He hath sent from heaven, and delivered us, O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. (Here all kneel down.) Help us, O Lord our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Gospel. Matt. 6, 16-21


Offertory. Ps. 29, 2, 3

Exaltabo te, Dómine, quoniam suscepisti me, nec delectasti inimicos meas super me: Dómine, clamavi ad te, et salásti me.

Offertory Prayers, page 767.

Secret

Hac nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsius venerábilis sacraménti celebrámus exórdium. Per Dóminum.
Communion. Ps. 1, 2, 3

He who shall meditate upon the law of the Lord, day and night, shall bring forth his fruit in due season.

Postcommunion

May the sacraments we have received, O Lord, give us help, that our fasts may be pleasing to Thee and profitable to us as a healing remedy. Through our Lord.

Second Postcommunion, May the gift, page 828; third, Almighty and merciful God, page 829.

Then on this and all other weekdays of Lent (if the ferial Mass has been celebrated), is said a prayer of blessing over the people.

Prayer over the people.

Let us pray

Bow down your heads before God.

Look with favor, O Lord, on those who bow before Thy majesty, that they who have been refreshed with the divine gift may ever be strengthened with heavenly aids. Through our Lord.

Concluding Prayers, page 793.

During Lent at the end of ferial Masses Benedicamus Domino is said instead of Ite, Missa est.

Thursday After Ash Wednesday (Purple)

Station at St. George in Velabro

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 19, 20, 23

When I cried to the Lord, He heard my voice from them that draw near to me; and He humbled them, Who is before all ages, and remains
manet in ætérnum: jacta
cogitátum tuum in Dómini,
et ipse te enitrict. *Ps. 54*, 2, 3. Exáudi, Deus, oratiónem
meam, et ne despéxeris de-
precationísem meam: intende
mihi, et exáudi me. *V.* Glória
Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Deus, qui culpa offén-
deris, peniténtia plac-
áris: preces pópuli tui supplicá-
cantis propítius réspice; et
flagélla tuae iracúndiae, quae
pro peccátis nostris merémur,
avérte. Per Dóminiun.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens,
page 828.

Lesson. *Is. 38*, 1-6

Lesson from *Isaías* the
Prophet.

In diébus illis: Ágrotávit
Ezechías usque ad mor-
tem: et introívit ad eum
Isaías filius Amos prophéta,
et dixit ei: Hæc dicit Dómi-
minus: Dispóné dómui tue, quia
moriéris tu, et non vives. Et
convértit Ezechías fáciem
suam ad parítem, et orávit
ad Dóminiun, et dixit: Ob-
secro, Dómine, meménto quæ-
so, quómodo ambuláverim
coram te in veritáte, et in
corde perfécto, et quod bo-
num est in óculis tuis fécérim.
Et fievit Ezechías fletu ma-
gno. Et factum est verbum
Dómini ad Isaías, dicens:
Vade, et dic Ezechía: Hæc
dicit Dóminus Deus David
patris tui: Audívi oratiónem
tuam, et vidi lácrimas tuas:
ecce ego adjíclam super dies
tuos quindecim annos: et de
forever: cast thy care upon the
Lord, and He shall sustain thee.
*Ps. 50*, 2, 3. *Hear, O God, my
prayer, and despise not my sup-
plication; be attentive to me
and hear me. *V.* Glory.

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years; and I will deliver the city out of the hand
of the king of the Assyrians,
and I will protect it; said the
Lord almighty.

**Gradual. Ps. 54, 23, 17, 18, 19**

Cast thy care upon the Lord,
and He shall sustain thee. 
When I cried to the Lord, He
heard my voice from them that
drew near to me.

Munda Cor Meum, page 763.

**Gospel. Matt. 8, 5-13**

 contaminatio sancti Evangelii
Gospel according to St. Matthew.

That time, when Jesus
had entered into Ca-
pharnaum, there came to Him a
centurion, beseeching Him, and
saying, Lord, my servant lieth
at home sick of the palsy, and
is grievously tormented. And
Jesus said to him; I will come
and heal him. And the cen-
turion making answer said:
Lord, I am not worthy that Thou shouldst enter under my
roof: but only say the word,
and my servant shall be healed.
For I also am a man subject
to authority, having under me
soldiers; and I say to this man,
Go, and he goeth, and to an-
other, Come, and he cometh,
and to my servant, Do this, and
he doeth it. And Jesus hearing
this marvelled; and said to
them that followed Him:
Amen I say to you, I have not
found so great faith in Israel.
And I say to you that many
shall come from the east and
from the west, and shall sit
down with Abraham, and Isaac,
manu regis Assyriórum
érueam te, et civitátem istam,
et prótegam eam, ait Dómi-

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And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

**Offertory. Ps. 24, 1-3**

Ad te, Dómine, levávi ani-mam meam: Deus meus, in te confido, non erubéscam: ne-que irrideant me inimíci mei: étenim universí, qui te ex- spéctant, non confundéntur.

Offertor Prayers, page 767.

**Secret**


Bec appeased, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

** Communión. Ps. 50, 21**

Acceptábis sacrificium jus-titiae, oblatiónes, et holo-cáusta, super altáre tuum, Dómine.

Thou wilt accept the sacrifice of justice, oblations, and holo-caasts, upon Thy altar, O Lord.

** Postcommunion**

Havíng received the bless- ing of the heavenly gift, we beseech and supplicate Thee, O almighty God, that the same may be the cause both of the sacrament and of salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.
FRIDAY AFTER ASH WEDNESDAY

Prayer over the people.

Let us pray

Bow down your heads to God.

Spare, O Lord, spare Thy people, that while chastened with merited scourgings it may find solace in Thy pity. Through our Lord.

Concluding Prayers, page 793.

Friday After Ash Wednesday (Purple)

STATION AT SS. JOHN AND PAUL

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

The Lord hath heard and hath had mercy upon me: the Lord became my helper. Ps. 29, 2. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. Y. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

D NY Thy kindly favor, we beseech Thee, O Lord, accompany the fast we have begun, that we may be able to practise with a single heart the observance which we bodily perform. Through our Lord.


Lesson. Is. 58, 1-9

Lesson from Isaiah the Prophet.

Thus saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins. For they seek Me from day to day, and desire to know My ways, as a nation that hath
quia justitiam fecerit, et judicium Dei sui non dereliquerit: rogant me justiciae appropinquare Deo volunt. Quare jejunamus, et non aspexisti: humiliavit vos animas nostras, et nescisti? Ecce in die jejunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis. Ecce ad lites, et contentiones jejunatis, et percutitis pugno impie. Nolite jejunare sicut usque ad hanc diem, ut audiatur in excelsa clamor vestri. Numquid tale est jejunium, quod eligi, per diem affigere hóminem animam suam? numquid istud vocabís jejunium, et diem acceptábilé Domíno? Nonne hoc est magis jejunium, quod eligi? dissolvi coligationes impietátis, solve fascículos depriméntes: dimitte eos, qui contrácti sunt, libertos, et omne onus asunder every burden. Deal thy bread to the hungry, and bring the harbored into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. Because I the Lord thy God am merciful.

Gradual. Ps. 26, 4

Unam petii a Domíno, One thing I have asked of the Lord, this will I seek after:
That I may dwell in the house of the Lord.  
Ut videam voluptatem Domini, et protegatur a templo sancto ejus.

Tract as on Ash Wednesday, page 220.
Munda Cor Meum, page 763.

Gospel. Matt. 5, 43-48; 6, 1-4

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

At that time, Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doeth. In illo tempore: Dixit Jesus discipulis suis: Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benedicite his, qui odérunt vos: et oráte pro perseverántibus, et calumniátibus vos: ut sitis filii Patris vestri, qui in celis est: qui solem suum oríri facit super bonos et malos: et pluit super justos et injustos. Si enim diligitis eos, qui vos diligunt, quam mercédem habebitis? nonne et publicani hoc faciunt? Et si salutáruitis fratres vestros tantum, quid amplius facitis? Nonne et ethnici, hoc faciunt? Es-tote ergo vos perfeci, sicut et Pater vester, cælestis perfec-tus est. Atténdite ne justi-tiam vestram faciátis coram hominibus, ut videámini ab eis; alióquìn mercédem non habebitis apud Patrem vestrum, qui in celis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócrite faciunt in syna-gógis, et in vires, ut hónori-ficantur ab homínibus: Amen dico vobis, receperunt mer-cédem suam. Te autem facientes eleemosynam, nesciat
FRIDAY AFTER ASH WEDNESDAY

Serve ye the Lord with fear: and rejoice unto Him with trembling. Embrace discipline, lest you perish from the just way.

Postcommunion

Serve ye the Lord with fear: and rejoice unto Him with trembling. Embrace discipline, lest you perish from the just way.
iniquity dominate it. Through our Lord.

nulla ei dominétur iniquitas. Per Dóminum.

Concluding Prayers, page 793.

**Saturday After Ash Wednesday (Purple)**

**Station at St. Tryphon**

The Beginning of Mass, page 756.

**Introit. Ps. 29, 11**

**The Lord hath heard, and hath had mercy on me:**

ps. 29, 2. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me. 

**Glory.**

Kyrie, page 761. The Gloria is omitted.

**Prayer**

Give ear to our supplications, O Lord, and grant that we may keep with devout service this solemn fast, wholesomely instituted for the cure of soul and body. Through our Lord.


**Lesson. Is. 58, 9-14**

Lesson from Isaiah the Prophet.

Thus saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and fill thy soul with brightness, and deliver...

of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Gradual. Ps. 26, 4

Uniam pétit a Dómino, hanc requirám, ut inhábitem in domo Dómini. Y. Ut videam voluptátem Dómini, et prótegar a templo sancto ejus.

Munda Cor Meum, page 763.

Gospel. Mark 6, 47-56

In illo tempore: Cum sero esset, erat navis in médio mari, et Jesus solus in terra. Et videns discípulos suos laborantes in remigándo, (erat enim ventus contrárius eis), et circa quartam vigiliam noctis venit ad eos ámbulans supra mare: et volébat præterire eos. At illi, ut vidérent eum ámbulántem supra mare, putavérunt phantasmá esse, thy bones; and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail. And the places that have been desolate for ages shall be built in thee; thou shalt raise up the foundations of generation and generation; and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in My holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word; then shalt thou be delighted in the Lord, and I will lift thee above the high places
apparition; and they cried out: for they all saw Him, and were troubled. And immediately He spoke with them, and said to them, Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew Him. And running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And wheresoever He entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.

Offertory. Ps. 118, 154, 125

O Lord, enliven me according to Thy word, that I may know Thy testimonies.

Offertory Prayers, page 767.

Secret

Receive, O Lord, the sacrifice with the immolation of which it hath been Thy will to be graciously appeased; grant, we beseech Thee, that, being purified by its operation, we may present such a spiritual affection as shall be well pleasing to Thee. Through our Lord.


Preface No. 3, page 802.
FIRST SUNDAY OF LENT

Communion. Ps. 2, 11, 12
Servite Domino in timore, 
ù exsultate et cum tremore: 
apprehendite et cum disciplinam, ne 
peraretis de via justa.

Serve ye the Lord with fear, 
and rejoice unto Him with 
trembling; embrace discipline, 
lest you perish from the just way.

Postcommunion
O RESTITIS vitae munere vegetaliis, quasumus, Domino: ut, quod est nobis in 
prezenti vita mysterium, fiat aternitatis auxilium. Per 
Dominiun.
Nourished with the gift of 
the Bread of Life, we beg, 
O Lord, that that which is a 
mystery to us in the present 
life may become an aid of the 
eternal. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.
Let us pray
HUMILITÀ capita vestra 
bow down your heads to 
Deo. 
Fideles tui, Deus, per tua 
bona firmentur: ut eadem et 
percipientem requirant, et 
querendo sine fine percipient.
Per Dominiun.
Let Thy faithful, O God, be confirmed through Thy gifts, 
that, receiving the same, they 
may still seek them and, seek­ 
ing them, may receive them 
without end. Through our 
Lord.

Concluding Prayers, page 793.

First Sunday of Lent (Purple)
STATION AT ST. JOHN LATERAN
Sunday of the First Class
The Beginning of Mass, page 756.

Introit. Ps. 90, 15, 16
INVOCABIT me, et ego ex­ 
I shall call upon Me, and 
audiam eum: eriplam 
I will hear him; I will 
eum: et glorificabo eum: longitudine dierum adimilbo eum. Ps. 90, 1. Qui habitat 
in adjutorio Altissimi: in 
protectione Dei cell com­ 
morabitur. V. Glória Patri.

He shall call upon Me, and 
I will hear him; I will 
deliver him, and glorify him; 
I will fill him with length of 
days. Ps. 90, 1. He that dwelleth in the aid of the Most High, 
shall abide under the protec­ 
tion of the God of heaven. V. 
Glory.

Kyrie, page 761. Gloria is omitted.
Prayer

**FIRST SUNDAY OF LENT**

Deus, qui Ecclesiam tuam annua quadragesimae observatione purificas: sancta familia tua: ut, quod te obtinére abstinéndo nitur, hoc bonis opéribus exquátur. Per Dominum.

*Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.*

### Epistle. 2 Cor. 6, 1-10

Léctio Epistolæ beáti Pauli Apóstoli ad Corinthios.

Brethren, we exhort you that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offense to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enrich-
gaudéntes: sicut eúntes, multos autem locupletantés: tamquam nihil habéntes, et ómnia possidéntes.

Gradual. Ps. 90, 11, 12

Angélis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. Y. In má­nibus portábunt te, ne un­quam offendás ad lápidem pedem tuum.

Treatise. Ps. 90, 1-7, 11-16

eum diabolum: et ecce Angeli accesserunt, et ministrabant ei.

Creed, page 765.

**Offertory.**

 пс. 90, 4, 5

Scápulis suis obumbrabit tibi Dóminus, et sub pennis ejus sperábis: scuto circumdabit te véritas ejus.

**Secret**

We solemnly offer the sacrifice at the beginning of Lent, beseeching Thee, O Lord, that, while we restrict ourselves in the use of bodily food, we may also refrain from indulgence in harmful pleasures. Through our Lord.


Preface No. 3, page 802.

**Communion.**

Ps. 90, 4, 5

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

**Postcommunion**

May the holy partaking of Thy sacrament strengthen us, O Lord, and purify us from the old life, and make us sharers in the mystery of salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.
Monday, First Week of Lent (Purple)
Station at St. Peter's Chains

The Beginning of Mass, page 756.

Introit. Ps. 122, 2

As the eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. Ps. 12, 1. To Thee have I lifted up my eyes: Who dwellest in heaven. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

CONVERT us, O God, our salvation, and, that the Lenten fast may profit us, instruct our minds with Thy heavenly instruction. Through our Lord.


Lesson. Ez. 34, 11-16

Lesson from Ezechiel the Prophet.

Thus saith the Lord, Behold, I Myself will seek My sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed...

will preserve: and I will feed them in judgment, saith the Lord almighty.

**Gradual. Ps. 83, 10, 9**

Protéctor noster áspice, Behold, O God, our protector, Deus, et réspice super servos tuos. Y. Dóminus Deus vir-tútum, exáudi preces servórum tuórum.

Tract as on Ash Wednesday, page 220.

Munda Cór Meum, page 763.

**Gospel. Matt. 25, 31-46**

Χ Sequentia sancti Evangelii secundum Matthæum.

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

In illo tempore: Dixit Jesus discipulis suis: Cum vénérit Fílius hóminis in majestate sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis sue: et congregabúntur ante eam omnes gentes, et separábit eos ab invicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a síntris. Tunc dicet rex his, qui a dextris ejus erunt: Venite bæn-dicti Patris mei, possidéte parátum vobis regnum a con-

them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away I will bring again; and I will bind up that which was broken: and I will strengthen that which was weak; and that which was fat and strong I will preserve: and I will feed them in judgment, saith the Lord almighty.

http://ccwatershed.org
Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand, Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not; sick, and in prison, and you did not visit Me. Then they also shall answer Him, saying, Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you it to Me. And these shall go into everlasting punishment; but the just, into life everlasting.
Offertory. Ps. 118, 18, 26, 73

Levabo óculos meos, et considerábbo mirabilia tua, Dómine, ut dóceas me justítias tuas: da mihi intellectum, et discam mandátta tua. I will lift up my eyes, and consider Thy wonders, O Lord, that Thou mayest teach me Thy justices: give me understanding, and I will learn Thy commandments.

Offertory Prayers, page 767.

Secret

O UNERA tibi, Dómine, sanctifica: nosque a peccatórum nostrórum máculis emunda. Per Dóminum.

Sanctify the gifts offered to Thee, O Lord, and cleanse us from the stains of our sins. Through our Lord.


Preface No. 3, page 802.

Communion. Matt. 25, 40, 34

Amen I say to you: what you did to one of My least ones, you did to Me: come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world.

Postcommunion

REGALDED with the gift of Thy salvation, O Lord, we, Thy suppliants, pray to be renewed by the effect of that by the taste of which we are gladdened. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

BOW down your heads to God.

Absólve, quæsumus, Dómine, nostrórum víncula peccatórum: et quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

Loose the bonds of our sins, we beseech Thee, O Lord, and whatever we deserve for them, do Thou mercifully avert it. Through our Lord.

Concluding Prayers, page 793.
The Beginning of Mass, page 756.

Introit. Ps. 89, 1, 2

Lord, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. Ps. 89, 2. Before the mountains were made, or the earth and the world was formed: from eternity and to eternity Thou art God. Y. Glory.

Kurie, page 761. Gloria is omitted.

Prayer

Look down upon Thy household, O Lord, and grant that our minds may be made glow by the desire of Thee, which have been chastened by the tormenting of their bodies. Through our Lord.


Lesson. Is. 55, 6-11

In those days the prophet Isaias spoke, saying, Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts.
And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

**Gradual.**

Ps. 140, 2

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

**Gospel. Matt. 21, 10-17**


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wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to Him, Hearest Thou what these say? And Jesus said to them, Yea, have you never read, Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, he went out of the city in Beth-ania and remained there.

**Offertory. Ps. 30, 15, 16**

In Thee, O Lord, have I hoped: I said: Thou art my God, my times are in Thy hands.

Offertory Prayers, page 767.

**Secret**

Be appeased, we beseech Thee, O Lord, with the gifts we offer, and defend us from all dangers. Through our Lord.


Preface No. 3, page 802.

**Communion. Ps. 4, 2**

When I called upon Thee, Thou didst hear me, O God of my justice: when I was in distress, Thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.

**Postcommunion**

We beg, O almighty God, that we may lay hold upon the effect of that salvation whose pledge we have received through these mysteries. Through our Lord.
Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

REMINISCERE miserationum tua, Domine, et misericordia tua secuto sunt: ne umquam dominentur nobis inimici nostri: libera nos, Deus Israël ex omnibus angustiis nostris. 

Ps. 24, 1-2. Ad te, Domine, 1 vavi animam meam: Deus meus, in te confido, non erubescam. 

Let our prayers ascend unto Thee, O Lord, and repel all evil from Thy Church. Through our Lord.

Concluding Prayers, page 793.

Wednesday, First Week of Lent (Purple)

STATION AT ST. MARY MAJOR

(Emer-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world; lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; Let me not be ashamed. 

V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Let us pray.

Let us kneel.

Arise.

OF THY mercy hear our prayers, O Lord, and stretch forth the right hand of Thy majesty against all things that work against us. Through our Lord.
Lesson. Ex. 24, 12-18

Lesson from the Book of Exodus.

In those days, the Lord said to Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written that thou mayest teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients, Wait ye here till we return to you. You have Aaron and Hur with you; if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount; and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

Gradual. Ps. 24

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. See my abjection and my labor, and forgive me all my sins.

Here Let us kneel is not said; but the prayer is preceded by the salutation: The Lord be with you.

Prayer

Behold with kindness, we beseech Thee, O Lord, the devotion of Thy people, D evotiónem pópuli tui, quaesumus, Dómine, be nignus inténde: ut, qui per
abstinéntiam macérántur in córpose, per fructum boni óperis reficiántur in mente. Per Dóminum.


Lesson. 3 Kings 19, 3-8

Léctio libri Regum.

IN THOSE days Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day’s journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said, It is enough for me, Lord, take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper-tree; and behold an angel of the Lord touched him, and said to him, Arise, eat. He looked, and, behold, there was at his head a hearth-cake and a vessel of water, and he ate and drank, and fell asleep again. And the angel of the Lord came again the second time, and said to him, Arise, eat, for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Tract. Ps. 24, 17, 18, 1, 2, 3, 4

De necessitátibus meis eripe me, Dómine: vide humilitátém meam, et labórem meum: et dimitte ónnia pecúta mea. V. Ad te, Dómine, Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. V. To Thee, O Lord, have I lifted up my soul: in
Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. 

For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Munda Cor Meum, page 763.

Gospel. Matt. 12, 38-50

At that time, some of the scribes and pharisees answered Him, saying, Master, we would see a sign from Thee. Who answering, said to them, An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas: and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon: and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him
trántes hábitant ibi: et fiunt novissima hóminis illius pc-
jóra prióribus. Sic erit et generatióni huic péssima. Adhuc eo Loquénte ad turbas, ecce mater ejus, et fratres stabant foris, quáeréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tu foris stant quáeréntes te. At ipse respóndens dicénti sibi, ait: Quae est mater mea, et qui sunt fratres mei? Et ex-
téndens manum in discípulos, suos, dixit: Ecce mater mea, et fratres mei. Quícúmque enim fécerit voluntátem Pat-
ris mei, qui in celis est: ipse meus frater, et soror, et mater est.

that is in heaven, He is My brother, and sister, and mother.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, que diléxi valde: et levábo manus meas ad mandáta tua, que diléxi.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, placa-
tiónis offérimus: ut et delicta nostra miserátus absólvas, et mutántia corda tu dirigas. Per Dóminum.

We offer Thee, O Lord, the sacrifice of recon-
ciliation, both that Thou may-
est take pity and pardon our sins, and that Thou mayest direct our wavering hearts. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intélige clamórem meum: Understand my cry: harken inténde voci orátiónis meæ, to the voice of my prayer, my
THURSDAY, FIRST WEEK OF LENT

King, and my God: for to Thee Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Postcommunion

By the reception of Thy sacrament, O Lord, may we both be cleansed of our secret sins and delivered from the snares of the enemy. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Prayer over the people.

Let us pray

Bow down your heads to God.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may be able to see what things ought to be done and have strength to perform the things that are just. Through our Lord.

Thursday, First Week of Lent (Purple)

STATION AT ST. LAWRENCE’S IN PANISPERNA

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

Praise and beauty are before Him: holiness and majesty in His sanctuary. Ps. 95, 1. Sing ye to the Lord a new canticle: sing to the Lord all the earth. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Behold with kindness, we beseech Thee, O Lord, the devotion of Thy people, benígnum inténde: ut, qui per
IN DIÉBUS illis: Factus est sermo Domini ad me, dicens: Quid est, quod inter vos parábolam véritátem in próvérbió istud in terra Israël, dicéntes: Patres coméderunt uavam acérbam, et dentes fili- órum obstupescunt! Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hac in próvérbió in Israël. Ecce omnes ánima, mea sunt: ut ánima patris, ita et ánima filii, mea est: ánima, qua peccaverit, ipsa moriétur. Et vir si fúerit justus, et fécérunt judicium, et justitiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israël: et uxórem próximi sui non violáverit, et ad mulierem menstruatam non accésserit: et hómínum non contritáverit: pignus debitóri reddiderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestímento: ad usuárum non commodáverit, et amplius non accéperit: ab iniquítate avérterit manum suam, et judiciórum verum féce- rít inter virum et virum: in præcéptis mets ambuláverit, et judícia mea custóderit, ut faciat veritátem: hic justus that they, who are now morti- fied in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Lesson. Ezech. 18, 1-9

Léctio Ezechielis Prophétæ.

In those days, the word of the Lord came to me, say- ing, What is the meaning that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just, and do justice, and hath not eaten upon the mountains, nor lifted up his eyes to the Idols of the house of Israel; and hath not defiled his neighbor's wife, nor come near to a menstruous woman; and hath not wronged any man, but hath restored the pledge to the debtor; hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judg- ment between man and man; hath walked in My command- ments, and kept My judgment,
to do truth; he is just, he shall surely live, saith the Lord omnipotens, almighty.

Gradual. Ps. 16, 8, 2
Keep me, O Lord, as the apple of Thy eye; protect me under the shadow of Thy wings. Let my judgment come forth from Thy countenance; let Thy eyes behold the things that are equitable.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 21-28
Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him, Have mercy on me, O Lord, Thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us: and He answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying, Lord, help me. Who answering, said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.
THURSDAY, FIRST WEEK OF LENT

Offertory. Ps. 33, 8, 9

Immittet Angelus, Domini in circuitu timentium eum, et eripiet eos: gustate, et videte, quoniam suavis est Dominus.

Offertory Prayers, page 767.

Secret

Sacrificia, Domine, quae sumus propensius ista nos salvent, qua medicinabibus sunt instituta jejunii. Per Dominum.

Mercifully grant, we beseech Thee, O Lord, that these sacrifices, offered up with wholesome fasting, may insure our salvation. Through our Lord.


Preface No. 3, page 802.

Communion. John 6, 52

Panis, quem ego dedero, The bread that I will give, is caro mea est pro saeculi vita. My flesh for the life of the world.

Postcommunion

Vorum nos Domine largitate donorum, et temporaliibus attolles presidiis, et renova sempiternis. Per Dominum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humiliate capita vestra Deo. Bow down your heads to God.

Da, quassumus, Domine, populis christianis; et que profitentur agnoscre, et celeste munus diligere, quod frequenta. Per Dominum.

Grant unto the Christian peoples, we beseech Thee, O Lord, both to acknowledge the things they profess and to love heavenly mysteries which they frequent. Through our Lord.

Concluding Prayers, page 793.
FRIDAY, FIRST WEEK OF LENT

Friday, First Week of Lent (Purple)
Station at the Twelve Holy Apostles
(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 17, 18

Deliver me from my necessities O Lord: see my abjection and my labor, and forgive me all my sins. Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Be thou, O Lord, gracious to Thy people, and as Thou dost make them devoted to Thee, mercifully cherish them with Thy benign assistance. Through our Lord.


Lesson. Ezech. 18, 20-28

Lesson from Ezechiel the Prophet.

Hec dicit Dominus Deus Anima, quae peccaverit, ipsa mortetur: filius non portabit iniquitatem patris, et pater non portabit iniquitatem filii: justitia justi super eum erit, et impietas impil erit super eum. Si autem impius egerit penitentiam ab omnibus peccatis suis, quae operatus est, et custodierit omnia praecpta mea, et fecerit judicium et justitiam: vita vivet, et non morietur. Omnipotens iniquitatum ejus, quas operatus est, non recordabor: in justitiam sua, quam operatus est, vivet. Numquid voluntatis meae, est mors implii, dicit Dó-

will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricaté, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein; in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord almighty.

Gradual. Ps. 85, 2, 6

Salvum fac servum tuum, Save Thy servant, O my God, Deus meus sperantem in teo that trusteth in Thee. V. Give ear, O Lord, to my prayer.

Tract as on Ash Wednesday, page 220.
Munda Cor Meum, page 763.

Gospel. John 5, 1-15

At Sequentia sancti Evangélii secundum Joannem. At that time there was a festival-day of the Jews,
and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved: and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him, Wilt thou be made whole? The infirm man answered Him, Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed and walk: and immediately the man was made whole, and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, He said to me, Take up thy bed and walk. They asked him therefore, Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was: 'for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him, He-
noli peccáre, ne detéribus tibi aliquid. Contingat abit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

**Offertory.**

Ps. 102, 2, 5

Bénedic, ánima mea, Dómino, et noli oblivisci, omnes retributiones ejus: et renovátur, sicut áquila. juvénitus tua.

Offertory Prayers, page 767.

**Secret**

Súscripse, quæsumus, Dómine, múnera nostris obláta servitiis: et tua propítius dona sanctifica. Per Dóminum nostrum.


Preface No. 3, page 802.

**Communion.** Ps. 6, 11

Erubéscant, et contemplábuntur omnes inimíci mei: avertántur retrórum, et erubéscant valde velóciter.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

**Postcommunion**

Per hujus, Dómine, operatiónem mystérií, et vitia nostra purgántur, et justa desidéria compleáuntur. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

**Let us pray**

Humilíate cápita vestra Deo. Exáudi nos, miséricors Deus: et méntibus nostris grátia tua lumen osténdè. Per Dóminum.

Concluding Prayers, page 793.
Introit. Ps. 87, 3

Let my prayer come in before Thee: incline Thy ear to my petition, O Lord. Ps. 87, 2. O Lord, the God of my salvation: I have cried in the day, and in the night before Thee. V. Glory.

Kyrie, page 761.

After the Kyrie eleison is said:


Look favorably upon Thy people, we beseech Thee, O Lord, and of Thy mercy turn aside from it the scourges of Thy wrath. Through our Lord.

Lesson. Deut. 26, 12-19

Lesson from the Book of Deuteronomy.

In those days, Moses spoke to the people, saying, When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the levite and to the stranger, and to the fatherless and to the widow, as Thou hast commanded me: I have not transgressed Thy commandments, nor forgotten Thy precepts. I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and

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Look upon us, O God, our protector; that we, who are weighed down by the burden of our own sins, having received Thy mercy with free minds may serve Thee. Through our Lord.


Orémus.
Fléctamus génua.
Y. Leváte.

Protéctor noster áspice, Deus: ut, qui malórum nostrórum póndere préminur, percépta misericórdia, líbera tibi mente famulémur. Per Dóminum.

Thy habitation of heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments; and to keep and fulfill them with all thy heart and with all thy soul. Thou hast chosen the Lord this day to be thy God and to walk in His ways, and keep His ceremonies, and precepts and judgments, and obey His command. And the Lord hath chosen thee this day, to be His peculiar people, as He hath spoken to thee, and to keep all His commandments; and to make thee higher than all nations which He hath created, to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God; as He hath spoken.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord: Lest the gentiles should say, Where is their God? Y. Help us, O God our Saviour; and, for the honor of Thy name, O Lord, deliver us.

Let us pray.
Let us kneel.
Y. Arise.

Look upon us, O God, our protector; that we, who are weighed down by the burden of our own sins, having received Thy mercy with free minds may serve Thee. Through our Lord.

Lesson. Deut. 11, 22-25

Léctio libri Deuteronomíi. Lesson from the Book of Deuteronomy.
In those days, Moses said to the children of Israel, if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him; the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon, shall be yours. From the desert, and from Lebanon, from the great river Euphrates unto the western sea shall be your borders. None shall stand against you: The Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as He hath spoken to you: the Lord your God.

Gradual. Ps. 83, 10, 9

Behold, O God, our protector, and look upon Thy servants. O Lord-God of hosts, graciously hear the prayers of Thy servants.

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

Give ear to our supplications, that we beseech Thee, O Lord, that we may have the grace to be humble in prosperity and calm in adversity. Through our Lord.

Lesson. 2 Mach. 1, 23-27

Lesson from the Book of Machabees.

In those days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest

In diebus illis: Orationem faciebant omnes sacerdotes, dum consummatur sacrificium, Jónatha incho-
ante, ceteris autem respons-
dentibus. Et Nehemia erat
oratio hunc habens modum;
Dómine, Deus omnium cre-
átor, terríbils, et fortis,
justus et misericors, qui solus
es bonus rex, solus præstans,
solus justus, et omnípotens, et
ætérnus, qui liberas Israël de
omni malo, qui fecísti patres
electos, et sanctificasti eos:
accipe sacrificium pro univer-
so pópulo tuo Israël, et custódi
partem tuam, et sanctifica:
ut sciant gentes, quia tu es
Deus noster.

Gradual. Ps. 89, 13, 1

Convérttere, Dómine, ali-
quántulum, et deprecáre super
servos tuos. V. Dómine, re-
fugíum factus es nobis, a gen-
eratione et prógénie.

Orémus.
Flectámus génua.
R'. Leváte.

Preces populi tui, quásus-
umus Dómine, clementer ex-
áudi: ut, qui juste pro pec-
cátis nostris aﬃgímur, pró
tui nóminis glória misericór-
diter liberémur. Per Dómi-
um.

Lesson. Ecclus. 36, 1-10

Léctio libri Sapientiæ.

Miserére nostri Deus
ómnium, et réspice nos,
et osténde nobis lucem miser-
atiónum tuárum: et inmítte
timorem tuum super gentes,
qui non exquisírunt te, ut
cognóscaí, quia non est Deus
nisi tu, et enárrent magnália
tua. Allèva manum tuam su-
per gentes aliénas, ut videant

answering. And the prayer of
Nehemias was after this man-
ner: O Lord God, creator of
all things, dreadful and strong,
just and merciful, Who alone
art the good King, Who alone
art gracious, Who alone art
just, and almighty, and eternal,
Who deliverest Israel from all
evil, Who didst choose the
fathers, and didst sanctify
them; receive the sacrifice for
all Thy people Israel, and pre-
serve Thy own portion, and
sanctify it; that the gentiles
may know that Thou art our
God.

Lesson from the Book of
Wisdom.

Have mercy upon us, O God
of all, and behold us,
and show us the light of Thy
mercies: and send Thy fear
upon the nations, that have
not sought after Thee; that
they may know that there is no
God beside Thee, and that they
may show forth Thy wonders.
Lift up Thy hand over the
strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known that there is no God beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works, O Lord our God.

**Gradual.** Ps. 140, 2

Let my prayer be directed as incense in Thy sight, O Lord. 

V. The lifting up of my hands as even sacrifice.

Let us pray.  
Let us kneel.  
F. Arise.  

Be at hand, O Lord, we beseech Thee, before our actions with the movements of Thy grace and in their doing follow them with Thy help, that every prayer and wish of ours may begin in Thee, and begun in Thee, through Thee we may finish them. Through our Lord.

Lesson, Dan. 3, 47-51; Canticle, Dan. 3, 52-56: *Saturday in Ember-week of Advent, pages 125, 126.*  

**Epistle. 1 Thess. 5, 14-23**

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.
Brethren, we beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good toward each other, and toward all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace Himself sanctify you in all things that your whole spirit, and soul, and body, may be preserved blameless, for the coming of Our Lord Jesus Christ.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes populi. V. Quóniam confirmátas est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Munda Cor Meum, page 763.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salva-
tion, I have cried in the day, and in the night before Thee: let my prayer come in before Thee, O Lord.

Offertory Prayers, page 767.

Secret

Preséntibus sacrificiiis, quæsumus, Dómine, je-
júnia nostra sanctifica: ut sanctify our fasts by the sacrifices here before Thee, we beseech Thee, O Lord,
that what our observance doth outwardly profess may be inwardly accomplished. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 7, 2

O Lord, my God, in Thee have I put my trust; save me from all them that persecute me, and deliver me.

Postcommunion

By Thy sanctifying power, O almighty God, let our evil dispositions be cured, and let the eternal remedies profit us. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

May the desired blessing strengthen Thy faithful, O God. May it keep them from sinful transgressions and grant them ever to rejoice in thy gifts. Through our Lord.

Concluding Prayers, page 793.
SECOND SUNDAY OF LENT


Κυρίες, page 761. Gloria is omitted.

Prayer

Deus, qui cónspicis omní nos virtúte destítui: intériorius exteríusque custódi; ut ab ómnibus adversitátibus muniamur in córpore, et a pravís cogitationínibus muniamur in mente. Per Dóminus.


Epistle. 1 Thess. 4, 1-7

Léctio Epístolæ béati Pauli Apóstoli ad Thessalonicénses.

Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but
unto sanctification; in Christ Jesus our Lord.

Gradual. Ps. 24, 17, 18

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. V. See my abjection and my labor, and forgive all my sins.

Tract. Ps. 105, 1-4

Give glory to the Lord, for He is good: for His mercy endureth forever. V. Who shall declare the powers of the Lord? Who shall set forth all His praises? V. Blessed are they that keep judgment, and do justice at all times. V. Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation.

Gospel. Matt. 17, 1-9

At that time, Jesus took Peter and James, and John his brother, and bringing them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was

munda Cor Meum, page 763.

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Creed, page 765.

**Offertory. Ps. 118, 47, 48**

Meditábor in mandátis tuis, quæ dilexi valde: et levábbo manus meas ad mandata tua, quæ dilexi.

Offertory Prayers, page 767.

**Secret**


Preface No. 3, page 802.

**Communion. Ps. 5, 2, 4**

Intéllege clamórem meum: intende voci orationis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Understand my cry: harken to the voice of my prayer, O my King and my God: for to Thee I pray, O Lord.

**Postcommunion**

Súpplices te rogámus, omnipotens Deus: ut quos Grunt, we beseech Thee, O almighty God, that we,
whom Thou refreshest with Thy sacraments, may also serve Thee worthily with conduct to Thy liking. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Second Week of Lent (Purple)

Station at St. Clement

The Beginning of Mass, page 756.

Introit. Ps. 25, 11, 12

R edeem me, O Lord, and have mercy on me; for my foot hath stood in the direct way: in the churches I will bless the Lord. Ps. 25, 1. Judge me, O Lord, for I have walked in my innocence; and hoping in the Lord, I shall not be weakened. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

G rant, we beseech Thee, O almighty God, that Thy household, which, to afflict the flesh, abstains from food, may, by following justice, fast from sin. Through our Lord.


Lesson. Dan. 9, 15-19

Lesson from Daniel the Prophet.

In those days, Daniel prayed to the Lord, saying, O Lord, our God, Who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day; we have sinned, we have com-

mitted iniquity, O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers; and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear, and hear; open Thine eyes, and see our desolation, and the city upon which Thy name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear; O Lord, be appeased; harken and do; delay not for Thy own sake, O my God: because Thy name is invoked upon Thy city and upon Thy people, O Lord our God.

Gradual. Ps. 69, 6, 3

Be Thou my helper and my deliverer; O Lord, make no delay. Let my enemies be confounded and ashamed, that seek my soul.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 8, 21-29

At that time, Jesus said to the multitudes of the Jews, I go and you shall seek
me, and you shall die in your sin. Whither I go, you can not come. The Jews therefore said, Will He kill Himself? because He said, Whither I go, you can not come. And He said to them, You are from beneath, I am from above; you are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins; for if you believe not that I am He, you shall die in your sin. They said therefore to Him, Who art thou? Jesus said to them, The beginning, Who also speak to you. Many things I have to speak and judge of you; but he that sent Me is true, and the things I have heard of him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them, When you shall have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.


Offertory. Ps. 15, 7, 8

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved.

Offertory Prayers, page 767.

Secret

Offertory Prayers, page 767.

Secret

OEC hóstia, Dómine, placatiónis et laudis, tua nos protectione dignos efficiat. Per Dóminum.
Ps. 26, 8, 9

My heart hath said to Thee, I have sought Thy face; Thy face, O Lord, will I seek: turn not away Thy face from me. Ps. 26, 1. Dómine, Dóminus noster, O Lord, our Lord, how wonder- quum admirabile est nomen tuum in universa terra!

Postcommunion

Hec nos commûnio, Dómine, purget a crímine: et caléstis remédii fáciat esse consórtes. Per Dóminum.

O Lord, purge us of guilt and make us to be the part-takers of Him Who is our heavenly healing. Through our Lord.

Second Postcommunion, May the gift, page 828; third Post- communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humiliáte cápita vestra Deo. Bow down your heads to God.


Be present to our supplications, O almighty God, and kindly grant the effect of Thy wonted mercy to those whom Thou dost permit confidently to rely on Thy goodness. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Second Week of Lent (Purple)

Station at St. Balbina

The Beginning of Mass, page 756.

Introit. Ps. 26, 8, 9


My heart hath said to Thee, I have sought Thy face; Thy face, O Lord, will I seek: turn not away Thy face from me. Ps. 26, 1. The Lord is my light and my salvation: whom shall I fear? V. Glory.

Kyrie, page 761. Gloria is omitted.
Prayer

Of thy kindness, we beseech Thee, O Lord, to perfect the support of Thy holy observance in us, that what we know by Thy authority should be done, may be fulfilled by Thy operation. Through our Lord.


Lesson. 3 Kings 17, 8-16

Lesson from the Book of Kings.

In those days the word of the Lord came to Elias the Thesbite, saying, Arise and go to Sarepta of the Sidonians, and dwell there; for I have commanded a widow-woman there to feed thee. He arose, and went to Sarepta: and when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand; and she answered, As the Lord God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her, Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord...
autem dicit Dóminus Deus Israél: Hydria farinæ non deficiet, nec lécythús ólei
minuétur usque ad diem, in qua Dóminus datúrus est plúviam super fácimi terræ.
Quæ ábit, et fecit juxta verbum Elías: et cómèdit ipse, et illa, et domus ejus: et ex illa
die hydria farinæ non déficit, et lécythús ólei non est im-
minútus, juxta verbum Dó-
mini, quod locútus fuerat in
manu Elías.

Gradual. Ps. 54, 23, 17, 18, 19

Cast thy care upon the Lord,
and He shall sustain thee. ⅚
When I cried to the Lord, He
heard my voice from them that
draw near to me.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 1-12

In illo tempore: Locútus
est Jesus ad turbas, et ad
discípulos suos, dicens: Super
cátedram Móysi sedérunt
scribæ, et pharíseí. Omnia
ergo quæcúmque dixerint
vobis, serváte, et fácite: se-
cúndum ópera vero eórum
nolite fácere: dicunt enim, et
nen fáciant. Alligant enim
ónera grávia, et importabíla,
et impónunt in húmeros hó-
minum: dígito autem suo
nolunt ea movére. Omnia
verò ópera sua fáciant, ut
videántur ab homínibus: díl-
stant enim phylactéria sua,
et magníficant fímbrias.
Amant autem primos recúbi-
the God of Israel, The pot of
meal shall not waste, nor the
crase of oil be diminished, until
the day wherein the Lord will
give rain upon the face of the
earth. She went, and did ac-
cording to the word of Elias;
and he ate, and she, and her
house; and from that day the
pot of meal wasted not, and
the cruse of oil was not dimin-
ished, according to the word of
the Lord, which He spoke in
the hand of Elias.

Et Sequéntia sancti Evan-
gélii secúndum Matthæum.

H At that time, Jesus spoke
to the multitudes and
to His disciples, saying, The
scribes and the pharisees have
sitten on the chair of Moses,
All things therefore whatsoever
they shall say to you, observe
and do; but according to their
works do ye not: for they say
and do not. For they bind
heavy and insupportable bur-
dens, and lay them on men's
shoulders; but with a finger of
their own they will not move
them. And all their works they
do for to be seen of men; for
they make their phylacteries
broad, and e n l a r e their
fringes; and they love the first
places at feasts, and the first chairs in the synagogues and salutations in the marketplace, and to be called by men Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren; and call none your father upon earth, for one is your Father, Who is in heaven; neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

Offertory. Ps. 50, 3

Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Offertory Prayers, page 767.

Secret

Graciously work Thy sanctification in us, O Lord, by these mysteries, both to purge us of earthly wickedness and to bring us to heavenly gifts. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 9, 2, 3

I will relate all Thy wonders: I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High.

Postcommunion

What we, O Lord, may be made worthy of Thy sacraments, Dómine, reddámur digni munéribus.
WEDNESDAY, SECOND WEEK OF LENT

Faci nos tuis, quæsumus, semper obedienti mandátis. Per Dóminum nostrum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humilíate cápita vestra Deo.
Propitiáre Dómine, suppli-cationibus nostris et animár-um nostrárum medére languóribus: ut, remissióne per-cépta, in tua semper benedictióne laetémur. Per Dó-
minum.

Concluding Prayers, page 793.

Wednesday, Second Week of Lent (Purple)

Station at St. Cecilia

The Beginning of Mass, page 756.

Introit. Ps. 37, 22, 23

Ecce derelínquas mé, Dómine, Deus meus. ne discedas a me: intènde in ad-jutorium meum, Dómine, virtus salútis meæ. Ps. 29, 2. Rebuque me Dómine, ne in furóre tuo árguas me: neque in ira tua corripias me. Ὕ. Glória Patri. Kyrie, page 761. Gloria is omitted.

Prayer

Populum tuum, quæsumus, Dómine, propitius respice: et quos ab escis car-nálibus præcipis abstinére, a nóxìis quoque vitíis cessáre concede. Per Dóminum.


Lesson. Esther 13, 8-11; 15-17

Léctio libri Esther. Lesson from the Book of Esther.

In diébus illis: Orátvit Mar-
doçæus ad Dóminum, I

http://ccwatershed.org
O Lord, Lord, almighty King, for all things are in Thy power; and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thysel. out of Egypt. Hear my supplication and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord: and shut not the mouths of them that can entium, Dómine, Deus nostro.

**Gradual. Ps. 27, 9, 1**

Save Thy people, O Lord, and bless thy inheritance. V. Unto Thee have I cried, O Lord my God; be not Thou silent to me, lest I become like to them that go down into the pit.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

**Gospel. Matt. 20, 17-28**

At that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold, we go up to Jerusalem, and the Son of man...

shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the gentiles to be mocked, and scourged, and crucified: and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said, You know not what you ask. Can you drink the chalice that I shall drink? They say to Him, We can. He saith to them, My chalice indeed you shall drink: but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said, You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to min­ister, and to give His life a re­demption for many.

**Offertory. Ps. 24, 1-3**

Ad te, Dómine, levávi ani-mam meam: Deus meus, in te confido, non erubéscam: To Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me
not be ashamed: neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded.

Offertory Prayers, page 767.

Secret

Look propitiously, O Lord, upon the sacrifices we offer Thee, and through these holy dealings loose the bonds of our sins. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 10, 8

The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Postcommunion

May we derive profit unto the increase of our everlasting salvation, O Lord, from Thy sacrament which we have received. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

O God, the restorer and lover of innocence, direct the hearts of Thy servants unto Thee, that, being filled with the fervor of Thy spirit, they may be found steadfast in faith and efficacious in works. Through our Lord.

Concluding Prayers, page 793.
THURSDAY, SECOND WEEK OF LENT

Thursday, Second Week of Lent (Purple)

STATION AT ST. MARY IN TRASTEVERE

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

**Deus in adjutorium meum intende, Domine adjuvandum me festina:**
confundántur et revereántur inimíci mei, qui quærent animam meam. Ps. 69. Aver­tántur retrósum et erubéscant, qui cogitát mihi mala. 

Κyrie, page 761. Gloria is omitted.

Prayer

**Grant us, we beseech Thee,** O Lord, the assistance of Thy grace, that, being intent, as becometh us, upon fasting and prayer, we may be delivered from the enemies of soul and of body. Through our Lord.


Lesson. Jer. 17, 5-10

**Hæc dictat Dominus Deus:**
Maledíctus homo, qui confídit in hómine, et ponit carnem bráchium suum, et a Dómino recédit cor ejus. Erit enim quasi myrilic in déserto, et non vidébit cum vénérít bonum: sed habitábít in siccitátæ in déserto, in terra sal- súginis, et inhabitálbilis. Benédictus vir, qui confídit in Dómino, et erit Dóminus fidúcia ejus. Et erit quasi lignum quod transplantátur super aquas, quod ad humór-em mittit radices suas: et non

O god, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. Ps. 69. Let them be turned backward and blush for shame, that desire evils to me. Y. Glory.

Thursday, Second Week of Lent (Purple)
roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord Who search the heart, and prove the reins: Who give to every one according to his way, and according to the fruit of his devices: saith the Lord almighty.

**Gradual. Ps. 78, 9, 10**

Forgive us our sins, O Lord, lest the Gentiles should say, Where is their God? ✠. Help us, O God, our Saviour; and for the honor of Thy name, O Lord, deliver us.

Munda Cor Meum, page 763.

**Gospel. Luke 16, 19-31**

At that time, Jesus said to the Pharisees, There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores; desiring to be filled with the crumbs that fell from the rich man’s table: and no one did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom. And the rich man also died, and he was timébit cum vénèrit àestus. Et erit fólium ejus vírde, et in témpore siccitátis non erit sollicitum, nec aliquando désinet fácere fructum. Pravum est cor ómnium, et in-scrutáble: quis cognóscet illud? Ego Dóminus scrutans.


Et Sequéntia sancti Evangélii secundum Lucam.

Offertory. Ex. 32, 11, 13, 14

Precatus est Móyses in conspectu Dómini Dei sui, et dixit: Quare, Dómine, irásce-ris in pópulo tuo? parce ira ánima tuæ: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram flúéntem lac et mel. Et placátus est buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said; Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets: let them hear them. But he said, No, father Abraham, but if one shall go to them from the dead, they will do penance. And he said to him, if they hear not Moses and the prophets, neither will they believe if one rose again from the dead.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art Thou angry with Thy people? let the anger of Thy soul be appeased: remember Abraham, Isaac, and Jacob, to whom Thou swornest that Thou wouldst give the
land flowing with milk and honey. And the Lord was appeased from the evil which He had threatened to do to His people.

Offertory Prayers, page 767.

Secret

By the sacrifice here before Thee, O Lord, may the fasts dedicated to Thy name sanctify us, and inwardly effect that which it outwardly professeth. Through our Lord.


Preface No. 3, page 802.

Communion. John 6, 57

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him, saith the Lord.

Postcommunion

May Thy grace, we beseech Thee, O Lord, not depart from us, but render us devoted to Thy sacred service and ever obtain for us Thine aid. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray.

Bow down your heads to God.

Be present with Thy servants, O Lord, and shower perpetual kindness upon those who ask it; that to those, who glory in Thee, their creator and ruler, Thou mayest restore good things heaped up, and preserve what Thou dost restore. Through our Lord.

Concluding Prayers, page 793.
FRIDAY, SECOND WEEK OF LENT

Friday, Second Week of Lent (Purple)

Station at St. Vitalis

The Beginning of Mass, page 756.

Introit. Ps. 16, 15

But as for me, I will appear before Thy sight in justice: I shall be satisfied when Thy glory shall appear. Ps. 16, 1. Hear, O Lord, my justice: attend to my supplication. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Grant, we beseech Thee, O almighty God, that, with the sacred fast to purify us, Thou mayest cause us to come with sincere minds to the holy things that are before us. Through our Lord.


Lesson. Gen. 37, 6-22

Lesson from the Book of Genesis.

In those days Joseph said to his brethren: Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf rose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told to his brethren saying: I saw in a dream, as it
were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he had answered: I am ready; he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren, tell me where they feed the flocks. And the man said to him: They are departed from this place: for I heard them say: Let us go down to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit; and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams shall avail him: and Ruben hearing this, endeavored to deliver him out of their hands, and tell them the truth. But they would not, but said: Behold, the dreamer cometh. Come, let us kill him, and cast him into some old pit, and say, some evil beast has devoured him. And then it shall appear the truth of our dreams. And the sun, and the moon, and eleven stars worshipped me. Quod cum patri suo et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnum, quod vidisti? Num ego et mater tua et fratres tui adorabimus te super terram? Invidébant et igitur fratres sui: pater vero rem tacitus considerabat. Cumque fratres illius in pascéndis gréibus patris morarentur in Sichem, dixit ad eum Israël: Fratres tu pascunt oves in Síchimis: veni, mittam te ad eos. Quo respondénte: Præsto sum, ait ei: Vade, et vide si cuncta próspera sint erga fratres tuos, et pécora: et re­nungia mihi quid agáitur. Missus de valle Hebron, venit in Sichem: invenitque eum vir errántem in agro, et interrogávit quid quæreret. At ille respondit: Fratres meos quæró: indica mihi ubi pas­cant greges. Dixitque ei vir: Recessérunt de loco isto: audívi autem eos dícéntes: Eámus in Dóthain. Perréxité ergo Joseph post fratres suos, et invénit eos in Dóthain, Qui cum vidisset eum procul, àntequam accéderet ad eos, cogitavérunt illum occi­dere: et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum, et mittámus in cistéranm vétarem, dicem­úsque: Fera péssima devóravit eum: et tunc apparébit quid illi prosint somnia sua. Audiens autem hoc Ruben, nitebátur liberáre eum de mánibus éorum, et dicébat: Non interfícíatis ánima eíus, nec effundáatis sanguin­nem: sed projícite eum in
cisternam hanc, quae est in
solitudine, manumque vestras
servavit innocias: hoc autem
dicebat, volens eipere eum de
manibus eorum, et reddere
patri suo.

and said: Do not take away his
life, nor shed his blood: but
cast him into this pit, that is
in the wilderness, and keep
your hands harmless: now he
said this, being desirous to de-
 deliver him out of their hands
and to restore him to his father.

Gradual. Ps. 119, 1, 2
Ad Dóminum cum tribu-
láre clamavi, et exaudívit
me. V. Dómine, líbera án-
nam meam a láabis iníquis, et
a lingua dolósa.

In my trouble I cried to the
Lord: and He heard me. V. O
Lord, deliver my soul from
wicked lips, and a deceitful
tongue.

Tract as on Ash Wednesday, page 220.
Munda. Cor Meum, page 563:

Gospel. Matt. 21, 33-46

In illo tempore: Dixit
Jesus turbis Judæorum,
et principibus sacerdotum
parábolam hanc: Homo erat
paterfamilias, qui 'plantavit
vineam, et sepem circumedidit
ei, et fodit in ea tórcular, et
édificavit turrim, et locavit
eam agricóla, et pégre pro-
féctus est. Cum autem tem-
pus frutérum appropinquá-
set, misit servós suós ad agri-
cólas, ut accíperent fructus
ejus. Et agricóla, appre-
hénsis servís ejus, álrum ce-
cidérént, álrum occidérént,
álrum vero lapidavérunt.
Iterum misit állos servós
plures príoribus, et fecérunt
illís similiter. Novísse aut-
tem misit ad eos filiúm suum,
dicens: Verebúntur filiúm
meum. Agrícóla autem vi-
déntes filiúm, dixérunt íntra
se: Híc est heres, veni, occi-

At that time, Jesus spoke
this parable to the mul-
titude of the Jews and the
chief priests: There was a cer-
tain householder who planted a
vineyard, and made a hedge
round about it, and dug in it a
press, and built a tower, and
let it out to husbandmen, and
went into a strange country.
And when the time of the
fruits drew nigh, he sent his
servants to the husbandmen,
that they might receive the
fruits thereof: and the hus-
bandmen laying hands on the
servants, beat one, and killed
another, and stoned another.
Again he sent other servants
more than the former, and
they did to them in like man-
ner; and last of all he sent to
them his son, saying, They will
reverence my son. But the hus-
bandmen seeing the son, said

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among themselves, This is the heir: come, let us kill him, and we shall have his inheritance; and taking him, they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to Him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard His parables, they knew that He spoke of them; and seeking to lay hands on Him, they feared the multitudes, because they held Him as a prophet.

**Offertory. Ps. 39, 14, 15**

Look down, O Lord, to help me: let them be confounded and ashamed together, that seek after my soul to take it away: look down, O Lord, to help me.

Offertory Prayers, page 767.

**Secret**

MAY this sacrifice, O God, both remain in us by its

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máneant, et operatione fir-
mentur. Per Dóminum. 

Second Secret, Graciously hear us, page 828; third Secret, 
O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 11, 8

Tu Dólmine, serváveis nos, 
Thou, O Lord, wilt preserve 
et custódies nos a genera-
and keep us from this 
tiòne hac in étérnum. 
generation for ever.

Postcommunion

Hac nos, quæsumus, Dó-
mine: accépto píg­
nore salútis étérna, 
sic téndere con­
gruénter; ut ad eam per­
venire possimus. Per Dó­
minus.

Second Postcommunion, May the gift, page 828; third Post­
communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humilíate cápita vestra 
Bow down your heads to 
Deo.

Da, quæsumus, Dómíne, 
pópulo tuo salútem mentis et 
córpóris; ut bonis opéribus in­
hæréndo, tue semper virtútis 
meréatur protectione de­
féndi. Per Dóminum.

Grant unto Thy people, we 
beseech Thee, O Lord, health 
of soul and body, that, by per­
serving in good works, we may 
deserve to be defended by the 
protection of Thy power.

Concluding Prayers, page 793.

Saturday, Second Week of Lent (Purple)

Station at Sts. Marcellinus and Peter

The Beginning of Mass, page 756.

Introit. Ps. 18, 8

Lex Dómini irreprehensí-
bilis, convértens án­i­
mas; testimónium Dómini 
fidélè, sapiéntiam prestans 
párbulis. Ps. 18, 2. Cæli en­
árrant glóriam Dei: et ópera

The law of the Lord is un-
spotted, converting souls; 
the testimony of the Lord is 
faithful, giving wisdom to little 
one. Ps. 82, 2. The heavens 
show forth the glory of God;
and the firmament declareth manum ejus annuntiat the work of His hands. f. firmamentum. f. Glória Patri. Glory.

Kyrie, page 761: Gloria is omitted.

Prayer

Grant salutary effect to our fasts, we beseech Thee, O Lord, that the chastising of our bodies which we have undertaken may be transformed into the growth of our souls. Through our Lord.


Lesson. Gen. 27, 6-40

Lesson from the Book of Genesis.

In those days, Rebecca said to her son Jacob, I heard thy father talking with Esau thy brother, and saying to him, Bring me of thy hunting, and make me meats, that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel; and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son: only hear thou my
et áttulit, deditque matri. Paravit illa cibos, sicut velle nóverat patrem illius. Et véstibus Esau valde bonis, quas apud se habébat domi, induit eum: pelliculásque hae-dórum circúmdedit mónibus, et collí nuda protéxit. De-dítque pulméntum, et panes, quos cóxerat, trádidit. Quíbus illátis, dixit: Pater mi! At ille respóndit: Audio. Quis es tu, fili mi? Dixitque Jacob: Ego sum primogenitus tuus Esau: feci sicut precepsisti míhi: surge, sede, et cómede de venatióne mea, ut bene-dícat mihi ánima tua. Rur-súmque Isaac ad filium suum: Quómo modo, inquit, tam cító inveníre potúísti, fili mi? Qui respóndit: Volúntas Dei fuit, ut cító occúrreret mihi quó d o volébam. Dixítque Isaac: Accéde húc, ut tangam te, fili mi, et probem utrúm tu sis filius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac: Vox quídem, vox Jacob est, sed manus, manus sunt Esau. Et non cognóvit eum, quia pilóse manus similitúdinem ma-jóris exprésserant. Bene-díceris ergo illi, ait: Tu es filius meas Esau? Respóndit: Ego sum. At ille: Affer mihi, Inquit, cibos de venátióne tua, fili mi, ut benefíciat tibi ánima mea. Quos cum oblátos comedíssé ótult el étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accé-sit, et oscúlatus est eum. Statimque ut sen sit vestimen-tórum illius fragrántiam, ben-edíceris illi, ait: Ecce odor filii mei sicut odor agri pléni, voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked; and she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savoury meat, and delivered him bread, that she had baked. Which when he had carried in, he said, My father! But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He an­swered, It was the will of God, that what I sought came quickly in my way: and Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau; and he knew him not, because his hairy hands made him like to the elder; then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee: and when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him, Come near me, and give
me a kiss, my son. He came
near, and kissed him; and im-
mediately as he smelled the
fragrant smell of his garments,
blessing him, he said, Behold
the smell of my son is as the
smell of a plentiful field which
the Lord hath blessed. God
give thee of the dew of heaven,
and of the fatness of the earth,
abundance of corn and wine;
and let people serve thee, and
tribes worship thee: be thou
lord of thy brethren, and let
thy mother's children bow down
before thee. Cursed be he that
curseth thee, and let him that
blesseth thee be filled with
blessings. Isaac had scarce
ended his words, when Jacob
being now gone out abroad,
Esau came, and brought in to
his father meats made of what
he had taken in hunting, say-
ing, Arise, my father, and eat
of thy son's venison, that thy
soul may bless me. And Isaac
said to him, Why! who art
thou? He answered, I am thy
first-born son, Esau. Isaac was
struck with fear, and aston-
ished exceedingly; and won-
dering beyond what can be
believed, said, Who is he then
that even now brought me ven-
ison that he had taken, and I
ate of all before thou camest?
and I have blessed him, and he
shall be blessed. Esau having
he a r d h is f a t h e r ' s w o r d s ,
roared out with a great cry;
and being in a great consterna-
tion, said, Bless me also, my
father; and he said, Thy
brother came deceitfully, and
got thy blessing. But he said
again, Rightly is his name
called Jacob, for he hath sup-
planted me in this second time;
cui benedixit Dóminus. Det
 Tibi Deus de rore cæli, et de
pinguéside terræ abundân-
tiam frumenti et vini. Et
serviant tibi pòpuli, et addo-
rent te tribus: esto dóminus
fratrum tuorum, et incurvén-
tur ante te filii matris tuae.
Qui maledixerit tibi, sit ille
maledictus: et qui benedix-
erit tibi, benedictionibus re-
pleátur. Vix Isaac sermonem
impléverat: et egrésso Jacot
foras, venit Esau, coctósque de
venatione cibos intulit patri,
dicens: Surge, pater mi, et
cómede de venatione fillii tui,
ut benedicat mihi ánima tua.
Dixitque illi Isaac: Quis enim
es tu? Qui respondit: Ego
sum filius tuus primogénitus
Esau. Expavít Isaac stupore
patris, irriügit clamóre mag-
no, et consternátus, ait: Quis
igitur ille est, qui dudum
captam venationem áttulit
mihi, et comédi ex ómnibus
priúsquam tu veníres? Bene-
dixique ei, et erit benedictus.
Auditís Isaac: Sum filius
meus primogenitus Esau
fraudulenter, et accépit ben-
edictionem tuam. At ille
subjúnxit: Juste vocátus est
nomen ejus Jacob; supplan-
távit enim me in áltera vice:
primogénita mea ante tullit,
et nunc secúndo surripuit
benedictionem meam. Rur-
súmque ad patrem: Numquid
non reservásti, ait, et mihi
benedictionem? Respondit
Isaac: Dóminus tuum illum
constituit, et omnes fratres
ejus servitúti illius subjugávi:
frumento et vino stabilívi

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my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee, bless me also; and when he wept with a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

**Gradual. Ps. 91, 2, 3**

> It is good to give praise to the Lord, and to sing to Thy name, O Most High. To show forth Thy mercy in the morning, and Thy truth in the night.

**Munda Cor Meum, page 763.**


> At that time, Jesus spoke to the pharisees and scribes this parable: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falling to me: and he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be...
in want; and he went, and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up, he came to his father: and when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him; and the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet; bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, be-
et nolébat introire. Pater ergo illius egressus, cepit ro-
gáre illum. At ille respon-
dens, dixit patri suo: Ecce tot
annis sérvio tibi, et num-
quam mandatúm tuum præ-
terívi, et numquam dedisti
mini hædum, ut cum amicis
meis epulérer: sed postquam
filius tuus hic, qui devorávit
substántiam suam cum mer-
tricibus, venit, occidíti illi
vitulum saginátum. At ipse
dixit illi: Fili, tu semper me-
cum es, et ómnia mea tua
sunt: epulári autem, et gau-
déré oportébat, qúia frater
tuus hic mór tuus erat, et re-
vixit: perferat, et inventus
est.

Offertory. Ps. 12, 4, 5

Il·lúmina óculos meos, ne
u m q u a m obdörmiam in
morte: ne quando dicat inim-
icus meus: Præválui advérsus
eum.

Offertory Prayers, page 767.

Secret

H is sacrificiis, Dómine, B e appeased, O Lord with
concéde placátus: ut, this sacrifice and grant
qui própriís orámus absólví that we, who pray to be par-
delictis, non gravémur ex-
ternis. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret,
O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Luke 15, 32

Opórtet te, fili, gaudére,
quía frater tuus mór tuus fú-
erat, et revixit: perferat, et
inventus est.

cause he hath received him
safe. And he was angry, and
would not go in. His father
therefore coming out, began to
entreat him: and he answer-
ing, said to his father, Behold,
for so many years do I serve
thee, and I have never trans-
gressed thy commandment,
and yet thou hast never given
me a kid to make merry with
my friends. But as soon as this
thy son is come, who hath de-
voured his substance with har-
lots, thou hast killed for him
the fatted calf. But he said to
him, Son, thou art always
with me, and all I have is thine;
but it was fit that we should
make merry and be glad, for this thy
brother was dead, and is come
to life again; he was lost, and
is found.

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Postcommunion

May the divine outpouring of Thy sacrament, O Lord, flow unto the recesses of our hearts and make us sharers thereof in strength. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Keep Thy household, we beseech Thee, O Lord, with continual loving-kindness that, as it leans only on the hope of heavenly grace, it may also be fortified by heavenly protection. Through our Lord.

Concluding Prayers, page 793.

Third Sunday of Lent (Purple)

Introduction. Ps. 24, 15, 16


Kyrie, page 761. Gloria is omitted.

Prayer

Have regard to the desires of the lowly, O almighty God, we beseech Thee, and stretch forth the right hand of omnipotens Deus, vota humillimem nostram, déxtéram tuæ

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THIRD SUNDAY OF LENT

majestátis extende. Per Dómi-num.


Epistle. Ephes. 5, 1-9

Léctio Epistolæ beáti Pauli Apóstoli ad Ephésios.


Gradual.

Exsúrge, Dómine, non præ-váleat homo: judicéntur gentes in conspéctu tuo. V. In converténdo inimicum meum retrórum, infirma-búntur, et perfíuntu fácie tua.

Ps. 9, 20, 4

Arise, O Lord, let not man be strengthened; let the gentiles be judged in Thy sight. V. When my enemy shall be turned back, they shall be weakened and perish before Thy face.
Tract. Ps. 122, 1, 3

To Thee have I lifted up my eyes, Who dwellest in heaven. 

Ad te levavi óculos meos, qui habitas in cellis. 

Behold as the eyes of servants are on the hands of their masters. 

Ecce sicut óculi servórum in manibus dominórum suórum. 

And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. 

Sicut óculi ancilæ in manibus domínæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec miseret nostrí. 

Have mercy on us, O Lord, have mercy on us.

Munda Cor Meum, page 763.


At that time, Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil the dumb spoke, and the multitude were in admiration at it, but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of Him a sign from heaven. 

Et illud erat mutum. Et cum ejicisset dämoniūm, locútus est mutus, et admiráta sunt turbæ. 

But He seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. 

Et autem ut vidít cogitationés eòrum, dixit eis: Omne regnum in séipsum divisum desolábitur, et domus supra domum cadet. 

Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. 

Si autem ego in Beélzebub ejicío dämoniā: filii vestri in quo ejíciumt? Ideo ipsi júdices vestri erunt. 

When a strong man armed keepeth his court, those things which he possesseth are in peace: but if a stronger than
et spolia ejus distribuet. Qui come upon him, and over-
non est mecum, contra me
est: et qui non colligit me-
cum, dispērgit. Cum im-
mundus spiritus exerit de
hominem, ambulat per loca in-
aquosa, quærrens réquiem: et
non invénienst, dicit: Revértar
in domum meam, unde exivi.
Et cum vénerit, inventit eam
scopis mundatam, et orná-
tam. Tunc vadit, et assúmit
septem álios spiritus secum
nequóres se, et ingrésst
hábitant ibi. Et fént novís-
sima hominis illius pejóra
prólībus. Factum est autem,
cum hæc dicérert: extól·
locum quemad mulier de
turba, dixit illi: Beáti ven-
ter, qui te portávit, et úbera,
quæ suxísti. At ille dixit:
qum
nimmo béati, qui ámbuent ver-
bumb Dei, et custódiant illud.

he come upon him, and over-
come him, he will take away all
his armor wherein he trusted,
and will distribute his spoils.
He that is not with Me, is
against Me: and he that gath-
ereth not with Me, scattereth.
When the unclean spirit is gone
out of a man, he walketh
through places without water,
seeking rest: and not finding,
he saith, I will return into my
house whence I came out: and
when he is come, he findeth it
swept and garnished. Then he
goeth, and taketh with him
seven other spirits more wicked
than himself, and entering in
they dwell there; and the last
state of that man becometh
worse than the first. And it
came to pass, as He spoke these
things, that a certain woman
from the crowd, lifting up her
voice, said to Him, Blessed is
the womb that bore Thee, and the breasts that gave Thee
suck. But He said, Yea, rather blessed are they who hear the
word of God, and keep it.

Creed, page 765.

Offertory. Ps. 18, 9-12

Justitiae Dómini rectae
lætificantés corda, et judícia
ejus dulcióra super mel et fa-
vum: nam et servus tuus cus-
tódit ea.
The justices of the Lord are
right, rejoicing hearts, and His
judgments are sweeter than
honey and the honeycomb; for
Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

Hæc hóstia, Dómine, quæ-
sumus, emúndet nostra
delicta: et ad sacrificium
celebrándum, subditórum tibi
córpora, mentésque sancti-
ficet. Per Dóminum.

May this offering, O Lord,
we beseech Thee, wipe
out our sins, and sanctify the
bodies and minds of Thy ser-
vants for the celebration of the
sacrifice. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret,
O God to Whom alone, page 829.

Preface No. 3, page 802.
Communion.  Ps. 83, 4, 5

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee forever and ever.

Postcommunion

BE MERCIFUL, O Lord, we beseech Thee, and free us from all sins and dangers, as Thou dost grant us to be sharers in this great mystery. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Third Week of Lent (Purple)

Station at St. Mark

The Beginning of Mass, page 756.

Introit.  Ps. 55, 5

In God I will praise the word, in the Lord I will praise His speech: in God I will trust, I will not fear what man can do against me. Ps. 55, 2. Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O Lord, we beseech Thee, pour Thy grace into our hearts, that, as we abstain from carnal food, so also we may withdraw our senses from harmful excesses. Through our Lord.

Lesson. 4 Kings 5, 1-15

Lesson from the Book of Kings.

In those days, Naaman, general of the army of the king of Syria, was a great man with his master, and honorable; for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife: and she said to her mistress, I wish my master had been with the prophet that is in Samaria; He would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him saying, Thus and thus said the girl from the land of Israel: and the king of Syria said to him, Go, and I will send a letter to the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill, and give life, that this man hath sent to me, to heal a man of his leprosy? mark and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel...
had rent his garments, he sent to him, saying, Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Elisha: and Elisha sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away saying, I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharpar rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee, Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean: and returning to the man of God with all his train, he came, and stood before him, and said, In truth, I know there is no other God in all the earth, but only in Israel.

**Gradual. Ps. 55, 9, 2**

O God, I have declared to Thee my life: Thou hast set my nuntiavi tibi: posuiisti lacri-
Munda Cor Meum, page 763.


At that time, Jesus said to the pharisees, Doubtless you will say to Me this similitude; Physician, heal Thyself: as great things as we have heard done in Capernaum, do also here in Thy own country. And He said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land: and to none of them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger: and they rose up and thrust Him out of the city; and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

Offertory. Ps. 54, 2, 3

Exaudi, Deus, orationem, Hear, O God, my prayer, and
despise not my supplication: be attentive to me, and hear me.

Oftentory Prayers, page 767.

Secret

The gift of our homage we offer Thee, O Lord, do Thou make it unto us the sacrament of salvation. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 13, 7

Who shall give out of Sion the salvation of Israel: when the Lord shall have turned away the captivity of His people, Jacob shall rejoice and Israel shall be glad.

Postcommunion

Grant, we beseech Thee, O almighty and merciful God, that what we touch with our mouths we may receive with minds undefiled. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Let Thy mercy, O Lord, succor us, that we may be worthy to be snatched by Thy protection from the dangers that threaten and to be saved by Thy deliverance. Through our Lord.

Concluding Prayers, page 793.
Tuesday, Third Week of Lent (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 16, 6, 8

I have cried, for Thou, O God, hast heard me: O incline Thine ear and hear my words: keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. Ps. 16, 1. Hear, O Lord, my justice: attend to my prayer. Ὑ. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

ARKEN unto us, O almighty and merciful God, and favorably grant us the gifts of saving self-denial. Through our Lord.

Lesson. 4 Kings 4, 1-7

Lesson from the Book of Kings.

In those days, a certain woman cried to the prophet Eliseus, saying, Thy servant my husband is dead, and thou knowest that thy servant was one that feared God; and behold the creditor is come to take away my two sons to serve him: and Eliseus said to her. What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil, to anoint me: and he said to her, Go borrow of all thy neighbors empty vessels not a few: and go in and shut thy
door, when thou art within, and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in; and when the vessels were full, she said to her son, Bring me yet a vessel; and he answered, I have no more: and the oil stood. And she came, and told the man of God; and he said, Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.


Gradual. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord; and from those of others spare Thy servant. V. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin. Munda Cor Meum, page 763.

Gospel. Matt. 18, 15-22

At that time, Jesus said to His disciples, If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican.

In illo tempore: Dixit Jesus discípulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te et ipsum solum. Si te audierit, lucrátus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum, vel duos, ut in ore dúorum, vel trium tésitum stet omne verbum. Quod si non audierit eos: dic ecclésiæ. Si autem ecclésiam non audierit: sit tibi sicut èthnicus et públi-cánus. Amen dico vobis, quæ-
Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father Who is in heaven: for where there are two or three gathered in My name, there am I in the midst of them. Then came Peter unto Him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

**Offertory. Ps. 117, 16, 17**

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

**Secret**

Through this sacrament, we beg Thee, O Lord, may the effect of our redemption come, ever to withdraw us from human excesses, and to lead us on to the gifts of salvation. Through our Lord.

**Communion. Ps. 14, 1, 2**

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.
Postcommunion

Purified by these sacred mysteries, O Lord, we ask that we may obtain pardon and grace. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Defend us, O Lord, with Thy protection, and keep us forever from all iniquity. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Third Week of Lent (Purple)

STATION AT ST. SIXTUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 7, 8

But I will hope in the Lord: I will be glad, and rejoice in Thy mercy; for Thou hast regarded my humility. Ps. 30, 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and rescue me. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Grant us, we beseech Thee, O Lord, that, being taught by salutary fasts, abstaining also from baneful vices, we may the more easily obtain Thy merciful forgiveness. Through our Lord.


Gradual. Ps. 6, 3, 4

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine. Conturbata sunt omnia ossa mea: et anima mea turbata est valde.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 1-20

At that time, the scribes and pharisees came to Jesus from Jerusalem, saying, Why do Thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But He answering, said to them, Why do you also transgress the commandment of God for your tradition? For God said, Honor thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee; and he shall not honor his father or his mother: and you have made void the commandment of God for your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying, This people honoreth Me with their lips, but their heart is far from Me; and in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them, Hear ye and understand: not that which goeth into the mouth defileth a man,
procédit ex ore, hoc coïnqüi-
nat hóminem. Tunc acce-
déntes discípuli ejus, dixerunt
ei: Scis quia pharisaí, audító
verbo hoc, scandalizáti sunt?
At ille respondés, ait: Omnis
plantátio, quam non plantá-
vit Pater meus cæléstis eradi-
cábitur. Sínunt illos: cæci sunt,
et duces cæcórum. Cæcus au-
tem si cæco dúcátum prestat,
ambo in fóveam cadunt. Res-
pondens autem Petrus, díxit
ei: Edíssere nobis parábólam
istam. At ille díxit: Adhuc
et vos sine intelléctu estis?
Non intellégitis, quia omne,
quod in os intrat, in ventrem
vadit, et in secéssum emíti-
tur? Que autem procédunt de
ore, de corde éxéunt, et ea
coiñquint hóminem: de
corde enim éxéunt cogita-
tiónes male, homicídia, adul-
tería, fornicationes, furta,
falsa testimónia, blasphémiae.
Hæc sunt, quæ coïnquent hóminem. Non lotís autem
mánibus manducáre, non co-
ïnquent hóminem.

but what cometh out of the
mouth, this defileth a man.
Then came His disciples and
said to Him, Dost Thou know
that the pharisees, when they
heard this word were scandal-
ized? But He answering, said,
Every plant which My heavenly
Father hath not planted shall
be rooted up. Let them alone,
they are blind and leaders of
the blind; and if the blind lead
the blind, both fall into the pit.
And Peter answering, said to
Him, Expound to us this para-
bale. But He said, Are you also
yet without understanding? do
you not understand, that what-
soever entereth into the mouth
goeth into the belly, and is cast
into the privy? but the things
which proceed out of the mouth
come forth from the heart, and
those things defile a man: for
from the heart proceed evil
thoughts, murders, adulteries,
fornications, thefts, false tes-
timonies, blasphemies. These
are the things that defile a
man: but to eat with un-
washed hands doth not defile a
man.

Offertory. Ps. 108, 21

O Lord, be merciful to me
for Thy name's sake, because
Thy mercy is sweet.

Offertory Prayers, page 767.

Secret

Suscipe, quásumus, Dó-
míne, preces pópuli túi
cum oblattiónibus hostiárum:
et tua mystéria celebrántes,
ab ómnibus nos défende pe-
culis. Per Dóminum.

R

receive, we beseech Thee,
O Lord, the prayers of
Thy people, with offerings
of sacrifices, and defend from all
dangers them that celebrate
Thy mysteries. Through our
Lord.

http://ccwatershed.org
THURSDAY, THIRD WEEK OF LENT

Preface No. 3, page 802.

Communion. Ps. 15, 10

Thou hast made known to me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

Postcommunion

May the heavenly banquet, with which we have been regaled, sanctify us, O Lord, and render us, forgiven all our errors, fit subjects for the promises of heaven. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, may be delivered from all evil and serve Thee with a quiet mind. Through our Lord.

Concluding Prayers, page 793.

Thursday, Third Week of Lent (Purple)

STATION AT STS. COSMAS AND DAMIAN

The Beginning of Mass, page 756.

Introit

Salus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos; et erit illorum Dominus in perpetuum. Ps. 77, 1. Attendite, popule meus legem meam: inclinate aurem vestram in verba oris mei. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.
THURSDAY, THIRD WEEK OF LENT

Prayer

Magnificet te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábilli providéntia contúlisti. Per Dóminum.

Lesson. Jer. 7, 1-7

Léctio Jeremiae Prophetæ.


Lesson from Jeremias the Prophet.

In those days, the word of the Lord came to me, saying, Stand in the gate of the house of the Lord; and proclaim there this word, and say, Hear ye the word of the Lord. all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel, Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place; in the land which I gave to your fathers from the beginning, and forevermore: saith the Lord almighty.

http://ccwatershed.org
Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with blessing.

Munda Cor Meum, page 763.


H At that time, Jesus, rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place; and the multitudes sought Him, and came unto Him; and they stayed Him that He should not depart from them. To whom He said, To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.

Offertory. Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt vivificabis me.
Dómine: et super iram infirmórum meórum exténdes manum tuam, et salvum me faciet déxtera tua.

quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Offertory Prayers, page 767.

Secret

In tuórum, Dómine, pretiosa morte justórum sacrificium illud offérímus, de quo martyrium sumpsit omne principium. Per Dóminum.


Preface No. 3, page 802.

Communion. Ps. 118, 4, 5

Tu mandásti, mandáta tua custodiórimis: útínam dirígántur vic meæ, ad custódientes justificatiónes tuas.

Thou hast commanded Thy commandments to be kept exceedingly: O that my ways may be directed to keep Thy justifications.

Postcommunion

Sic nostris, Dómine, sacraménti tui certa salvátio: que cum beatórum Mártýrum tuórum Cosmæ et Damiání meritís implóratúr. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humíliáté cápita vestra Deo.

Humility bow down your heads to God.

Subjéctum tibi pópulum, quasumus, Dómine, propítiátio celéstis amplificet: et tuis semper fáciat servíre mandátis. Per Dóminum.

May heavenly favor increase the people that is subject to Thee, O Lord, and ever make it to serve Thy bidding.

Concluding Prayers, page 793.

Friday, Third Week of Lent (Purple)

Station at St. Lawrence in Lucina

The Beginning of Mass, page 756.
Introit. Ps. 85, 17

Show me, O Lord, a token for good: that they who hate me may see, and be confounded because Thou, O Lord, hast helped me and hast comforted me. Ps. 85, 1. Incline Thy ear, O Lord, and hear me: for I am needy and poor. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Accompany our fasts, we beseech, O Lord, with Thy benignant favor, that, as in the body we abstain from food, so in spirit we may refrain from sin. Through our Lord.


Lesson. Numbers 20, 1, 3; 6-13

Lesson from the Book of Numbers.

In those days: The children of Israel came together against Moses and Aaron and making a sedition, said: Give us water that we may drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses saying: Take the rod, and assemble the people together, thou and
coram eis, et illa dabit aquas. Cumque eduxeris aquam de petra, bibet omnis multitudo et jumenta ejus. Tulit igitur Môyses virgam, quae erat in conspectu Dômini, sicut praeciperat ei, congregata multitudo ante petram dixitque eis: Audite, rebelles et increduli: Num de petra hac vobis aquam poterimus ejicere? Cumque elevasset Môyses manum, percuttens virga bis silicem, egressi sunt aquae largissimae, ita ut populus biberet, et jumenta. Dixitque Dôminus ad Môyesen et Aaron: Quia non credidistis nunc, ut sanctificaretis me coram filiis Israel, non introdegetis hos populos in terram, quam dabo eis. Hec est aqua contradictionis, ubi jurgati sunt filii Israel contra Dôminum, et sanctificatus est in eis.

Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitudes and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank, and the Lord said to Moses and Aaron: Because you have not believed me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

Gradual. Ps. 27, 7, 1
In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea cohaeret illi, V. Ad te, Dômine, clamavi: Deus meus, ne sileas, ne discédas a me.

Tract as on Ash Wednesday, page 220.

Gospel. John 4, 5-42
In illo tempore: Venit Jesus in civitatem Samaria, quae dicitur Sichar: juxta prædium, quod dedit Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitudes and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank, and the Lord said to Moses and Aaron: Because you have not believed me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

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In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea cohaeret illi. V. Ad te, Dômine, clamavi: Deus meus, ne sileas, ne discédas a me.

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In illo tempore: Venit Jesus in civitatem Samaria, quae dicitur Sichar: juxta prædium, quod dedit Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitudes and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank, and the Lord said to Moses and Aaron: Because you have not believed me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.
son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus said to her, Give Me to drink. (For His disciples were gone into the city to buy meats). Then that Samaritan woman saith to Him, How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samarians. Jesus answered and said to her, If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him, Sir, Thou hast nothing wherein to draw, and the well is deep; from whence then hast Thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever; but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband, Jacob Joseph filio suo. Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta. Venit mulier de Samarìa haurire aquam. Dicit ei Jesus: Da mihi bibère. (Discipuli enim ejus abierant in civitatem, ut cibos émerent). Dicit ergo ei múlier illa Samaritána: Quómodo tu, Judæus cum sis, bibère a me poscis, quæ sum múlier Samaritána? non enim coutúntur Judæi Samarítanis. Respóndit Jesus, et dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bibère: tu fórsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei múlier: Dómine, neque in quo haurilas habes, et púteus altus est: unde ergo habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit nobis púteum, et ipse ex eo bibit, et filii ejus, et pécora ejus? Respóndit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sitiét iterum: qui autem biberit ex aqua quam ego dabo ei, non sitiét in ætérnum: sed aqua, quam ego dabo ei, fiet in eo fons aquæ saliéntis in vitam ætérnam. Dicit ad eum múlier: Dómine, da mihi hanc aquam, ut non sitiám, neque véniam huc haurire. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respóndit múlier, et dixit: Non hábeo virum. Dicit ei Jesus: Bene dixísti, quia non hábeo virum: quinque enim viros habuísti, et nunc, quem habes, non est tuus vir: hoc vere dixísti. Dicit ei múlier: Dómine, video quia prophéta
es tu. Patres nostri in monte boc adoravérunt, et vos dicitis, quia Jerusálymis est locus, ubi adoráre opórtet. Dicit el Jesus: Müller, créde mihi, quia venit hora, quando néque in monte boc, néque in Jerusálymis adorábátis Patrem. Vos adorátis quod nescítas: nos adorámus quod scimus, quia salus ex Judaeis est. Sed venit hora, et nunc est, quando veri adoratóres adorábunt Patrem in spiritu et veritáte. Nam et Pater tales quærít, qui adórent eum. Spiritus est Deus: et eós, qui adórant eum, in spiritu et veritáte opórtet adoráre. Dicit ei Müller: Seío, quia Messias venit (qui dicitur Christus). Cum ergo vénérunt discipuli ejus: et mirábantur quia cum muliére loquebátur. Nemo tamen díxit: Quid quérís, aut quid lóquieris cum ea? Relíquit ergo hydriam suam Müller, et ábívit in civitátem, et dícit illis homínibus: Venite, et visité hómínum, qui dixit: mihi ómnis que cúcunque fecit: numquid Ipse est Christus? Exíérunt ergo de civitáte, et véniébant ad eum. Intérea rogábant eum discipuli, dicéntes: Rabbi, mandúca. Ille autem dícit eis: Ego cibum hábeo manducáre, quem vos nescíte. Dícebant ergo discipuli ad invicem: Numquid áliquid áttulit ei manducáre? Dícit eiis Jesus: Meus cibus est, ut fáciám voluntátem ejus, qui míst me, ut perficám opus ejus. Nomen vos dicitis, quod adhuc for thou hast had five husbands and he whom thou now hast is not thy husband. This thou hast said truly. The woman said to Him, Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain; and You say that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe Me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit; and they that adore Him, must adore Him in spirit and in truth. The woman saith to Him, I know that the Messias cometh (Who is called Christ); therefore when He is come, He will tell us all things. Jesus saith to her, I am He Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman; yet no man said, What seeketh Thou, or why talkest Thou with her? The woman therefore left her waterpot and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done: Is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime, the disciples prayed Him saying, Rabbi, eat. But He said to them, I have meat to eat.
which you know not. The dis-
ciples therefore said one to an-
other, Hath any man brought
Him to eat? Jesus saith to
them, My meat is to do the will
of him that sent me, that I may perfect His work. Do
you not say, there are yet
four months, and then the
harvest cometh? Behold I say
to you, lift up your eyes,
and see the countries, for they
are white already to harvest.
And he that reapeth receiveth
wages, and gathereth fruit unto
life everlasting; that both he
that soweth and he that reap-
eth may rejoice together. For
in this is the saying true, that
it is one man that soweth, and
it is another that reapeth. I
have sent you to reap that in
which you did not labor: others
have labored, and you have en-
tered into their labors. Now of
that city many of the Samari-
tans believed in Him, for the
word of the woman giving tes-
timony, He told me all things
whatsoever I have done. So
when the Samaritans were
come to Him, they desired Him
that He would tarry there. And
He abode there two days. And many more believed in Him,
because of His own word. And they said to the woman, We
now believe, not for thy saying: for we ourselves have heard
Him, and know that this is indeed the Saviour of the world.

Offertory. Ps. 5, 3, 4

Harken to the voice of my
prayer, O my King and my
God: for to Thee will I pray,
O Lord.

Offertory Prayers, page 767.

Secret

Regard with favor, we be-
seech Thee, O Lord, the

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munera, quæ sacramus: ut tibi grata sint, et nobis salutaria semper exsistant. Per Dóminum.


Preface No. 3, page 802.

Communion. John 4, 13, 14

Qui biberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aequi salientis in vitam ætérnam. He that shall drink of the water that I will give him, it shall become in him a fountain of water springing up into life everlasting.

Postcommunion

AY the receiving of this sacrament, O Lord, purify us from sin and bring us to the heavenly realms. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who trust in Thy protection, may overcome by Thine assistance all those things which contend against us. Through our Lord.

Concluding Prayers, page 793.

Saturday, Third Week of Lent (Purple)

STATION AT ST. SUSANNA

The Beginning of Mass, page 796.

Introit. Ps. 5, 2, 3

Verba mea áuribus pér- cipe, Dómine, intelli- gite clamórem meum: inténde voc

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prayer. O my King and my God. Ps. 5, 4. For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Grant, we beseech Thee, O almighty God, that we, who, afflicting ourselves, abstain from food, may, observing justice, refrain from sin. Through our Lord.


Lesson. Dan. 13, 1-9; 15-17; 19-30; 33-62

Lesson from Daniel the Prophet.

In those days, there was a man that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God; for her parents, being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honorable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said, Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in and walked in
SATURDAY, THIRD WEEK OF LENT

in pomário viri sui. Et vidé-
bat eam senes quotidiané
in gredíentem, et deambulán-
tem: et exarérunt in con-
cupiscéntiam ejus: et ever-
térunt sensum suum, et de-
clinavérunt óculos suos, ut
non vidérent celum, neque
recordaréntur judiciórum
justórum. Factum est autem,
cum observárent diem aptum,
ingressá est aliquando sicut
heri et nudius téritiús, cum du-
ábus solís puéllís, volúntuque
lavári in pomário: astus
quippe erat, et non erat íbi
quisquam, præter duos senes
abesénditos, et contemplántes
eam. Dixit ergo puel-
lis: Afférte mihi óleum et
smigmata, et éstia pomárii
cláudite, ut laver. Cum au-
tem egressa essent puélle,
surrexerunt duo senes, et ac-
currérunt ad eam, et dixé-
runt: Ecce éstia pomárii
clausa sunt, et nemo nos
videt, et nos in concupiscé-
céntia tui sumus: quam ob
rem assentíre nobis, et com-
miscere nobiscum. Quod si
tenüeris, dicémus contra te
testimónium, quod fácerit te-
cum fávenis, et ob hanc cau-
sam emíseris puéllas a te. In-
gémit Susáanna, et ait: An-
gústiae sunt mihi ùndique: si
enm hoc égero, mors mihi
est: si autem non égero, non
effugiam manus vestras. Sed
mélius est mihi absque óperæ
incidere in manus vestras,
quam peccáre in conspécetu
Dómini. Et exclamávit voce
magna Susáanna: exclama-
vérunt autem et senes advé-
sus eam. Et cucurrír sunt ad
éstia pomárii, et apéruit. Cum
ergo audíssit clamórem
her husband's orchard. And the
old men saw her going in every
day, and walking; and they
were inflamed with lust to-
wards her; and they perverted
their own mind, and turned
away their eyes, that they
might not look unto heaven,
nor remember just judgments.
And it fell out, as they
watched a fit day, she went in
on a time, as yesterday and the
day before, with two maids
only, and was desirous to wash
herself in the orchard, for it
was not weather. And there
was nobody there, but the two
old men that had hid them-
selves and were beholding her.
So she said to the maids, bring
me oil and washing-balls, and
shut the doors of the orchard,
that I may wash me. Now when
the maids were gone forth, the
two elders arose and ran to her
and said, Behold the doors of
the orchard are shut, and no-
body seeth us, and we are in
love with thee; wherefore con-
sent to us and lie with us. But
if thou wilt not, we will bear
witness against thee, that a
young man was with thee, and
therefore thou didst send away
thy maids from thee. Susanna
sighed, and said, I am strait-
ened on every side: for if I do
this thing, it is death to me;
and if I do it not, I shall not
escape your hands. But it is
better for me to fall into your
hands without doing it, than to
sin in the sight of the Lord.
With that Susanna cried out
with a loud voice; and the eld-
ers also cried out against her.
And one of them ran to the door
of the orchard and opened it.
So when the servants of the
house heard the cry in the orchard. They rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders, also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias the wife of Joakim, and presently they sent; and she came with her parents, and children, and all her kin-dred. Now her friends and all her acquaintance wept. But the two elders rising up in the midst of the people, laid their hands upon her head; and she weeping looked up to heaven. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid himself, and she came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together; and him indeed we could not take, because he was stronger than we, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to fámulí domus in pomárió, irruérunt per posticum, ut vidérent quidnam esset. Postquam autem senes locuti sunt, erubuerunt servi vehe-ménter: quia numquam dicitus fúerat sermo hujuscé-modi de Susánnæ. Et facta est dies crástina. Cumque venisset pópulus ad Joakim virum ejus, venérunt et duo seniéres pleni iniqua cogitatio adversus Susánnam, ut interficerent eam. Et dixérunt coram pópulo: Mittite ad Susánnam filiam Helcias, uxórem Joákim. Et statim misérunt. Et venit cum parentibus, et fillis, et universis cognátis suis. Flebant igitur sui, et omnes qui nóverant eam. Consurgéntes autem duo seniéres in médio pópuli, po-suerunt manus suas super caput ejus. Quæ fíliis suspéxí ad caesium: erat enim cor ejus fidéclam habens in Domíno. Et dixérunt sénióres: Cum deambulærum in pomárió soli, ingrésse est hac cum duábús puéliís: et clausit óstia pomárii, et dimí-sit a se puéliás. Venítque ad eam aduléscens, qui erat absconditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitatem, cucurrimus ad eos, et vidimus eos pátrí com-miscéri. Et illum quidem non quisímus comprehendere, quia fórtior nobis erat, et ápéris óstíis exsillít: hanc autem cum apprehendísse-mus, interrogávimus, quis-nam esset aduléscens, et nó-lut indicáre nobis: hujus ret testes sumus. Crédidit igitur multitúdo quasi sénibus, et
judicibus pópuli, et condem-
navérunt eam ad mortem. 
Exclamávit autem voce magná Susanna, et dixit: Deus 
etérne, qui abscondítórum es 
pógnitor, qui nosti ómnis án-
tequm flant, tu scis quóniam 
falsum testimónium tulérunt 
contra me: et ecce mórior, 
cum nihil horum fúcérím, 
que isti malítiosé compositu-
érunt adversum me. Exau-
divit autem Dóminus vocem 
ejus. Cumque ducerétur ad 
mortem, suscitávit Dóminus 
spíritum sanctum púeri jun-
lóris, cujus nomen Dániel. Et 
exclamávit voce magna: 
Mundus ego sum a sánquíne 
hujus. Et convérsum ómnis 
pópulus ad eum, dixit: Qúia 
est iste sermo, quem tu locús 
tus es? Qui cum staret in 
médio éorum, ait: Sic fátui, 
filii Israel, non judicántes, 
neque quod verum est cog-
noscentes, condemnástis fil-
ium Israel? Revertímini ad 
judícium, quia falsum testi-
mónium locútí sunt adversus 
eam. Reversus est ergo pópu-
lus cum festinatóine. Et 
dixit ad eos Dániel: Separáte 
illos ab invicem procul, et di-
judicábo eos. Cum ergo di-
visí essent alter ab áltero, vo-
cavit unum de ells, et dixit ad 
eum: Inveteráte diérum ma-
lórum, nunc venérentur peccáta 
tua, que operabístis prius: jú-
dicants judícia injusta, inno-
centes ópprímens, et dímit-
ténxios, dicénte Dómino: 
Innocéantem et justum non 
interfícies. Nunc ergo si vi-
distí eam, dic sub quá árbores 
videris eos colloqueántes sibi. 
Qui ait: Sub schino. Díxit 
autem Dániel: Recte mentí-
deach. Then Susanna cried out 
with a loud voice, and said: O 
everal God, Who knowest hid-
den things, Who knowest all 
things before they come to 
pass: Thou knowest that they 
have borne false witness 
against me, and behold I 
must die, whereas I have done 
none of these things which 
these men have maliciously 
forced against me. And the 
Lord heard her voice. And 
when she was led to be put to 
death, the Lord raised up the 
holy spirit of a young boy, 
whose name was Daniel. And 
he cried out with a loud voice, 
I am clear from the blood of 
this woman. Then the people 
turning themselves towards 
him, said, What meaneth this 
word that thou hast spoken? 
But he standing in the midst 
of them, said, Are ye so fool-
ish, ye children of Israel, that 
without examination or knowl-
edge of the truth, you have 
condemned a daughter of Is-
rael? Return to judgment; for 
they have borne false witness 
against her. So all the people 
turned again in haste. And 
Daniel said to them, Separate 
these two far from one another, 
and I will examine them. So 
when they were put asunder 
one from the other, he called 
one of them, and said to him, 
O thou that art grown old in 
evil days, now are thy sins 
come out, which thou hast 
committed before, in judging 
unjust judgments, oppressing 
the innocent; and letting the 
guilty to go free, whereas the 
Lord saith, The innocent and 
the just, thou shalt not kill. 
Now then, if thou sawest her.
tell me under what tree thou sawest them conversing together. He said: Under a mastic-tree. And Daniel said, Well hast thou lied against thy own head, for behold the angel of God having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: 0 thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath subverted thy heart. Thus did you to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together? And he answered, Under a holm-tree. And Daniel said to him, Well hast thou also lied against thy own head, for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth), and they did to them as they had maliciously dealt with their neighbor, to fulfill the law of Moses; and they put them to death, and innocent blood was saved in that day.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, 0 Lord. Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timéo mala: quóniam tu mecum es, Dómine. Virga tua, et bæculo tuus, ipsa me consoláta sunt.

Munda Cor Meum, page 763.

Gradual Ps. 22, 4

If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, 0 Lord. Thy rod and Thy staff they have comforted me.
SATURDAY, THIRD WEEK OF LENT

Gospel. John 8, 1-11

*Sequentia sancti Evangelii secundum Joannem.*


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

*AT THAT time,* Jesus went to Mount Olivet; and early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said to Him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such an one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them, He that is without sin among you, let him first cast a stone at her; and again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her, Woman, where are they that accuse thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Offertory.

*Ps. 118, 133*

Direct my steps according to Thy word: that no iniquity may have dominion over me, O Lord.
Secret

Grant, we beseech thee, O almighty God, that the gift of this sacrifice, offered to Thee, may ever purge us of all evil and fortify us. Through our Lord.


Preface No. 3, page 802.

Communion. John 8, 10, 11

Hath no man condemned thee, woman? No man, Lord: Neither will I condemn thee: now sin no more.

Postcommunion

We beseech Thee, O almighty God, that we may be numbered among the members of Him with whose body and blood we enjoy communion. Who with Thee liveth.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Stretch forth to Thy faithful, O Lord, the right hand of Thy heavenly aid, that they may seek Thee with all their hearts, and may be worthy to obtain what they ask. Through our Lord.

Concluding Prayers, page 793.

Fourth Sunday of Lent (Purple or Rose)

Station at Holy Cross in Jerusalem

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Is. 66, 10, 11

Rejoice, O Jerusalem, and come together all you convéntum fácite. om-

Kyrie, page 761. Gloria is omitted.

Prayer

Cóncede, quásumus, omnipotens Deus: ut, qui ex mérito nostræ actionis affigimur, tue grátiae consolationis respirémus. Per Dóminum.


Epistle. Gal. 4, 22-31

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatae.

Fratres: Scriptum est: Quóniam Abraham duos filios habuit; unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carém natus est: qui autem de libera, per repromissiónem: quae sunt per allegoriam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútum generans: quæ est Agar: Sina enim mons est in Arabiá, qui conjunctus est ei, quæ hunc est Jerúsalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerúsalem, libera est, quæ est mater nostra. Scriptum est enim: Létare, stérils, quæ non paris: erúmppe, et clama, quæ non párturnis: quia multi filii désértæ, magis quam ejus, quæ habet that love her; rejoice with joy, you that have been in sorrow: that you may exult and be filled from the breasts of your consolation. Ps. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Glory.

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

Brethren: It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments: the one from Mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travallest not; for many
are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of the Lord. Let peace be in thy strength, and abundance in thy towers.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

Munda Cor Meum, page 763.

Gospel. John 6, 1-15

At that time, Jesus went over the Sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that virum. Nos autem, fratres, secundum, Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carmen natus fuerat, persequebatur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejicte ancilam, et filium ejus: non enim heres erit filius ancilæ cum filio libera. Itaque, fratres, non sumus ancilæ filii, sed liberæ: qua libertate Christus nos liberavit.

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bántur. Súbit ergo in mon-
tem Jesus: et ibi sedébat cum
discípulis suis. Erat autem
próximum Pascha, díes fest-
tus Judæorúm. Cum suble-
vásset ergo óculos Jesus, et
vidísset quia multitúdo máx-
ima venit ad eum, díxit ad
Philíppum: Unde emémus
panes, ut mandúcent hi? Hoc
autem dícebat tentans eum:
ipse enim sciébat quid esset
factúrus. Respondit ei Phil-
íppus: Ducentórum denarior-
um panes non sufficiunt eis,
ut unusquisque núdicum quid
accipiat. Dícit ei unus ex
discípulis ejus, Andréas fra-
ter Simónis Petri: Est puer
to hic, qui habet quinque
panes hordáceos, et duos
pisces: sed hæc quid sunt in-
ter tantos? Díxit ergo Jesus:
Fácite hómines discümberere.
Erat autem fénnum multum
in loco. Discubuérint ergo
viri, númerò quasi quinque
millia. Accépit ergo Jesus
panes: et cum grátias egísset,
distribuíit discumbéntibus;
simíliter et ex púcibus quan-
tum volébant. Ut autem im-
pléti sunt, díxit discípulis
suis: Collígite hómines discüm-
berere. Eíi ergo hómines cum
vidíssent quod Jesus fécerat
signum, dícebant: Qua hic
est vere Prophéta, qui ven-
túrus est in mundum. Jesus
ergo cum cogníssset quia
ventúri essent ut ráperent
eum, et fácercnt eum regem,
Him by force and make Him king, fled again into the mountain Himself alone.

Creed, page 765.

**Offertory. Ps. 134, 3, 6**

Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased He hath done in heaven and in earth.

Offertory Prayers, page 767.

**Secret**

We beseech Thee, O Lord, look favorably upon the sacrifices here before Thee, that they may profit us both for devotion and for salvation. Through our Lord.


Preface No. 3, page 802.

**Communion. Ps. 121, 3, 4**

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Postcommunion

Grant us; we beseech Thee, O merciful God, that we may treat with unfeigned veneration and ever receive with heartfelt faith Thy holy rites which we constantly celebrate. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.
MONDAY, FOURTH WEEK OF LENT

Sunday, Fourth Week of Lent (Purple)
Station at the Four Holy Crowned Martyrs

The Beginning of Mass, page 756.

Introit. Ps. 53, 3, 4

Save me, O God, by Thy name, and in Thy strength deliver me: O God, hear my prayer, give ear to the words of my mouth. Ps. 53, 5. For strangers have risen up against me: and the mighty have sought after my soul. 

Kyrie, page 761. Gloria is omitted.

Prayer

Grant, we beseech Thee, O almighty God, that, keeping the sacred observances with devotion year by year, we may, both in body and soul, be pleasing to Thee. Through our Lord.


Lesson. 3 Kings 3, 16-28

Lesson from the Book of Kings.

In those days, there came two women that were harlots, to King Solomon, and stood before him: and one of them said, I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber; and the third day after that I was delivered, she also was delivered: and we were together, and no other person with us in the house, only we two; and this woman's child died in the night, for in her sleep she overlaid him; and rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid...
it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered, It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary, she said, Thou liest, for my child liveth and thy child is dead: and in this manner they strove before the king. Then said the king, the one saith, My child is alive, and thy child is dead; and the other answereth, Nay, but thy child is dead and mine liveth. The king therefore said, Bring me a sword; and when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child), I beseech thee, my lord, give her the child alive, and do not kill it. But the other said, Let it be neither mine nor thine, but divide it. The king answered and said, Give the living child to this woman, and let it not be killed; for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

Gradual. Ps. 30, 3

Be Thou unto me a God, a protector, and a place of refuge,
salvum me fácias. V. Ps. 70. Deus, in te sperávi: Dómine, non confundar in æternum.

Munda Cor Meum, page 763.

Tract as on Ash Wednesday, page 220.

**Gospel. John 2, 13-25**

*A Sequentia sancti Evangelii secundum Joánnem.*


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

At that time, the pasch of the Jews was at hand, and Jesus went up to Jerusalem: and He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting; and when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew; and to them that sold doves He said, Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written, The zeal of Thy house hath eaten Me up. The Jews therefore answered and said to Him, What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building; and wilt Thou raise it up in three days? But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this and they believed the Scripture, and the word that Jesus had said. Now when He
was at Jerusalem at the pasch, upon the festival-day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man, for He knew what was in man.

Offertory. Ps. 99, 1, 2

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

Offertory Prayers, page 767.

Secret

May the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord and from those of others spare Thy servant.

Postcommunion

Having received the sacrament of salvation, O Lord, may we be profited unto the increase of our everlasting redemption. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God. Graciously harken to our Deprécationem nostram,
Tuesday, Fourth Week of Lent (Purple)

Station at St. Lawrence in Damaso

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

Exaudi, Deus, orationem meam, et ne despexeris deprecatiōnem meam: intende in me et exaudi me. Ps. 54, 3, 4. Contristatus sum in exercitatiōne mea, et conturbatus sum a voce inimici, et a tribulatione peccatōris. V. Gloria Patri.

Gloria is omitted.

Prayer

Sacram nobis, quæsumus, Dómine, observatiōnis jejunia: et pie conversationis augmentum, et tua propitiationis continuum praestent auxilium. Per Dóminum.


Lesson. Ex. 32, 7-14

In diēbus illis: Locútus est Dóminus ad Móysen, diciens: Descénde de monte: peccavit pópulus tuus, quem eduxisti de terra Aegypti. Recesserunt cito de via, quam ostendísti eis: feceruntque supplication, we beseech Thee, O Lord, and grant the help of Thy defence to those to whom Thou dost give the spirit of prayer. Through our Lord.
which thou didst show them; and they have made to themselves a molten calf, and have adored it, and, sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiffnecked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I craftily brought them out, that He might kill them in the mountains and destroy them from the earth; let Thy anger cease, and be appeased upon the wickedness of Thy people: remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying, I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it forever. And the Lord was appeased from doing the evil which He had spoken against His people.

Gradual. Ps. 43, 26, 2

Arise, O Lord, bring help to us, and deliver us for Thy name's sake. *V.* O God, we have heard with our ears; and our fathers have declared to us the work which Thou didst

Exsurge, Dómine, fer opem nobis: et libera nos propter nomen tuum. *V.* Deus, áuri-bus nostris audívimus: et patres nostri annuntiáverunt nobis opus, quod óperatus es

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in diébus eórum, et in diébus antiquis.

Munda Cor Meum, page 763.

**Gospel. John 7, 14-31**

**Sequentia sancti Evangelii secundum Joannem.**

**ILLO tempore: Jam die festo mediante, ascéndit Jesus in templum, et docébat. Et mirabántur Judaei, diceántes: Quómodo hic litteras scit, cum non didicerit? Respondit eis Jesus, et dixit: Mea doctrína non est mea, sed ejus, qui misit me. Si quis voluerit voluntatem ejus fáccere, cognóscat de doctrína, quia totum hominem sanum feci in sabbato?**

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

**AT THAT time, about the middle of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, He shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of Him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered and said, Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. Some
therefore of Jerusalem said, Is not this He whom they seek to kill? and behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this man whence He is; but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching, and saying, You both know Me, and you know whence I am: and I am not come of Myself, but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him: and no man laid hands on Him because His hour was not yet come. But of the people many believed in Him.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He looked upon me: and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.


Preface No. 3, page 802.

Communion. Ps. 19, 6

We will rejoice in thy salvation, and in the name of our God we shall be exalted.
Postcommunion

Hujus nos, Dómine, perceptió sacramentí mundet a crímine: et ad cálestia regna perdúcat. Per Dóminum.

May the reception of this sacrament, O Lord, cleanse us from guilt and bring us to the kingdom of heaven. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humilíáté cápita vestra Deo.

Miserére, Dómine, pópulo tuo: et continuis tribulatiónibus laborántem, propítius respiráre concédé. Per Dóminum.

Let us pray.

Bow down your heads to God.

Have mercy on Thy people, O Lord, and from the unceasing tribulation under which they labor grant them relief in Thy mercy. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Fourth Week of Lent (Purple)

Station at St. Paul Without the Walls

The Beginning of Mass, page 756.

Introit. Ezech. 36, 23-26


Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Orémus.

Flectámus génua.

H'. Leváte.

Deus qui et justis præmia meritórum, et peccatóribus per jejunium véniam præbés: miserére supplícibus tuis; ut reátus nostri conféssio, indulgéntiam váleat percipere

Let us pray.

Let us kneel.

H'. Arise.

O God, Who dost vouchsafe to the just the reward of their merits, and to sinners pardon through fasting, have mercy upon Thy suppliants, that the confession of our guilt may
have power to obtain for us for-delictórum. Per Dóminum.
giveness of our misdoings.
Through our Lord.

Lesson. Ezech. 36, 23-28

Lesson from Ezechiel the Prophet.

Husc saith the Lord God, I will sanctify My great name, which was profaned among the gentiles which you have profaned in the midst of them; that the gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols, and will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit in the midst of you, and I will cause you to walk in My commandments, and to keep My judgments, and do them, and you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God; saith the Lord almighty.

Gradual. Ps. 33, 12, 6

Come, children, harken to me: I will teach the fear of the Lord. V. Come ye to Him, and be enlightened; and your faces shall not be confounded.

V. The Lord be with you.

R. And with thy spirit.

Venite, filii, audite me: timórem Dómini docébo vos. V. Accédite ad eum, et illumínámini: et fácies vestra non confundéntur.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.
WEDNESDAY, FOURTH WEEK OF LENT 341

Prayer

Grant, we beseech Thee, O almighty God, that we who have undertaken to chastise our bodies by fasting may, even in this devotion, find cause for rejoicing: forasmuch as earthly passions being thereby subdued, we are the better able to fix our hopes on the delights of heaven. Through our Lord.


Lesson. Is. 1, 16-19

Hæc dicunt Dominus Deus: Wash yourselves, be clean, take away the evil of your devices from My eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing and will harken to Me, you shall eat the good things of the land; saith the Lord almighty.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dominus Deus eorum: pópulus, whom He hath chosen for His inheritance. Y. By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 9, 1-38

Sequentia sancti Evangelii secúndum Ioánnem.

§ Continuation of the holy Gospel according to St. John.
At that time, Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day; the night cometh when no man can work. As long as I am in the world I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, (which is interpreted, Sent). He went therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash: and I went, I washed, and I see. And they said to him, Where is He? He saith, I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay, and opened his eyes. Again therefore the pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I


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erunt ergo ei, et dixérunt: Tu washed, and I see. Some there-

fore of the pharisees said, This man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again, What sayest thou of Him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind and had re-

ceived his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said, We know that he is our son, and that he was born blind: but how he seeth we know not, or who hath opened his eyes we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If He be a sinner, I know not; one thing I know, that whereas I was blind, now I see. They then said to him, What did He to thee? How did He open thine eyes? He answered them, I have told you already and you
have heard: why would you hear it again? will you also become His disciples? They reviled him therefore, and said, Be thou His disciple: but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence He is. The man answered and said to them, Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, Dost thou believe in the Son of God? He answered and said, Who is He, Lord, that I may believe in Him? And Jesus said to him, Thou hast both seen Him, and it is He that talketh with thee. And he said, I believe, Lord: (Here all kneel down) and falling down he adored Him.

Offertory. Ps. 65, 8, 9, 20

O ye gentiles, bless the Lord our God, and make the voice of His praise to be heard; Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer nor His mercy from me.

Offertory Prayers, page 767.
THURSDAY, FOURTH WEEK OF LENT

Secret

We humbly entreat Thee, O almighty God, that our sins may be purged by these sacrifices; for so dost Thou grant us health of body and soul. Through our Lord.


Preface No. 3, page 802.

Communion. 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.

Postcommunion

Maj the sacrament we have received, O Lord, our God, both fill us with spiritual nourishment and keep us with bodily assistance. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

B let down your heads to Deo.

M ay the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek Thee, make them to ask the things that are pleasing to Thee. Through our Lord.

Concluding Prayers, page 793.

Thursday, Fourth Week of Lent (Purple)

Station at the Church of Sts. Sylvester and Mark

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

Let the heart of them rejoice that seek the Lord:

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seek the Lord, and be strengthened; seek His face evermore. Ps. 104, 1. Give glory to the Lord, and call upon His name; declare His deeds among the gentiles. ¶ Glory.

Kyrie, page 761. Gloria is omitted.

Præsta, quæsumus, omnipotens Deus: ut quos jejúnia votiva, castigant, ipsa quoque devotio sancta latent; ut, terrénis afféctibus mitigátis, fáculis cæléstia capiamus. Per Dóminum.

Lesson. 4 Kings 4, 25-38

Lesson from the Book of Léctio libri Regum.

In those days, a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamitess. Go therefore to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said, Let her alone, for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him, Did I ask a son of my Lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and minum, et confirmámini: quaerite fáciem ejus semper. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ¶ Glória Patri.
tuos, et toll báculum meum
in manu tua, et vade. Si oc-
currerit tibi homo, non salú-
tes eum et si salútaverit te
quispiam, non respondes
ili: et ponis báculum meum
super fáciem púeri. Porro
mater púeri ait: Vivit Dó-
minus, et vivit ánima tua,
non dimittam te. Surrexit
ergo, et secrúsus est eam,
Giézi autem præcesserat ante
eos, et posuerat báculum
super fáciem púeri, et non
erat vox, neque sensus:
versusque est in occúrum
ejes, et nuntiávit el, dicens:
Non surrexit puer. Ingrésus
est ergo Eliséus domum, et
ecce puer mortuus jacebat in
léctulo ejus: ingrésusque
clausit óstium super se, et
super púerum: et orávit ad
Dóminum. Et ascéndit, et in-
cúbuit super púerum: posuit
que os suum super os ejus, et
óculos suos super óculos ejus,
et manus suas super manus
ejus: et incurvavit se super
eum: et calefacta est caro
pueri. At ille reversus, deam-
bulavit in domo, semel huc
atque illuc: et ascéndit, et in-
cúbuit super eum: et oscitá-
vit puer sépties, aperuítque
óculos. At ille vocávit Giézi,
et dixit ei: Vocá Sunamíti-
dem hanc. Quæ vocáta, in-
grésa est ad eum, Qui ait:
Tolle filiwm tuum. Venit illa,
et córruit ad pedes ejus, et
adorávit super terram: tullt-
que filiwm suum, et egrésa
est, et Eliséus revérsus est in
Gálgala.

Gradual. Ps. 73, 20, 19, 22
Réspice, Dómine, in testa-
mentum tuum: et ánimas
take my staff in thy hand and
go. If any man meet thee, sa-
licate him not; and if any man
salute thee, answer him not;
and lay my staff upon the face
of the child. But the mother
of the child said, As the Lord
liveth, and as thy soul liveth
I will not leave thee. He arose,
therefore, and followed her.
But Giézi was gone before
them, and laid the staff upon
the face of the child, and there
was no voice nor sense; and he
returned to meet him, and told
him, saying, The child is not
risen. Eliseus therefore went
into the house, and behold the
child lay dead on his bed; and
going in he shut the door upon
him, and upon the child, and
prayed to the Lord; and he
went up and lay upon the child:
and he put his mouth upon his
mouth, and his eyes upon his
eyes, and his hands upon his
hands: and he bowed himself
upon him, and the child's flesh
grew warm. Then he returned
and walked in the house, once
to and fro; and he went up,
and lay upon him; and the
child gaped seven times, and
opened his eyes. And he called
Giezi, and said to him, Call
this Sunamitess. And she being
called; went in to him, and he
said, Take up thy son. She
came and fell at his feet, and
worshipped upon the ground;
and took up her son, and went
out, and Eliseus returned to
Galgal

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end the souls of Thy poor. 

Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her, Weep not. And He came near, and touched the bier. (And they that carried it stood still). And He said, Young man, I say to thee arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited His people.

Offertory. Ps. 69, 2, 3, 4

O Lord, make haste to help me: let all those be confounded that desire evils to Thy servants.

Offertory Prayers, page 767.

Secret

Purify us, O merciful God, that the prayers of Thy Church, which are pleasing to Thee, may become the more

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explátis méntibus gratióres. pleasing from the purified
Per Dóminum. hearts with which they bring
the gifts of devotion. Through
our Lord.

Second Secret, Graciously hear us, page 828; third Secret,
O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 70, 16, 17, 18

Dómine, memorábóur justitía tuæ solius: Deus, docuísti
me a juventúte mea: et usque in senéctam et sénium,
Deus, ne derelinquas me.

O Lord, I will be mindful of
Thy justice alone; Thou hast
taught me, O God, from my
youth; and unto old age and
gray hairs, O God, forsake me
not.

Postcommunion

Suffer not Thy heavenly
gifts, we pray Thee, O
Lord, to become the occasion
of judgment to those who re­
cieve them, for Thou hast pro­
vided them unto the healing of
Thy faithful. Through our
Lord.

Second Postcommunion, May the gift, page 828; third Post­
communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humilíate cápita vestra

Bow down your heads to

Deo.

O God, the teacher and ruler
of Thy people, put to flight the
sins that assail them, that they
may be pleasing to Thee and
secure in Thy protection.
Through our Lord.

Concluding Prayers, page 793.

Friday, Fourth Week of Lent (Purple)

Station at St. Eusebius

The Beginning of Mass, page 756.

Introit. Ps. 18, 15

Meditatio cordis mei in conspéctu tuo semper: The meditation of my heart
is always in Thy sight; O

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Lord, my helper, and my redeemer. Ps. 18, 2. The heavens show forth the glory of God, and the firmament declareth the work of His hands. V. Glory.

Kycie, page 761. Gloria is omitted.

Prayer

O God, Who dost renew the world with ineffable sacraments, grant, we beseech Thee, that Thy Church may both be profited by the eternal institutions and not left without temporal assistance. Through our Lord.


Lesson.

Lesson from the Book of Léctio libri Regum.

In those days: The son of the woman of the house fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast Thou also afflicted the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my Dómine, adjútor meus, et redémptor meus. Ps. 18, 2. Cæli enárrant gloriam Dei: et opera manuum ejus annuntiat firmaméntum. V. Glória Patri.

Deus, qui ineffablibus mundum rénovas sacraméntis: præsta, quaésumus; ut Ecclésia tua et ãtérnis proficiat institútis, et temporálibus non destituatur auxílis. Per Dóminum.


**Gradual. Ps. 117, 8, 9**

It is good to confide in the Lord, rather than to have confidence in man: 
V. It is good to trust in the Lord rather than to trust in princes.

Munda Cor Meum, page 763.

**Gospel. 11, 1-45**

A Sequentia sancti Evangelii secúndum Joánnem.

At that time, there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair; whose brother Lazarus was sick). His sisters therefore sent to Him, saying, Lord, behold he whom Thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now, Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still re-
mained in the same place two
days. Then after that, He said
to His disciples, Let us go into
Judea again. The disciples say
to Him, Rabbi, the Jews but
now sought to stone Thee; and
goest Thou thither again? Jesus
answered, Are there not twelve
hours of the day? If a man
walk in the day he stumbleth
not, because he seeth the light
of this world: but if he walk in
the night he stumbleth, because
the light is not in him. These
things He said, and after that
He said to them, Lazarus our
friend sleepeth; but I go that
I may awake him out of sleep.
His disciples therefore said,
Lord, if he sleep he shall do
well; but Jesus spoke of his
death, and they thought that
He spoke of the repose of sleep.
Then therefore Jesus said to
them plainly, Lazarus is dead;
and I am glad for your sakes
that I was not there, that you
may believe: but let us go to
him. Thomas therefore, who is
called Didymus, said to his
fellow-disciples, Let us also go
that we may die with Him.
Jesus therefore came, and
found that he had been four
days already in the grave.
(Now Bethania was near Jerus-
alem, about fifteen furlongs
off). And many of the Jews
were come to Martha and Mary,
to comfort them concerning
their brother. Martha, there-
fore, as soon as she heard that
Jesus was come, went to meet
Him: but Mary sat at home.
Martha therefore said to Jesus,
Lord, if Thou hadst been here,
my brother had not died. But
now also I know that whatso-
ever Thou wilt ask of God, God
duóbus diébus. Deinde post
hæc dixit discípulis suis:
Eámus in Judæam iterum.
Dicunt ei discípuli: Rabbi,
nunc querébant te Judæi lapi-
dáre, et iterum vadis illuc?
Respóndit Jesus: Nonne duó-
decim sunt hóre diéi? Si quis
ambuláverit in die, non of-
féndit, quia lucem hujus mun-
di videt: si autem ambuláverit
in nocte, offéndit, quia lux
non est in eo. Hæc ait, et post
hæc dixit eis: Lázarus amicus
noster dormit: sed vado, ut a
somno éxítemus eum. Dixérunt
ergo discípuli ejus: Dómine, si
dormít, salvus erit. Dixerat
autem Jesus de morte ejus:
íliautem putavérunt, quia de
dormitione somni diceret.
Tunc ergo Jesus dixit eis
manífèste: Lázarus mórtuus
est: et gáudeo propter vos, ut
credátis, quóniam non eram
ibi: sed eámus ad eum. Dixit
ergo Thomas, qui dicitur Di-
dýmus, ad condiscípulos:
Eámus et nos, ut morlámur
cum eo. Venit itaque Jesus:
et invénit eum quátuor dies
jam in monumentó habéntem.
(Erat autem Bethánia juxta
Jerosólymán quasi stádiis
quíndecim). Multi autem ex
Judæis vénérant ad Martham
et Mariam, ut consolárentur
eas de fratre suo. Martha ergo
ut audívit quia Jesus venit, oc-
currít illi: María autem domi
sedébat. Dixit ergo Martha ad
Jesum: Dómine, si fuisses hic,
frater meus non fuisset mórt-
us: sed et nunc scio, quia
quæcúmque popósceris a Deo,
dabit tibi Deus. Dicit illi Je-
sus: Resúrget frater tuus.
Dicit ei Martha: Scio quia
resúrget in resurrectióne in

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novissimo die. Dixit ei Jesus: Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit et credit in me, non morietur in ætérnum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti. Et cum hæc dixisset, „abí vit, et vocavit Mariam sororem suam siléntio, dicens: Magister adest, et vocat te. Illa ut audìvit, surgit cito, et venit ad eum: nondum enim vénérat Jesus in castellum: sed erat adhuc in illo loco, ubi occurrerat ei Martha. Judæi ergo, qui erant cum ea in domo et consolabántur eam, cum vidissent Mariam, qua cito surréxit, et exiit, seculi sunt eam, dicéntes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo cum venisset ubi erat Jesus, videns eum, cécdidit ad pedes ejus, et dicit ei: Dómine, si fuisses hie, non esset mortuus frater meus. Jesus ergo, ut vidit eam plorántem, et Judæos, qui vénérant cum ea, plorántes, infirmitatis spi-ritus, et turbavit seípsum, et dixit: Ubi posuistis eum? Dixit ei: Dómine, veni, et vide. Et lacrimátus est Jesus. Dixérunt ergo Judæi: Ecce quod modo amábant eum. Quidam autem ex ipsis dixerunt: Non pótérat hic, qui apérruit óculos cáeci nati, fácere ut hic non morerétur? Jesus ergo rursum fremens in semetípso, venit ad monumentum. Erat autem spelúnca, et lapis superpósitus erat ei. Ait Jesus: Tólle lápitem. Dicit ei Mar-tha soror ejus, qui mortuus will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me, shall not die forever. Believest thou this? She saith to Him, Yea, Lord, I have believed, that Thou art Christ, the Son of the living God, Who art come into this world. And when she had said these things she went, and called her sister Mary secretly, saying, The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to Him. For Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying, She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled Himself; and said, Where have you laid him? They say to Him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how He loved him! But some of them said, Could not He that
opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself, cometh to the sepulchre. Now it was a cave: and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh; for he is now of four days. Jesus saith to her, Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away: and Jesus lifting up His eyes, said, Father, I give Thee thanks that Thou hast heard Me; and I knew that Thou hearest Me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them, Loosethem, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God, but Thou, O Lord?

Offertory Prayers, page 767.

Secret

May the gifts we offer, O Lord, we pray, and continually appease Thee in our regard. Through our Lord.


Preface No. 3, page 802.

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Communion. John 11, 33, 35, 43, 44, 39

Videns Dóminus flentes sorores Lázari ad monumentum, lacrímatus est coram Judaeis, et exclamávit: Lázare, veni foras: et pródiit ligátiús máñibus et pédíbus, qui fúerat quatriduánus mórtuus.

The Lord seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out, Lazarus, come forth: and he that had been dead four days came forth bound hands and feet.

Postcommunion

Hōc nos, quæsumus, Dómine, participatio sacramenti: et a própriis reáibus indesinénter expédiat, et ab ómnibus tueátur adversis. Per Dóminum.

O Lord, unceasingly keep us free from sins of our own and guard us from all hostile powers. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humilíate cápita vestra Deo. Bow down your heads to God.

Da nobis, quæsumus, omnipotens Deus: ut, qui infirmítátis nostræ cónscií, de tua virtútis condidimus sub tua semper pietátis gaudeámus. Per Dóminum.

Grant us, we beseech Thee, O almighty God, that, being conscious of our own infirmity, and confiding in Thy power, we may ever rejoice under Thy tender care. Through our Lord.

Concluding Prayers, page 793.

Saturday, Fourth Week of Lent (Purple)

STATION AT ST. NICHOLAS IN CARCERE

The Beginning of Mass, page 756.

Introit. Is. 55, 1

Sitientes, venité ad aquas, dicit Dóminus: et qui non habétis prétium, venité, et bibité cum lætitia. Ps. 77, 1. Attendíte, pópule meas, legem meam: inclínáte aurem vestram in verba oris mei. V. Glória Patri.

You that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy. Ps. 77, 1. Attend, O My people, to My law: incline your ears to the words of My mouth. V. Glory.

Kyrie. page 761. Gloria is omitted.
Prayer

Vouchsafe, O Lord, by Thy grace to make fruitful the fervor of our devotion; for the fasts we have undertaken shall profit us only if they be pleasing to Thy goodness. Through our Lord.


Lesson. Is. 49, 8-15

Thus saith the Lord, In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound. Come forth; and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the south country. Give praise, ye heavens, and rejoice, O earth; ye mountains give praise with jubilation: because the Lord hath comforted His people.

Lectio Isaiæ Prophetæ.

scar tui, dicit Dominus omnipotens.

and the Lord hath forgotten infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: saith the Lord almighty.

Gradual. Ps. 9, 14, 12

To Thee, O Lord, is the poor man left: Thou wilt be a help to the orphan. V. Why, O Lord, hast Thou retired afar off; why dost Thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.

Munda Cor Meum, page 763.

Gospel. John 8, 12-20

Sequentia sancti Evangelii secundum Joannem.

At that time, Jesus spoke to the multitudes of the Jews, saying, I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to Him, Thou givest testimony of Thyself; Thy testimony is not true. Jesus answered and said to them. Although I give testimony of Myself, My testimony is true, for I know whence I come, and whither I go; but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that giveth testimony of Myself; and the Father
that sent Me giveth testimony of Me. They said therefore to Him, Where is Thy Father? Jesus answered, Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him; because His hour was not yet come.

**Offertory. Ps. 17, 3**

The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

**Secret**

Receive our offerings, we beseech Thee, O Lord, and be appeased, and in kindness turn our wills towards Thee, even though they resist Thee. Through our Lord.


**Communion. Ps. 22, 1, 2**

The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment.

**Postcommunion**

May Thy holy things, we pray Thee, O Lord, purify us and, by their operation, make us pleasing to Thee. Through our Lord.

*Second Postcommunion*, May the gift, page 828; *third Postcommunion*, Almighty and merciful God, page 829.
Prayer over the people.

Let us pray

Humilíate cápita vestra Deo.

Deus, qui sperántibus in te miseréri pótius élígis quam irásci: da nobis digné fieré mala, quæ fécimus; ut tua consolationis grátiam inveni-re mereámur. Per Dóminum.

Bow down your heads to God.

O God, Who dost choose rather to have pity on them that hope in Thee than to be angry, grant us to weep, as becomes us, for the evils we have done, that we may deserve to find the favor of Thy consolation. Through our Lord.

Concluding Prayers, page 793.

Passion Sunday (Purple)
Station at St. Peter
Sunday of the First Class
The Beginning of Mass, page 756.

Introit. Ps. 42, 1, 2


Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art my God and my strength. Ps. 42, 3. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. Judge me.

Kyrie, page 761. Gloria is omitted.

Prayer

Quesumus, omnipotens Deus, famíliam tuam Loox with favor upon Thy household, we beseech
PASSION SUNDAY

Thee, O almighty God, that, by Thy gift, it may be governed in body and, by Thy preservation, may be guarded in spirit. Through our Lord.

On this day and until Saturday after Easter Sunday, inclusive, one other Prayer only is added, that for the Church, Ecclesiæ tuse, page 825, or that for the Pope, Deus omnium fidelium, page 826.

Epistle. Heb. 9, 11-15

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

Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

Gradual. Ps. 142, 9, 10

Deliver me from my enemies, Eripe me, Domine, de inimicis meis: doce me facere propitió respíce: ut, te lægíntente, regátur in corpore; et, te servante, custódiantur in mente. Per Dóminum.
voluntatem tuam. \textit{Ps. 17, 48, 49.} Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a vito iniúquo eripies me.

\textit{Ps. 17, 48, 49.} My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

\textbf{Tract. \textit{Ps. 128, 1-4}}


Often have they fought against me from my youth. \textit{Ps.} Let Israel now say: often have they fought against me from my youth. \textit{Ps.} But they could not prevail over me: the wicked have wrought upon my back. \textit{Ps.} They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.

\textit{Munda Cor Meum, page 763.}

\textbf{Gospel. \textit{John 8, 46-59}}

\textit{Sequentia sancti Evangelii secundum Joannem.}


\textbf{Continuation of the holy Gospel according to St. John.}

\textit{At that time, Jesus said to the multitudes of the Jews, Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep My word, he shall not see death for ever. The Jews therefore said, Now we know that Thou hast a

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devil. Abraham is dead, and the prophets; and Thou sayest, If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God. And you have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him, Thou are not yet fifty years old and hast Thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him; but Jesus hid Himself, and went out of the temple.

Credo, page 765.

Offertory. Ps. 118, 17, 107

I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Offertory Prayers, page 767.

Secret

May these offerings, we pray Thee, O Lord, both loose the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord.

Ec munera, quæsumus, Dómine, et vincula nostre pravitátis absolvant, et tue nobis misericordiâ dona concilient. Per Dóminum.
Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. 1 Cor. 11, 24, 25

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.

This is My body which shall be delivered for you: this is the chalice of the New Testament in My blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Postcommunion

Adesto nobis, Domine Deus noster: et quos tuis mysteriis recreasti, perpetuo defende subsidiiis. Per Dominum.

Draw near to us, O Lord, our God, and with Thy perpetual succor defend those whom Thou hast refreshed with Thy mysteries. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Monday in Passion Week (Purple)

Station at St. Chrysogonus

The Beginning of Mass, page 756.

Introit. Ps. 55, 2

Misere re mihi, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me. Ps. 55, 3. Con culcaverunt me inimici mei tota die: quoniam multi bellantes adversum me. Misere re.

Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. Ps. 55, 3. My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

Sanctifica, quesumus, Domine, nostra jejunia: et cunctarum nobis indulgentiam propitiis largire culp arum. Per Dominum.

Sanctify our fasts, we beseech Thee, O Lord, and mercifully grant us the forgiveness of all our sins. Through our Lord.
Lesson. Jonas 3, 1-10

Lesson from Jonas the Prophet.

In those days, the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey, and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste anything; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn everyone from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned
MONDAY IN PASSION WEEK

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from their evil way; and the Lord our God had mercy upon His people.

Gradual. Ps. 53, 4. 3
O God, hear my prayer: give ear to the words of my mouth.

Ps. Save me, O God, by Thy name; and in Thy power deliv-er me.

Tract as on Ash Wednesday, page 220.
Munda Cor Meum, page 763.

Gospel. John 7, 32-39

And at that time, the rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while and I am with you; and then I go to Him that sent Me. You shall seek Me, and shall not find Me; and where I am, thither you can not come.

The Jews therefore said among themselves, Whither will He go, that we shall not find Him? will He go to the dispersed among the gentiles, and teach the gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me; and where I am, you can not come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith, Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him.

Offertory. Ps. 6, 5

Turn to me, O Lord, and de-
Tuesday in Passion Week (Purple)

Station at St. Cyriacus

The Beginning of Mass, page 756.

Introit. Ps. 26, 14

Expect the Lord, do man- 

fully: and let thy heart 

take courage, and wait thou 

Expecta Dominum vir-

titer age: et confortetur 

cor tuum, et sustine Domi-

Secret

Grant us, O Lord, our God, that this saving victim may become the satisfaction for our sins and the propitiation of Thy majesty. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 23, 10

The Lord of hosts, He is the King of glory.

Postcommunion

May the participation of Thy sacrament, we beseech Thee, O Lord, bring us both purification and healing. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Give Thy people, we beseech Thee, O Lord, health of soul and body, that, by persevering in good works, we may ever deserve to be defended by Thy protection. Through our Lord.

Concluding Prayers, page 793.
TUESDAY IN PASSION WEEK


Kyrie, page 761. Gloria is omitted.

Prayer

OstRA tibi, Dómine, quæsumus, sint accéptæ ejúnia: quæ nos et expiándo grátia tua dignís effíciant: et ad remédia per-dúcant ætérna. Per Dóminum.

May our fasts be acceptable to Thee, O Lord; may they atone for our sins and render us worthy of Thy grace; and may they lead us to eternal remedies. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 14, 17; 28-42

Léctio Daniéli Prophétæ. Lesson from Daniel the Prophet.


IN THOSE days, the Babylonians came to the king and said to him, Deliver us Daniel, who hath destroyed Bel, and slain the dragon; or else we will destroy thee and thy house. And the king saw that they pressed upon him violently; and, being constrained by necessity he delivered Daniel to them: and they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep; but then they were not given unto them, that they might devour Daniel. Now there was in Judea a prophet called Habacuc: and he had boiled pottage, and had broken bread in a bowl, and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc, Carry the dinner which thou hast into Babylon, to Daniel who is in the lion’s den. And Habacuc said, Lord, I never

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saw Babylon, nor do I know
the den. And the angel of the
Lord took him by the top of
his head and carried him by
the hair of his head, and set
him in Babylon, over the den,
in the force of his spirit. And
Habacuc cried, saying, O Dan-
iel, thou servant of God, take
the dinner that God hath sent
thee. And Daniel said, Thou
hast remembered me, O God,
and Thou hast not forsaken
them that love Thee. And Dan-
iel arose, and ate. And the
angel of the Lord presently set
Habacuc again in his own
place. And upon the seventh
day the king came to bewail
Daniel; and he came to the
den, and looked in, and behold
Daniel was sitting in the midst
of the lions. And the king cried
out with a loud voice, saying,
Great art Thou, O Lord, the
God of Daniel. And he drew
him out of the lion’s den; but
those that had been the cause
of his destruction, he cast into
the den, and they were de-
voured in a moment before
him. Then the king said, let all
the inhabitants of the whole earth fear the God of Daniel;
for He is the Saviour, working signs and wonders in the earth,
Who hath delivered Daniel out of the lion’s den.

Gradual. Ps. 42, 1, 3

Distinguish my cause, O
Lord; deliver me from the un-
just and deceitful man. V.
Send forth Thy light, and Thy
truth: they have conducted
me, and brought me unto Thy
holy hill.

Munda Cor Meum, page 763.

Gospel. John 7, 1-13

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

Ⅺ Sequéntia sancti Evan-
gélii secúndum Joánnem.

AT THAT time, Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand: and His brethren said to Him, Depart from hence, and go into Judea that Thy disciples also may see Thy works which Thou dost: for there is no man that doth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day; because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival-day, and said, Where is He? And there was much murmuring among the multitude concerning Him: for some said, He is a good man; and others said, No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelin-
that seek Thee: sing ye to the Lord Who dwelleth in Sion: for He hath not forgotten the prayers of the poor.

Offertory Prayers, page 767.

Secret

We bring Thee, O Lord, to be immolated, the victims which signify the comforts of this life, that we may not despair of the eternal promises. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 24, 22

Redeem me, O God of Israel, from all my tribulation.

Postcommunion

Grant us, we beseech Thee, O almighty God; that, by constantly following those things which are divine, we may be worthy to approach the heavenly gifts. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant us, we beseech Thee, O Lord, persevering service in Thy will, that in our time the people that obeyeth Thee may increase both in merit and in number. Through our Lord.

Concluding Prayers, page 793.
Wednesday in Passion Week (Purple)

STATION AT ST. MARCELLUS

The Beginning of Mass, page 756.

**Introit. Ps. 17, 48, 49**

**Y deliverer from the angry nations:** Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me, O Lord, Ps. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. My deliverer.

**Kyrie, page 761. Gloria is omitted.**

**Prayer**

Enlighten the hearts of Thy faithful, by this sanctified fast, O God of mercy, and of Thy kindness turn a pitying ear to the suppliants to whom Thou givest the spirit of devotion. Through our Lord.

**Second Prayer for the Church, page 825; or for the Pope, page 826.**

**Lesson. Lev. 19, 1, 2; 11-19, 25**

Lesson from the Book of Leviticus.

In those days, the Lord spoke to Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say to them, I am the Lord your God, You shall not steal. You shall not lie: neither shall any man deceive his neighbor. Thou shalt not swear falsely by My name, nor profane the name of Thy God: I am the Lord. Thou shalt not calumniate thy neighbor, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the
deaf, nor put a stumbling-block before the blind; but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty; but judge thy neighbor according to justice. Thou shalt not be a detractor, nor a whisperer among the people: Thou shalt not stand against the blood of thy neighbor. I am the Lord. Thou shalt not hate thy brother openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws: for I am the Lord your God.

Gradual. Ps. 29, 2, 3, 4

I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me. O Lord, my God, I have cried to Thee, and Thou hast healed me: Thou hast brought forth, O Lord, my soul from hell; Thou hast saved me from them that go down into the pit.

Tract as on Ash Wednesday, page 220.
Munda Cor Meum, page 763.

Gospel. John 10, 22-38

At that time, it was the feast of the Dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him, How long dost Thou hold our quia ego sum Dominus. Non facies quod iniquum est, nec injuste judicabis. Non consideres persónum páuperis, nec, honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminatór, nec susúrro in pópulo. Non stábis contra sánguinem próximi tui. Ego Dominus. Non óderis frater tuum in corde tuo, sed...
Jesus answered them, I speak to you, and you believe not: the works that I do in the name of My Father they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me. And I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My hand.

That which My Father hath given Me is greater than all, and no one can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them, Many good works I have showed you from My Father; for which of those works do you stone me? The Jews answered Him. For a good work we stone Thee not, but for blasphemy: and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, You are gods? If He called them gods to whom the word of God was spoken, and the Scripture can not be broken, do you say of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not: but if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

Offertory. Ps. 58, 2

Eripe me de inimicis meis, Deliver me from my enemies,
O my God, and defend me from them that rise up against me, O Lord.

Offertory Prayers, page 767.

Secret

Make it Thy will, O merciful God, that in earnest tribute we may bring the offerings of reparation and praise. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 25, 6, 7

I will wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works.

Postcommunion

Having received the blessing of the heavenly gift, we, Thy suppliants, implore Thee, O God, that the same may be the cause both of the sacrament and of our salvation. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Give ear unto our supplications, O almighty God, and benignly grant the effect of Thy accustomed mercy to those whom Thou hast allowed to be confident in the hope of Thy good will. Through our Lord.

Concluding Prayers, page 793.
Thursday in Passion Week (Purple)

Station at St. Apollinaris

The Beginning of Mass, page 756.

Introit. Dan. 3, 31


All that Thou hast done to us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. All that Thou.

Kyrie, page 761. Gloria is omitted.

Præsta, quæsumus, omnipotens Deus: ut dignitas conditionis humánæ per immoderántiam saucíátæ, medicínâlis parsimónia stúdio reformétur. Per Dómínum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Prayer

Grant, we beseech, O almighty God, that the dignity of humanity, impaired by excessive indulgence, may be restored by the earnest practice of healing restraint. Through our Lord.

Lesson. Dan. 3, 34-45

Lectio Daniélis Prophétæ. Lesson from Daniel the Prophet.

In diébus illis: Orávit Azarías Dóminum, dicens: Dômine Deus noster: ne, quæsumus, tradas nos in perpétuum propter nomen tuum, et ne dissipes testamentum tuum: neque àüferas misericórdiam tuam a nobis propter Abraham diléctum tuum et Isaac servum tuum, in those days Azarias prayed to the Lord, saying, O Lord our God, deliver us not up forever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant, and take not away Thy mercy from us, for the sake of Abraham, Thy beloved, and Isaac Thy servant, and Israel Thy holy one;
to whom Thou hast spoken, promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the seashore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day, for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or place of first-fruits before Thee, that we may find Thy mercy; nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in Thy sight this day, that it may please Thee; for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to confusion, but deal with us according to Thy meekness and according to the multitude of Thy mercies and deliver us according to Thy wonderful works, and give glory to Thy name, O Lord; and let all them be confounded that show evils to Thy servants; let them be confounded in all Thy might, and let their strength be broken and let them know that Thou art the Lord the only God, and glorious over all the world. O Lord our God.

**Gradual. Ps. 95, 8, 9**

Bring the sacrifices, and come into His courts: adore the Lord in His holy court. 

Tollite hóstias, et introíte in átria ejus: adoráte Domínunm in aula sancta ejus. 

Revelábit Dóminus con-

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

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

At that time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not where­with to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Dost thou see this wo-

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man? I entered into thy house: thou gavest me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefor I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith has made thee safe; go in peace.

Offertory. Ps. 136, 1

Upon the rivers of Babylon, there we sat and wept, when we remembered thee, O Sion.

Secret

O Lord, our God, Who hast especially commanded that these creatures, which Thou hast made for the support of our frailty, be also used as offerings to be dedicated to Thy name, grant, we beseech Thee, that they may provide for us both help for the present life and a sacrament for eternity. Through our Lord.

Communion. Ps. 118, 49, 50

Remember Thy word to Thy servant, O Lord, in which Thou non dedisti: hæc autem, ex quo intravit, non cessavit oculāri pedes meos. Oleo caput meum non unxisti: hæc autem unguento unxit pedes meos. Prop. quod dico tibi: Remittuntur ei peccāta multa, quoniam dilēxit multum. Cui autem minus dimittitur, minus dīligit. Dixit autem ad illam: Remittuntur tibi peccāta. Et cœperunt, qui simul accumbēbant dicere intra se: Quis est hic, qui étiam peccāta dīmittit? Dixit autem ad mulierem: Fides tua te salvam fecit; vade in pace.
Friday in Passion Week

spem dedisti: haec me conso-
lata est in humilitate mea.

gavest me hope: this consoled
me in my humiliation.

Postcommunion

Quod ore sumpsimus, Dó-
mine, pura mente capi-
ámus: et de münere temporal-
áli, fiat nobis remédium sem-
piternum. Per Dóminum.

What we have taken with
our mouth, O Lord, may
we receive with a pure mind,
and from a temporal gift may
it become to us an eternal rem-
edy. Through our Lord.

Second Postcommunion for the Church, page 825; or for the
Pope, page 826.

Prayer over the people.

Let us pray

HUMILIAE cápita vestra

Bow down your heads to
Deo.

Essto, quæsumus, Dómine,
propitius plebi tuæ: ut, quæ

tibi non placent, respuéntes;
tuórum pótiús repleántur de-
lectatiónibus mandatórum.
Per Dóminum.

Be merciful, we beseech
Thee, O Lord, to Thy people,
that, rejecting the things which
please Thee not, we may rather
be filled with the delights of
Thy commandments. Through
our Lord.

Concluding Prayers, page 793.

Friday in Passion Week (Purple)

Station at St. Stephen on Mount Coelius

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

Misérere mihi, Dómine,
quóniam tribulor: lib-
era me, et éripe me de máni-
bus inimicórum meórum, et a
persequéntibus me: Dómine,
non confundar, quóniam in-
vocavi te. Ps. 30, 2. In te,
Dómine, sperávi, non con-
fundar in ætérnum: in jus-
titia tua libera me. Miserére
mihi.

Have mercy on me, O Lord,
for I am afflicted: de-
liver me, and save me out of
the hands of my enemies, and
from them that persecute me;
let me not be confounded, O
Lord, for I have called upon
Thee. Ps. 30, 2. In Thee, O
Lord, have I hoped, let me
never be confounded: deliver
me in Thy justice. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

Ordinus nostris, quæsu-
mus, Dómine, grátiam

O of Thy loving-kindness
pour Thy grace into our

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hearts, we beseech Thee, O Lord, that, curbing our sinful propensities with voluntary chastisement, we may suffer in this life and not be condemned to eternal punishments. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 17, 13-18

Lesson from Jeremias the Prophet.

In those days, Jeremias said: O Lord, all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed, save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor, and I have not desired the day of man, Thou knowest. That which went out of my lips, had been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid; bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me, and in anger they were troublesome to me. Y. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacificce loquebántur mihi inimici mei: et in ira moléstis erant mihi. Y. Vídisti, Dómine, ne sfleas: ne discédas a me.
FRIDAY IN PASSION WEEK

Tract as on Ash Wednesday, page 220.
Munda Cor Meum, page 763.

Gospel. John 11, 47-54


Offertory. Ps. 118, 12, 121, 42

Benedictus es, Domine, doce me justificati6nes tuas: et non tradas calumniatibus me sup6rbis: et respond6bo exprobrantibus mihi verbum. Blessed art Thou, O Lord, teach me Thy justifications: give me not up to my proud calumniators, and so shall I answer them that reproach me.
SECRET

Grant us, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

COMMUNION

Ps. 26, 12

O Lord, deliver me not to the desires of them that persecute me; for false witnesses have risen up against me.

Postcommunion

May the protection of the sacrifices we have partaken of never leave us, and may it ever ward off from us all things harmful. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, being delivered from all evils, may serve Thee with a quiet mind. Through our Lord.

Concluding Prayers, page 793.

SATURDAY IN PASSION WEEK (Purple)

STATION AT ST. JOHN BEFORE THE LATIN GATE

The Beginning of Mass, page 756.

INTROIT

Ps. 30, 10, 16, 18

Have mercy on me, O Lord, for I am afflicted: Deisterede mihi, Domine, quoniam tribulor;
libera me, et éripe me de
mánibus inimícórum meórum,
et a perseverántibus me: Dó-
mine, non confundar, quóni-
am invocávi te. Ps. 30, 2. In
te, Dómine, sperávi, non con-
fundar in ætérnum: in justi-
tia tua libera me. Miserére
mihi.

Kyrie, page 761. Gloria is omitted.

Prayer

Let the people consecrated
to Thee, O Lord, we be-
seech, grow unceasingly in the
spirit of loving devotion, that,
being taught by sacred observ-
ances, it may feel the increase
of more precious gifts as it in-
creaseth in favor with Thy
majesty. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope,
page 826.

Lesson. Jer. 18, 18-23

In diébus illis: Dixérunt
impíi Judæi ad invicem:
Venite, et cogitémus contra
justum cogitationes: non
enim peribit lex a sacerdóte,
neque consilium a sapiénte,
nec sermo a prophyáta: venité,
et percutiamus eum lingua,
et non attendámus, ad uni-
vérsos sermones ejus. At-
ténde, Dómine, ad me, et audi
vocem adversariórum meó-
um. Numquid rédditur pro
bono malum, quia fóderunt
fóveam ánime meæ? Recor-
dare quod stéterim in con-
spéctu tuo, ut lóquerer pro
eis bonum, et avértem in-

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from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows; and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for Thou shalt bring the robber upon them suddenly, because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight; in the time of Thy wrath do Thou destroy them, O Lord, our God.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me: and in anger they were troublesome to me. V. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Munda Cor Meum, page 763.

Gospel. John 12, 10-36

At that time, the chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day, a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna, blessed is He that com-
dictus qui venit in nómine Dómini, Rex Israēl. Et invénit Jesus séstium, et sedit super eum, sicut scriptum est: Noli timére, filia Sion: ecce Rex tus venit sedens super pul-lum ásínæ. Hæc non congo-
vérunt discípuli ejus prima-
um: sed quando glorificátus est Jesus, tunc recordáti sunt quia hæc erant scripta de eo: et hæc fecérunt el. Testi-
mónium ergo perhibébat turba, qua erat cum eo quan-
do Lázarum vocavit de mon-
uménto, et suscitavit eum a mórtuis. Proptérea et óbviam venit ei turba: quia audí-
rum eum fecisse hoc signum. Pharisaél ergo dixerunt ad semetípsos: Vidéatis quia nihil proficímus? ecce mundus to-tus post eum ámbii. Erant au-
tem quidam gentíles ex his, qui ascénderant ut adorárent in die festo. Hi ergo acces-
sérunt ad Philippum, qui erat a Bethsáida Galilæ: et ro-
gábat eum, dicéntes: Dómi-
ne, vólumas Jesum vidére. Venit Philippus, et dicit An-
dræ: Andræas rursum, et Philippus dixerunt Jēsū. Jesus autem respóndit eis, dicens: Venit hora, ut clari-
fícétur Filius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mór-tuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affért. Qui amat ánima suam, per-
det eam: et qui odit ánima suam in hoc mundo, in vitam àtérnam custódit eam. Si quis mihi ministrat, me se-
quátur: et ubi sum ego, illic et miníster meus erít. Si quis mihi ministráverit, honorifi-
eth in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it; as it is written, Fear not, daughter of Sion; behold thy king cometh, sitting on an ass’s colt. These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. The multitude there-
fore gave testimony which was with Him when He called Laz-
arus out of the grave, and raised him from the dead. For
which reason also the people came to meet Him; because they heard that He had done this miracle. The pharisees
therefore said among them-

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which reason also the people came to meet Him; because they heard that He had done this miracle. The pharisees
therefore said among them-

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man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. Father, glorify Thy name. A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die). The multitude answered Him, We have heard out of the law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light believe in the light; that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.

**Offertory. Ps. 118, 2, 121, 42**

Blessed art Thou, O Lord, Benedicístus es, Dómine, doce me justifications: et me justificatiónes tuas: et non tradas calumniátibus mei superfíbis: et respondébo exprobrántibus mihi verbum. who upbraid me.

Offertory Prayers, page 767.
SATURDAY IN PASSION WEEK

Secret

A CUNCTIS nos, quæsumus, Dómine, reátíbus et periculis propitiátus absólve: quos tanti mystérii tribús esse consortes. Per Dóminum.

BE PROPITIATED, we beg Thee, O Lord, and pardon all our offenses, whom Thou dost grant to be sharers in so great a mystery. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

Ne tradiéderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iniquitas sibi.

O Lord, deliver me not over to the souls of them that persecute me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion

DIVÍNÍ múnérí largitáte satiéti, quæsumus, Dómine Deus Noster: ut hujus semper participatione vivamus. Per Dóminum.

FILLED with the bounty of Thy divine gift, we beseech, O Lord, our God, that we may ever find life by participating in the same. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Bow down your heads to God.

Tueátur, quæsumus, Dómine, déxtera tua pópulum deprecántem: et purificátum dignánter erúdiat; ut consolatióne præsénti, ad futúra bona proficiat. Per Dómini-num.

Let Thy right hand, we beseech, O Lord, guard the people that calleth upon Thee, and let it teach the people that they may be fittingly purified; that by the consolation of the present they may profit for the good things that are to come. Through our Lord.

Concluding Prayers, page 793.
Palm Sunday (Purple)

Sunday of the First Class

Blessing of the Palms

After the usual Asperges, or solemn sprinkling with holy water, before Beginning Mass, the officiating priest, wearing a cope of purple color over his alb and stole, and attended by deacon, subdeacon, and other ministers, stands at the Epistle corner of the altar, with the palms that are to be blessed near him, while the choir sings the following Antiphon:

Antiphon. Matt. 21, 9

Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! O King of Israel! Hosanna in the highest!

V. The Lord be with you.  
R. And with thy spirit.

The chant being terminated the priest sings the Collect.

Let us pray

O God, Whom to hold dear and to love is righteousness, multiply in us the gifts of Thine ineffable grace; and do Thou, Who hast made us, by the death of Thy Son, to hope for the things we believe, make us by His resurrection to attain to the end for which we strive. Who with Thee. R. Amen.

Next follows a Lesson to be sung by the subdeacon as if it were the Epistle at Mass.

In churches, in which sacred ministers can not be had, the functions of this day are carried out according to the Memoriale Ritual. The officiant recites all the prayers in a loud voice and in a manner befitting the sacred character of the ceremonies, and the choir remains silent. However, where the custom prevails, they may be performed with chant.

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In those days, the children of Israel came unto Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai; the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine?

And the Lord said to Moses, Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall see the glory of the Lord.

In place of the Gradual the choir chants one or other of the following responsories.
H. 1. John, 11, 47, 48, 49, 50, 53. The chief priests and pharisees gathered a council and said: What do we; for this man doth many miracles? If we let Him alone so, all men will believe in Him: * And the Romans will come, and take away our place and nation. * But one of them named Caiphas, being the high-priest that year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put Him to death, saying: * And the Romans will come, etc.

H. 2. Matt. 26, 39, 41. On Mount Olivet He prayed to His Father; Father, if it be possible, let this chalice pass from Me. * The spirit indeed is willing, but the flesh is weak: Thy will be done. * Watch, and pray, that ye enter not into temptation. * The spirit indeed, etc.

With all the customary ceremonies at high Mass, the Gospel is now sung by the deacon.

Gospel. Matt. 21, 1-9

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to Me. And if any man shall say anything to you, THE SPIRIT indeed is willing, but the flesh is weak: Thy will be done. * Watch, and pray, that ye enter not into temptation. * The spirit indeed, etc.

Sequentia sancti Evangelii secundum Matthaeum.

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to Me. And if any man shall say anything to you,

say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

The priest now proceeds to bless the palms.

†. Dóminus vobiscum. 
†. The Lord be with you. 
†. Et cum spíritu tuo. 
†. And with thy spirit.

Orémus.

Increase the faith of them that hope in Thee, O God, and give ear to our humble petitions; let Thy manifold mercy come upon us; let these branches, whether of palm or of olive, be blessed, and, as, in the antetype of the Church, Thou didst multiply Noe, when he went forth from the ark, and Moses, when he went out of Egypt with the children of Israel, so may we, who bear palms and olive branches, go forth with good works to meet Christ, and, through Him, may
we enter into everlasting joy. Who, with Thee, liveth and reigneth in the unity of the Holy Spirit, God.

After the words “in the unity of the Holy Spirit, God” (in unitate Spiritus sancti Deus), the priest intones the Preface as at high Mass.

V. For ever and ever.

R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up unto the Lord.
V. Let us give thanks to the Lord, our God.
R. It is fitting and right.
V. Per omnia sæcula sæculorum.
R. Amen.
V. Dóminus vobiscum.
R. Et cum spíritu tuyo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Preface

It is truly meet and just, right and profitable for us, at all times and in all places to give thanks to Thee, holy Lord, almighty Father, eternal God, Who dost glory in the wisdom of Thy saints. For Thee do Thy creatures serve, because they know Thee, their only author and God: and all the things that Thou hast made join in praising Thee; and Thy saints bless Thee, in that they confess with unfaltering voice before kings and powers of this world that great name, the name of Thine only-begotten Son. Before Whom stand angels and archangels, thrones and dominations, and, with all the array of the heavenly host, sing together the hymn of Thy glory, and unceasingly repeat:

The choir sings the Sanctus, the priest pausing till it is terminated.

Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of Thy
Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth.
Pleni sunt cæli, et terra

He resumes:

Y. Dóminus vobiscum.
R. Et cum spiritu tuo.

Orémus.


Oremus.


Oremus.

Deus, qui miro disposi-

Oremus.

Deus, qui in the marvelous
order of Thy providence hast been pleased to show forth the manner of our salvation even by means of material things, grant, we beseech Thee, that the devout hearts of Thy faithful may understand, to their profit, the mystical signification of the fact that on this day the populace, filled with heavenly enlightenment, went out to meet the Redeemer, and stirred under His feet branches of olive and of palm. The palm branches, therefore, look to His triumph over the prince of death, but the sprigs of olive proclaim that in a certain manner the spiritual unction is already come. For that favored throng even then understood that our Redeemer, condoling with the sorrows of mankind, was to battle with the prince of death for the life of the whole world, and was to triumph by dying. And for this they waited upon Him with such observance as should declare both the triumph of His victory and the richness of His mercy. Remembering which fact and its signification with full faith, we, too, beseech and supplicate Thee, O holy Lord, almighty Father, eternal God, through the same Our Lord Jesus Christ, that in Him, and through Him, Whose members Thou hast willed us to be, we may be worthy to gain the victory over the empire of death and to partake in His glorious resurrection. Who with thee livest and reigneth. R'. Amen.

Let us pray.


Orémus.

Deus, qui per olivæ ramum, pacem terris colúmbam nun-

Orémus.


After sprinkling the palms with holy water (he recites the antiphon Asperges me whilst sprinkling them) and incensing them, he proceeds:

V. Dóminus vobiscum.
R'. Et cum spiritu tuo.

Orémus.

Deus, qui Filium tuum Je- sum Christum Dóminum nos- trum, pro salúte nostra in hunc mundum misísti, ut se humíliaret ad nos, et nos re- vocáret ad te: cui étiam, dum Jerúsalem veníret, ut adim- pléret Scriptúras, credéntium populórum turba, fidelíssima devotione vestímenta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fidei viam preparémus, de qua, remóto lápide offensiónis, et petra scándali frón- deant apud te ópera nostra justítiae ramis: ut ejus ves- tígia sequi mereámur. Qui peace to the earth by means of an olive branch, grant, we beseech Thee, that Thou may- est sanctify with heavenly benediction & these branches of olive and of other trees, so that they may profit all Thy people unto salvation. Through Christ our Lord. R'. Amen.

Let us pray.

Bless Æ, we beseech Thee, O Lord, these branches, whether olive or palm, and grant that what Thy people this day doeth in the flesh in Thy honor it may do in spirit with uttermost devotion, winning the victory over the enemy, and loving with all its heart the exercise of mercy. Through our Lord. R'. Amen.

Let us pray.

O God, Who didst send Thy Son, Jesus Christ our Lord, into this world for our salvation, that He might humble Himself to our level and recall us to Thee; for Whom, also, as He came to Jerusalem, to fulfil the Scriptures, the throng of be- lieving people, with the most heartfelt devotion, strewed their garments in His way, to- gether with palm branches; grant, we beseech Thee, that we may prepare for Him the way of faith, upon which the stone of offense and the rock of scandal being removed, our works of justice may put forth
leaves upon their branches be-
tecum vivit. R'. Amen.
fore Thee, so that we may be
worthy to follow His footsteps. Who with Thee livest. R'. Amen.

If another priest is present the officiant goes to the middle of
the altar, where, facing the people, he receives the palm from
the priest. Both stand during the ceremony and kiss the palm.
If no other priest assists at the ceremony the server places the
palm intended for the officiant upon the altar immediately after
the palms have been blessed; the officiant proceeds to the middle,
kneels on both knees, takes his palm from the altar, kisses it,
and returns it to the server. If the ceremony is carried on
without chant the officiant then goes to the Missal at the Epistle
corner, reads the two antiphons, found below, returns to
the middle of the altar, hands the palms to the servers, and then
distributes them to the people.

At the solemn blessing the officiant now gives each of the
clergy and laity present a palm or olive branch, or a twig of
whatever tree or shrub was blessed in place of these. Each one
on receiving his palm reverently kisses it and the hand of the
officiating priest. Meanwhile the choir sings the following
antiphons:

The children of the Hebrews, bearing olive branches, went to
meet the Lord, crying aloud and saying, Hosanna in the
highest.

The children of the Hebrews strewed their garments in the
way, and cried aloud, saying, Hosanna to the Son of David;
blessed is He that cometh in
the name of the Lord.

Returning to the altar the celebrant chants:

Y. The Lord be with you. Y. Dóminus vobiscum.
R'. And with thy spirit. R'. Et cum spíritu tuo.
Let us pray. Orémus.

Almighty, eternal God, Who
didst cause Our Lord Jesus
Christ to sit upon an ass's foal,
and didst teach the crowds of
the people to strew branches of
trees in His way and sing Ho-
sanna in His praise, grant, we
beseech Thee, that we may be
able to imitate their innocence
and worthily to acquire their
merit. Through the same
Christ our Lord. R'. Amen.

Omnipotens sempitérne
Deus, qui Dóminus nostrum
Jesum Christum, super pul-
lum ásína sedére fecísti, et
turbas populórum vestiménta,
vel ramos árborum in via
stérnere, et Hosánna deca-
táre in laudem ipsius docuísti:
da, quæsumus; ut illórum in-
océntiam imitári possímus,
et eórum méritum cósequi
meréamur. Per eúmdem
Christum Dóminum nostrum.
R'. Amen.
The deacon, or the officiant at the ordinary blessing, now gives notice of the procession in the words:

Procedámus in pace. Let us go forward in peace.

The choir responds:


During the procession some of the following chants are sung:

Antiphon. Matt. 21


When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying to them, Go ye into the village that is over against you, and you shall find the colt of an ass tied, upon which no man hath yet sat: loose it and bring it unto me. And if any man shall question you, say: The Lord hath need of it. And they loosed it and brought it to Jesus. And They laid their garments upon it and He sat thereon. And some spread their garments, and other strewed branches of trees in His path. And those who followed cried out: Hosáanna: Blessed is He that cometh in the name of the Lord. O happy the kingdom of David our father! Hosanna in the highest. Thou, Son of David, have mercy on us.

Antiphon. John 12,13


When the people had heard that Jesus was coming to Jerusalem, they took branches of palm-trees and went forth to meet Him, and the children cried aloud, saying: This is He that was to come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom thrones and dominations serve! Fear not, O daughter of Sion, behold thy King
cometh to thee sitting upon an ass's foal, as it is written. Hall, King, Creator of the world, Who hast come to redeem us!

**Antiphon**

Six days before the solemn Pasch, when the Lord came into the city of Jerusalem, the children ran to meet Him; and in their hands they carried palm branches, and they cried aloud, saying: Hosanna in the highest; blessed art Thou Who hast come in the abundance of Thy mercy. Hosanna in the highest.

**Antiphon**

With flowers and palms the multitudes run to meet the Redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder through the clouds in praise of Christ: Hosanna in the highest.

**Antiphon**

With the angels and the children, let us be found faithful, acclaiming Him Who doth triumph over death: Hosanna in the highest.

If possible, the procession should leave the Church, so that on its return it may stop before the chief door, which it must find closed. Then two cantors, inside the Church, sing the hymn Gloria laus, after each verse of which the choir, from outside, repeats the first verse as a chorus or refrain.

**Gloria, Laus, et Honor**

Gloria, praise, and honor to Thee, 0 Christ, our King!
Hosanna, children winsome to Thee, Redeemer, sing.

Thou art the King of Israel, of David's glorious line,
In the name of God Thou comest, Thou blessed King divine.

Thy praises loud in heaven each host angelic sings,
And mortal man in unison with all created things.

With palms the Hebrew people went forth to meet their King:
Behold, we, too, our homage and prayers and anthems bring.

To Thee about to suffer, they paid their debt of praise;
To Thee on throne exalted we now our voices raise.

Their homage Thou accepted: accept the hearts we bring,
Who all that's good approvest, Thou good and gracious King.

When the hymn is ended the subdeacon (or the server at the ordinary blessing) who has carried a processional cross at the head of the procession, strikes the door of the church with the foot of the cross. The doors are then opened from the inside and clergy and people enter singing.

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.
Palm Sunday

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 21, 20, 22

O Lord, remove not Thy help to a distance from me, look toward my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns, Ps. 21, 2. O God, my God, look upon me: why hast Thou forsaken me? far from my salvation are the words of my sins. O Lord.

Kyrie, page 761. Gloria is omitted.

Prayer

A Mighty and eternal God, Who, in order to give mankind an example of humility, didst will that our Saviour should assume our flesh and suffer on the cross; grant in Thy mercy that we be found worthy of the heritage of His patience and the fellowship of His resurrection. Through the same.

No other Prayer is said.

Epistle. Phil. 2, 5-11

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

Brethren, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death,

Fratres: Hoc enim sentiite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se aequal-em Deo: sed semetipsurn exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humilivit semetipsurn factus obediens
usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen: (Hic genuflectitur), ut in nomine Jesu omne genuflectetur cælestium, terræstræm, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Gradual. Ps. 72, 24, 1, 3
Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpiisti me. 
Quam bonus Israel Deus rectis mei.

Thou hast held me in Thy right hand, and by Thy will Thou hast conducted me; and with glory Thou hast assumed me. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Tract. Ps. 21, 2-9; 18, 19, 22; 24, 32
Deus, Deus meus, respice in me: quare me dereliquisti? 

O God, my God, look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins. 

In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. But I am a worm and no man: the reproach of men, and the outcast of the people. All they that saw Me have
laughed Me to scorn: they have spoken with the lips, and wagged the head, \( \mathfrak{V} \). He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. \( \mathfrak{V} \). But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots. \( \mathfrak{V} \). Deliver me from the lion’s mouth: and my lowness from the horns of the unicorns. \( \mathfrak{V} \). Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. \( \mathfrak{V} \). There shall be a people that shall be born, which the Lord hath made.

The usual preparatory prayer Munda cor meum is not said before the recital of the Passion, as at high Mass, and the deacons do not ask the priest’s blessing nor salute the people with Dominus vobiscum when beginning their chant. Nor are they attended as at other high Masses by thurifer and acolytes.

In order to enable the faithful to realize more fully the sad events of our Lord’s Passion and Death, the church provides in the liturgy for the singing of the Passion, in three voices, which are indicated in the text below. \( \mathfrak{C} \) (standing for Chronista) represents the narrator; \( \mathfrak{S} \) (standing for Synagoga), the Jewish People; \( \mathfrak{C} \) (Christus) the divine Victim, our Lord. During the chanting or reading of the Passion, clergy and laity hold the palms in their hands.

When the Passion is sung by three deacons the celebrant recites the Passion, down to the words “And the next day,” standing at the Epistle corner of the altar. On other occasions he reads the Passion at the Gospel corner.

**The Passion**

**Matt. 26, 1-75; 27, 1-66**

The Passion of Our Lord Pássio Dómini nostri Jesu Christi secundum Matthæum:

The Plot to Betray Jesus

At that time, Jesus said to His disciples, \( \mathfrak{S} \) You know that after two days shall be the pasch, and the Son of man shall be delivered up to

The Preparation of the Pasch

Prima autem die azymórum accessérunt discípuli be crucified. C. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtility they might apprehend Jesus, and put Him to death. But they said, S. Not on the festival-day, lest there should be a tumult among the people. C. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying, S. to what purpose is this waste? for this might have been sold for much, and given to the poor. C. And Jesus knowing it, said to them, S. Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon my body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. C. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, S. What will you give me, and I will deliver Him unto you? C. but they appointed Him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.
to Jesus, saying, S. Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, I will keep the pasch at thy house with My disciples. C. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples: and whilst they were eating, He said, Amen I say to you, that one of you is about to betray Me. C. And they, being very much troubled, began every one to say, S. Is it I, Lord? C. But He answering, said, He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. C. And Judas that betrayed Him, answering, said, S. Is it I, Rabbi? C. He saith to him, Thou hast said it.

Institution of the Holy Eucharist

C. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, Take ye, and eat: this is My body. C. And taking the chalice He gave thanks: and gave to them, saying, Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto the remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when ad Jesum, dicentes: S. Ubi vis parémus tibi comédere pascha? C. At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est, apud te fácio pascha cum discípulis meis. C. Et fecérunt discípuli sicut constituit illis Jesus, et paraverunt pascha. Véspera autem facto, discumbébat cum duódecim discípulis suis. Et edéntibus illis, dixit: Amen dico vobis, quia unus vestrum me traditurus est. C. Et contrístátí vale, ccepérunt singulú dicere: S. Numquid ego sum, Dómine? C. At ipse respondens, ait: Qui intingit mecum manum in parópside, hic me tradet. Filiús quidem hóminis vadit, sicut scriptum est de illo: va autem hómini illi, per quem Filiús hóminis tradétur: bonum erat ei, si natus non fuisset homo ille. C. Respondens autem Judas, qui tráddidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: Tu dixisti.
I shall drink it with you in the kingdom of My Father. C. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them, & All you shall be scandalized in Me, this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. C. And Peter answering, said to Him, S. Although all shall be scandalized in Thee, I will never be scandalized. C. Jesus said to him, & Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. C. Peter saith to Him, S. Yea, though I should die with Thee; I will not deny Thee: C. and in like manner said all the disciples.

Jesus Prays in Gethsemani

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples, & Sit you here, till I go yonder and pray: C. and taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them, & My soul is sorrowful even unto death: stay you here and watch with Me. C. And going a little farther, He fell upon His face, praying and saying, & My Father, if it be possible, let this chalice pass from Me: nevertheless not as I will but as Thou wilt. C. And He cometh to His disciples and findeth them asleep: and He saith to Peter, & What? Could you not watch one hour with Me?
Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. Again the second time, He went, and prayed, saying, My Father, if this chalice may not pass away but I must drink it, Thy will be done. C. And He cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them, Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray Me.

Judas Approaches to Apprehend Jesus

C. As He yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that is He; hold him fast. C. And forthwith coming to Jesus, he said, S. Hail, Rabbi: and he kissed Him. And Jesus said to him, Friend, whereto art thou come? C. Then they came up, and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot now pray to My Father, and He will give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, which say that thus it shall be? C. Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis, et fustibus, missi a principibus sacerdotes, et seniores populi. Qui autem tradidit eum, dedit illis signum dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et conscit accedens ad Jesum, dixit: S. Ave. Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: Amice, ad quid venisti? C. Tunc accesserunt, et manus injecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his, qui erant cum Jesu, extensens manum, exemit gladium suum, et percutiens, servum principis sacerdotes, amputavit auriculam ejus. Tunc ait illi Jesus: Convertite gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio
Peter Denies Jesus


that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall, the Scriptures be fulfilled, that so it must be done? C. In that same hour Jesus said to the multitudes, ⚫ You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. C. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Cai- phas the high priest, where the scribes and ancients were assembled.

And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, S. This man said, I am able to destroy the temple of God and in three days to rebuild it. C. And the high priest, rising up, said to Him, S. Answerest Thou nothing to the things which these witness against Thee? C. But Jesus held His peace. And the high priest said to Him, S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. C. Jesus saith to him, ⚫ Thou

http://ccwatershed.org
hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. C. Then the high priest rent his garments, saying, S. He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? C. But they answering, said, S. He is guilty of death. C. Then did they spit in His face and buffeted Him; and others struck His face with palms of their hands, saying, S. Prophesy unto us, O Christ, who is he that struck Thee? C. But Peter sat without in the court, and there came to him a servant-maid, saying, S. Thou also wast with Jesus the Galilean: C. but he denied before them all, saying, S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there, S. This man also was with Jesus of Nazareth. C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter, S. Surely thou also art one of them; for even thy speech doth discover thee. C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put Him to death.
Et vincum adduxérunt eum, et tradidérunt Pónitio Pilátó præsidii. Tunc videns Judas, qui eum trádídit, quod damnátus esset: pénitentia ductus, réutilus triginta argénteos principibus sacerdótum, et senióribus, dicens: S. Peccávi, tradens sanguinem justum. C. At ills dixérunt: S. Quid ad nos? Tu viseris. C. Et projectis argénteis in templo, recéssit, et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, acéptiis argénteis, dixérunt: S. Non licet eos mittere in corbónam: quia prétium sánquinis est. C. Consílio autem inito, emérunt ex ills agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Haceldama, hoc est, ager sánquinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremiam prophetam, dicentem; Et acceperunt triginta argénteos prétium appretiáti, quem appretiavérunt a filiis Israël: et dedérunt eos in agrum fíguli, sicut constituít mihi Dóminus. Jesus autem stetit ante præsidem, et interrogavit eum præses, dicens: S. Tu es Rex Judæorum? C. Dixit ills Jesus & Tu dicis. C. Et cum accusarérut a principibus sacerdótum, et seni. ribus, nihil respondit. Tunc dicit ills Pilátus: S. Non audis quanta adversum te dicunt testimónia? C. Et non respondit ei ad ulla verbum, ita ut mirárétur præses vehémenter. And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, S. I have sinned, in betraying innocent blood; C. but they said, S. What is that to us? look thou to it. C. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, S. It is not lawful to put them into the corbona; because it is the price of blood. C. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying, S. Art Thou the king of the Jews? C. Jesus said to him, & Thou sayest it. C. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, S. Dost not Thou hear how great testimonies they allege against Thee?
C. And He answered to him never a word; so that the governor wondered exceedingly.

**Pilate Endeavors to Save Jesus**

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C. For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying, S. Have you nothing to do with that just man, for I have suffered many things this day in a dream because of Him. C. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them, S. Whether will you that the two to be released unto you? C. But they said, S. Barabbas. C. Pilate saith to them, S. What shall I do then with Jesus that is called Christ? C. They say all, S. Let Him be crucified. C. The governor said to them, S. Why, what evil hath He done? C. But they cried out the more, saying, S. Let Him be crucified. C. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said, S. His blood be upon us, and upon our children.
Pilate Consents to the Crucifixion

C. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, S. Hail, king of the Jews. C. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon; him they forced to take up His cross.

The Crucifixion

And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon My vesture they cast lots. And they sat, and watched Him. And they put over His head His cause, written: This is Jesus the King of the Jews. Then were crucified with Him two thieves, one on the right hand.
and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, S. Vah, Thou that destroyest the temple of God, and in three days dost rebuild it; save Thy own self: if Thou be the Son of God, come down from the cross. C. In like manner also the chief priests with the scribes and ancients mocking, said, S. He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him: He trusted in God, let Him now deliver Him if He will have Him; for He said, I am the Son of God. C. And the selfsame thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, H Eili, Eili, lamma sabacthani? C. that is, My God, My God, why hast Thou forsaken Me? C. And some that stood there, and heard, said, S. This man calleth Elias. C. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said, S. Let be, let us see whether Elias will come to deliver Him. C. And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel, and pause a little while.

And behold the vell of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent; and the istris. Prateréuntes autem blasphēmābant eum movēntes cāpita sua, et dicēntes; S. Vah, qui δestroyest templum Del, et in triduo illud readīficas; salva temētispum. Si Filius Dei es, descēnde de cruce. C. Similiter et principes sacerdōtum illudēntes cum scribis, et seniōrbus, dicēbant: S. Allos salvos fecit, seipsum non potest salvum fācerē: si Rex Isrāēl est, descēndat nunc de cruce, et credimus ei: condīt in Deo: liberet nunc, si vult eum dīxit enim: Quia Filius Dei sum. C. Idīspum autem et latrōnes, qui crucifīxī erant cum eo, impropreābant ei. A sexta autem hora tēnebrēs factērē sunt super terram, usque ad horam nonam. Et circa horam nonam clamāvit Jesus voce magna, dicēns: H Eili, Eili, lamma sabacthani? C. Hoc est: H Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illis stantes, et audīentēs, dicēbant: S. Elias liberans eum. C. And Jesus again crying with a loud voice, yielded up the ghost. And ecce velum templi scis-sum est in duas partes a summo usque deōrsum: et terra mota est, et petra scis-se sunt, et monumenta apér-
graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, S. Indeed this was the Son of God. C. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.
Palm Sunday

Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, after three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards.

Creed, page 765.

Offertory. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought for one to comfort Me, and I found none; and they gave me gall for My food, and in My thirst they gave Me vinegar to drink.

Offertory Prayers, page 767.

Secret

Grant, we beseech Thee, O Lord, that the gift presented to the eyes of Thy majesty may both obtain for us the grace of devotion and acquire for us the effect of a blessed immortality. Through our Lord.

Preface No. 4, page 803.

Communion.

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Matt. 26, 42

Pater, si non potest hic calix transire, nisi bibam illum; fiat voluntas tua.
MONDAY IN HOLY WEEK

Postcommunion

Per hujus, Dómine, operaciónem mystérii: et vitia nostra purgétur, et justa désidéria compleantur. Per Dóminum.

By the operation of this mystery, O Lord, may our vices be purged away, and our righteous desires have fulfillment. Through our Lord.

In low Masses the Gospel At that time when Jesus drew nigh, page 390, found above in the blessing of the palms, is said at the end instead of the Gospel according to St. John.

Concluding Prayers, page 793.

Monday in Holy Week (Purple)

STATION AT ST. PRAXEDES

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Ps. 34, 1, 2


Judge Thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. Ps. 34, 3. Bring out the sword, and shut up the way against those who persecute me: say to my soul, I am thy salvation. Judge.

Kyrie, page 761. Gloria is omitted.

Prayer


Grant, we beseech Thee, O almighty God, that we, who, in the great mass of adversities, faint through our own weakness, may take heart anew through the pleading of the passion of Thy only begotten Son. Who with Thee liveth.

Second Prayer for the Church, page 825; or for the Pope, page 826.
Monday in Holy Week

Lesson. Is. 100, 5-10

Lesson from Isaiah the Prophet.

In those days, Isaiah said:

The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded; therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me: who will contend with me? Let us stand together: who is my adversary? let him come near to me; Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant; that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Gradual. Ps. 34, 23, 3

Arise, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. Y. Bring out the sword, and shut up the way against those who persecute me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.
Gospel. John 12, 1-9

Six days before the pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now, he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said, Let her alone, that she may keep It against the day of My burial: for the poor you have always with you; but Me you have not always. A great multitude therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

Offertory. Ps. 142, 9, 10

Eripe me de inimicis meis, Dómine: ad te confugì, doce me fácre voluntátem tuam: quia Deus meus es tu.

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will; for Thou art my God.

Offertory Prayers, page 767.
Secret

O
AY these sacrifices, O al-
mighty God, cleanse us
by their mighty favor and
make us to approach their di-
vine author in greater purity.
Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 34, 26

Let them blush and be
ashamed together, who rejoice
at my evils: let them be clothed
with shame and fear, who speak malignant things against
me.

Postcommunion

O
AY Thy holy rites, O Lord,
fill us with divine fervor,
whereby we may receive de-
light both from that which we
do and from its effect. Through
our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to
God.
Help us, O God, our salva-
tion, and grant us to come with
joy to the commemoration of
the benefits with which Thou
hast deigned to restore us.
Through our Lord.

Concluding Prayers, page 793.

Tuesday in Holy Week (Purple)
Station at St. Prisca
Privileged Major Feria

The Beginning of Mass, page 756.
TUESDAY IN HOLY WEEK

Introt. 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 mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it.

Kyrie, page 761. Gloria is omitted.

Prayer

OMNIPOTENS sempiternum Deus: da nobis ita celebrare the mysteries of the Lord's passion that we may deserve to obtain Thy pardon. Through the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 11, 18-20

Lesson from Jeremias the Prophet.

IN those days, Jeremias said, O Lord, Thou hast showed me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.
But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom. 

O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

The Passion

Mark 14, 1-72; 15, 1-46

The Passion of Our Lord

Jesus Christ, according to St. Mark.

The Plot to Betray Jesus

In illo tempore: Erat Pascha, et ayma post biduum, et querebant summum scribere quod modo Jesum dolo tenerent et occiderent. Dicebant autem: 

Non in die festo, ne forte tumultus flet in populo. C. And when He was in Bethania, in the house of Simon the leper, and was at meat; there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some who had indignation within themselves, and said, S. Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. C. And they murmured against her. But Jesus said, S. Let her...


The Preparation of the Pasch

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to Him. S. Whither wilt Thou that we go and prepare for Thee to eat the pasch? C. And He sendeth two of His disciples, and saith to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The Master saith, Where is My refectory, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished: and there prepare ye for us. C. And His disciples went their way, and came to the city; and they found as He had told them: and they prepared the pasch.

The Last Supper

And when evening was come, He cometh with the twelve: and when they were at table,
and eating, Jesus saith, &lt;—Amen I say to you, one of you that eateth with Me shall betray Me. C. But they began to be sorrowful, and said to Him one by one, S. Is it I? C. And He saith to them, &lt;—One of the twelve who dippest his hand in the dish with Me. And the Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. C. And whilst they were eating, Jesus took bread and blessing, broke, and gave to them, and said, &lt;—Take ye, This is My body. C. And having taken the chalice; giving thanks, He gave it to them, and they all drank of It. And He said to them &lt;—This is My blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. C. And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith to them, &lt;—You will all be scandalized in My regard, this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. C. But Peter saith to Him, S. Although all shall be scandalized in Thee, yet not I. C. And Jesus saith to him, &lt;—Amen I say to thee, To-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. C. But he spoke the more vehemently, S. Although
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I should die together with Thee, I will not deny Thee; C. and in like manner also said they all.

Jesus Prays in Gethsemaní


And they came to a farm called Gethsemaní; and He saith to His disciples, Sit you here, while I pray. C. And He taketh Peter and James, and John with Him; and He began to fear, and to be heavy: and He saith to them, My soul is sorrowful even unto death; stay you here, and watch. C. And when He had gone forward a little, He fell flat on the ground; and He prayed that if it might be, the hour might pass from Him. And He said, Abba, Father, all things are possible to Thee; take away this chalice from Me: but not what I will, but what Thou wilt. C. And He come, and findeth them sleeping. And He saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them, Sleep ye now, and take your rest. It is enough; the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go; behold he that will betray Me is at hand.

Judas Approaches to Apprehend Jesus

C. Et, adhuc eo loquénite, C. And while He was yet venit Judas Iscariotes, unus speaking, cometh Judas Isca r de duodecim, et cum eo turba iot, one of the twelve, and
with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying, S. Whosoever I shall kiss, that is He; lay hold on Him, and lead Him away carefully. C. And when he was come, immediately going up to Him, he saith, S. Hall, Rabbi: C. and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them, H Are ye come out, as to a robber, with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. C. Then His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: and they laid hold on him; but he, casting off the linen cloth, fled from them naked.

Jesus Before the High Priest

And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none; multa cum gládiis, et lignis, a summis sacerdóribus, et scri- bis, et seniórribus. Déderat autem trádítor ejus signum eis, dicens: S. Quemcúmque oscu- látus füero, ipsè est, tené- te eum, et dúcite caute. C. Et cum venisset, statim accéndens ad eum, aít: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus iníjecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens glá- dium, percussit servum summi sacerdótis; et amputavit illi aurículam. Et respondens Je- sus, aít illis: H Tamquam ad latróinem existis cum gládiis, et lignis comprehéndere me? Quotidie eram apud vos in templo docens, et non me te- nuístis. Sed ut impleántur Scriptúrae. C. Tunc discípuli ejus reliquinéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur cum a- míctus síndone super nudo: et tenuérunt eum. At ille, rejec­tá síndone, nudus profugit ab eis.


Peter Denies Jesus

Et cum esset Petrus in átrio déorum, venis una ex ancíllis summi sacerdótilis; et cum vidísset Petrum caelefácientem se, aspícies illum, ait: S. Et tu cum Jesu Nazaréno eras. C. At ille negávit, dicens: S. Neque scio, neque for many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying, S. We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands: C. and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, S. Answerest thou nothing to the things that are laid to Thy charge by these men? C. But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him, S. Art thou the Christ, the Son of the blessed God? C. And Jesus said to him, & I am: and you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. C. Then the high priest rending his garments, ait: S. What need we any further witnesses? You have heard the blasphemy. What think you? C. Who all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, S. Prophesý; C. and the servants struck Him with the palms of their hands.

Now when Peter was in the court below, there cometh one of the maid-servants of the high priest; and when she had seen Peter warming himself, looking on him she said, S. Thou also wast with Jesus of Nazareth. C. But he denied,
saying, \textit{S.} I neither know, nor understand what thou sayest: \textit{C.} and he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, This is one of them. But he denied again. And after a while, they that stood by said again to Peter, \textit{S.} Surely thou art one of them, for thou art also a Galilean. \textit{C.} But he began to curse, and to swear, saying, I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crew twice thou shalt deny Me thrice. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered Him to Pilate.

\textbf{Pilate Endeavors to Save Jesus}

And Pilate asked Him, \textit{S.} Art Thou the king of the Jews? but He answering, saith to him, \textit{C.} Thou sayest it. \textit{C.} And the chief priests accused Him in many things. And Pilate again asked Him saying, \textit{S.} Answerest Thou nothing? behold in how many things they accuse Thee. \textit{C.} But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when

sicut semper faciebat illis. 

But they cried out the more, S. Crucify Him.

Pilate Consents to the Crucifixion

C. Pilátus autem volens populo satisfacere, dimísit illis Barábbam, et trádídít Jesum flagéllis cesum, ut crucifígeretur. Mílités autem duxérunt eum in átrium praetórii, et cónvocat totam cohórtem, et induunt eum púrpura, et impónunt et plecténtes spíneam corónam. Et cæpérunt salu-táre eum: Ave, Rex Judæorum. Et percutiébant caput ejus arúndine: et conspue-bant eum, et ponéntes génua, adorábant eum. Et postquam illusérunt ei exuérunt illum púrpura, et induérunt eum vestímentis suis: et edúcunt illum ut crucifígerent eum. Et angaralvérunt præteréntem quémplam. Simónem Cy-renæum veniéntem de villa, patrem Alexándri, et Rufi, ut tolleret crucem ejus. Et per-dúcunt illum in Gólgotha locum: quod est interpretátum Salváriæ locus. Et dabant eis the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate an-
swered them, and said, S. Will you that I release to you the king of the Jews? C. For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, S. What will you then that I do to the king of the Jews? C. But they again cried out, S. Crucify Him. C. And Pilate saith to them, S. Why, what evil hath he done? C.
And they bring Him into the place called Golgotha, which, being interpreted, is, The place of Calvary. And they gave Him to drink wine mingled with myrrh; but He took it not.

Jesus Is Crucified

And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him: and the inscription of His cause was written over, The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left: and the Scripture was fulfilled which saith, And with the wicked He was reputed.

And they that passed by, blasphemabat eum, moventes capita sua, et dicentes: S. Vah, Thou that destroyest the temple of God, and in three days buildest it up again; save Thyself, coming down from the cross. C. In like manner also the chief priests with the scribes, mocking, said to one another, S. He saved others, Himself He cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe. C. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, Eloi, Eloi, lamma sabacthani? C. which is, being interpreted, My God, My God, why hast Thou forsaken Me? C. And some of the standers-by, hearing, said, S. Behold...
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He calleth Elias. C. And one running, and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying, S. Stay, let us see if Elias will come to take Him down. C. And Jesus, having cried out with a loud voice, gave up the ghost.

Here all kneel, and pause a little while.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said, S. Indeed this man was the Son of God. C. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome; who also when He was in Galilee followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem.

Here is said the Munda cor meum, page 763.

And when evening was now come (because it was the Pasch, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead: and sending for the centurion, he asked him if He were already dead; and when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which...
was hewn out of a rock. And he rolled a stone to the door of
the sepulchre.

Offertory. Ps. 139, 5

Keep me, O Lord, from the
hand of the sinner; and from
wicked men deliver me.

Ps. 139, 5

Keep me, O Lord, from the
custody of God.

Offertory Prayers, page 767.

Secret

May these sacrifices, we be
seech Thee, O Lord, the
more speedily restore us for in
health-giving fasting they have
been made ready. Through our
Lord.

Second Secret for the Church, page 825; or for the Pope, page
826.

Preface No. 4, page 803.

Communion. Ps. 68, 13, 14

They that sat in the gate
were busied against Me; and
they that drank wine made Me
their song; but as for Me, my
prayer is to Thee, O Lord; for
the time of Thy good pleasure,
O God, in the multitude of
Thy mercy.

Postcommunion

By these holy mysteries, O
almighty God, may the evil of our passions be subdued, and a lasting remedy be provided. Through our Lord.

Second Postcommunion for the Church, page 825; or for the
Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to
God.

May Thy mercy, O God,
purge us from every remnant
of that which is past and make
sanctae novitatis efficiat. Per Dominum. us ready to receive a holy renovation. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Holy Week (Purple)

Station at St. Mary Major

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Phil. 2, 10, 8, 11


Kyrie, page 761. Gloria is omitted.

After the Kyrie Eleison is said:

Let us pray

V. Flectamus genua.
R. Levate.

Pray

Praesta, quæsumus, omnis potens Deus: ut qui nostri exéssibus incessanter affligimur, per unigéntii Filii tui passionem liberémur. Qui tecum vivit.

Grant, we beseech Thee, O almighty God, that we, who are incessantly afflicted by our transgressions, may be delivered through the passion of Thy Son. Who with Thee.

Lesson. Is. 62, 11; 63, 7

Léctio Isaïæ Prophétæ.

Hæc dicit Dominus Deus: Dicite filiæ Sion: Ecce Salvator tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? iste formosus in stola sua, grádiens in multitudine fortitúdinis

Thus saith the Lord God, Tell the daughter of Sion, Behold thy Saviour cometh, behold His reward is with Him. Who is this that cometh from Edom, with dyed garments from Bosra; this beautiful one in His robe, walking in the

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greatness of His strength? I that speak justice, and am a defender to save. Why then is Thy apparel red, and Thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with Me: I have trampled on them in My indignation, and have trodden them down in My wrath; and their blood is sprinkled upon My garments, and I have stained all My apparel. For the day of vengeance is in My heart, the year of My redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and My own arm hath saved for Me, and My indignation itself hath helped Me. And I have trodden down the people in My wrath, and have made them drunk in My indignation; and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

Gradual. Ps. 68, 18, 2, 3

Turn not away Thy face from Thy servant, because I am in trouble: hear me speedily. \( \forall \). Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Here is said, without the Flectamus genua:

\( \forall \). The Lord be with you.
\( \forall \). And with thy spirit.
\( \forall \). Dóminus vobiscum.
\( \forall \). Et cum spiritu tuo.

Prayer


Ne avértas fáciem tuam a púero tuo, quóniam tribulor: velocité exaudi me. \( \forall \). Sálvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimum meam: infíxus sum in limo profúndi, et non est substántia.

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subire voluisti, ut inimici a nobis expelleres potestatem; concede nobis famulis tuis; ut resurrectiónis grátiâm consequámur. Per eúmdem Dóminum.

Second Prayer for the Church, page 825; or for the Pope page 826.

Lesson. Is. 53, 1-12

Lesson from Isaias the Prophet.

In THOSE days, Isaias said, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him; and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness; and we have seen Him, and there was no sightliness, that we should be desirous of Him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought Him as it were a leper. and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all. He was offered, because it was His own will, and He opened not His mouth; He shall be led as a
sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress and from judgment; who shall declare His generation? because He is cut off out of the land of the living; for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death; because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity; if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored. He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.

**Tract. Ps. 101, 2-5, 14**

O Lord, hear my prayer; and let my cry come to Thee. V. Turn not away Thy face from me: in whatever day I am in trouble, incline Thine ear to me. V. In whatever day I shall call upon Thee, hear me speedily. V. For my days are vanished like smoke, and my bones are burnt up as in an oven. V. I am struck like grass, and my heart is withered: because I forgot to eat my bread. V. Thou arising, O Lord, shalt have


Dómine, exaudi oratiónem meam, et clamor meus ad te veniat. V. Ne avéras fácem tuam a me: in quacunque die tribulor, inclina ad me aurm tuam. V. In quacunque die invocavero te, velóciter exáudi me. V. Quia defècrunt sicut fumus dies mei: et ossa mea sicut in fíxório confírxa sunt. V. Percusssus sum sicut fo- nem, et áruit cor meum: quia oblíitus sum manducáre panem meum. V. Tu exsúrgens,
Dómine, miseréberis Sion: mercy on Sion; for the time is come to have mercy on it.

**The Passion**


The Passion of Our Lord Jesus Christ, according to St. Luke.

**The Plot to Betray Jesus**

I n illo tempore: At that time, the feast of unleavened bread, which is called the pasch, was at hand; and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve: and he went and discoursed with the chief priests and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money: and he promised. And he sought opportunity to betray Him, in the absence of the multitude.

**The Preparation of the Pasch**

WEDNESDAY IN HOLY WEEK

saith to thee, Where is the guest-chamber, where I may eat the pasch with My discipulis meis manducem? And he will show you a large dining-room furnished; and there prepare. C. And they going, found, as He had said to them; and they made ready the pasch.

The Last Supper

And when the hour was come, He sat down, and the twelve apostles with Him. And He said to them, & With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of heaven. C. And having taken the chalice, He gave thanks, and said, & Take and divide it among you; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. C. And taking bread, He gave thanks, and broke, and gave to them, saying, & This is My body which is given for you: Do this for a commemoration of Me. C. In like manner the chalice also, after He had supped, saying, & This is the chalice, the new testament in My blood, which shall be shed for you. But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined; but woe to that man by whom He shall be betrayed. C. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And He said to discipulis meis manducem? Et ipse osténdet vobis cænu-culum magnum stratum, et ibi paráte. C. Éuntés autem invenérunt sicut dixit illís, et paráverunt paschá. And when the hour was come, Et cum facta esset hora, discúbit, et duódecim Apó-stoli cum eo. Et ait illís: EtDesidério desiderávi hoc Paschá manducáre vobiscum, antequam pátier. Dico enim vobís, quia ex hoc non manducábó illud, donec im-pléatur in regno Díi. C. Et acéptó cálice, gratías egit, et dixit: Ecce mundum náxum in sanguine meo, qui pro vobis fundéatur. Verítamem ecce manus tradéntis me, mecum est in men-sa. Et quidem Fílius hóminis, secúndum quod definitum est, vadít: verítamem vs hó-mini illí, per quem tradéntur. C. Et ipsi cepéntur quærere inter se, quis esset ex eis, qui hoc factáreus esset. Facta est autem et conténtio inter eós, quis edúrum videréret esse ma-jor. Dixit autem eis: Reges gentium dominántur edúrum: et qui potéstatem habént su-per eós, benéfici vocántur.
Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui praecedet est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permaneis in mecum in tentationibus meis. Et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis, et bibatis super, semem meam in regno meo: et sedetis super thronos, judicantes duodecim tribus Israel. C. Ait autem Dominus: Simeon, Simeon, ecce Satanas expetivit vos, ut cribaretis sicut triticum: ego autem rogavi pro te, ut non deficiat fides tua: et tu alicquando conversus, confirmae fratres tuos. C. Qui dixit ei: S. Domine, tunc paratus sum et in carcere, et in mortem ire. C. Et dixit ei: Satis est. C. Quo modo misi vos sine sacculo, et pera, et calceamentis, quando misi vos sine sacculo, tollat simfilter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, opertim in me: Et cum inquis deputatus est. Etenim ea, quae sunt de me, finem habent. C. Et dixit ei: S. Domine, ecce duo gladii hic. C. At ille dixit ei: Satis est. C. Qua sunt de me, finem habent. C. At ille dixit ei: Satis est. C. Qua sunt de me, finem habent.
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the wicked: for the things concerning Me have an end. C. But they said, S. Lord, behold here are two swords. C. And He said to them, & It is enough.

Jesus Prays in Gethsemani

C. And going out He went, according to His custom, to the Mount of Olives: and His disciples also followed Him. And when He was come to the place, He said to them, & Pray, lest ye enter into temptation. C. And He was withdrawn from them a stone's cast; and kneeling down, He prayed, saying, & Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine, be done. C. And there appeared to Him an angel from heaven, strengthening Him: and being in an agony, He prayed the longer; and His sweat became as great drops of blood, trickling down upon the ground. And when He arose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them, & Why sleep you? arise, pray, lest you enter into temptation.

Judas Approaches to Apprehend Jesus

C. As He was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. And Jesus said to him, & Judas, dost thou betray the Son of man with a kiss? C. And they that were about Him, seeing what would follow, said to Him, S. Lord, shall we strike with the sword? C. and one of them struck the servant of the high priest, and

cut off his right ear. But Jesus answering, said, Suffer ye thus far: C. and when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to Him: & Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness.

Jesus Before the High Priest


C. Then they laid hold on Him, and led Him to the high priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, S. This man also was with Him. C. But he denied Him, saying, C. Woman, I know Him not. C. And after a little while, another, seeing him, said, S. Thou also art one of them. C. But Peter said, S. O man, I am not. C. And about the space as it were of one hour, another certain man affirmed, saying, S. Of a truth, this man was also with Him, for he is also a Galilean. C. And Peter said, S. Man, I know not what thou sayest. C. And immediately as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as He said, Before the
cock crow, thou shalt deny Me thrice; and Peter going out wept bitterly. And the men that held Him mocked Him and struck Him; and They blindfolded Him, and smote His face; and they asked Him, saying, S. Prophesy, who is it that struck Thee? C. And blasphem-ing, many other things they said against Him. And, as soon as it was day, the an-cients of the people, and the chief priests and scribes came together, and they brought Him into their council, saying, S. If Thou be the Christ, tell us. C. And He said to them, If I shall tell you, you will not believe Me; and if I shall also ask you, you will not answer Me, nor let Me go: but hereafter the Son of man shall be sitting on the right hand of the power of God. C. Then said they all, S. Art Thou then the Son of God? C. Who said, You say, that I am. C. And they said, S. What need we any fur- ther testimony? for we ourselves have heard it from His own mouth. C. And the whole multitude of them, rising up, led Him to Pilate: and they began to accuse Him, saying, S. We have found this man per-versing our nation, and forbid-ding to give tribute to Caesar, and saying that He is Christ the king.

Pilate Endeavors to Save Jesus

C. And Pilate asked Him, saying, S. Art Thou the king of the Jews? C. But He answering, said, Thou say-est it. C. And Pilate said to the chief priests and to the multi-tudes, S. I find no cause in this
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mine. C. At illi invalescēbant, dīcēntes: S. Čommovet pōpu-
rum, docens per universa-
ram Galilēam, incipient a Galilēa
que huc. C. Pilātus autem di-
iās Galilēam, interrogā-
ā si homo Galilēus esset.

ut cognōvit quod de
Herōdis potestāte esset, re-
misit eum ad Herōdem,
qui et ipse Jerōsūlmīs erat illis dēbus. Herōdes autem viso Jesu gavisus esset valde. Erat enim cūpiens ex
multō tempore vidēre eum, eo
quod audīerat multa de eo, et
sperābat signum ālquod vi-
dēre ab eo fieri. Interrogābāt autem eum multis sermōni-
bus. At ipse nihil illi respon-
dēbat. Stabant autem prin-
ceps sacerdōtum, et scribē
constānter accusāntes eum.
Sprevit autonom illum Herōdes
cum exercītū suō: et illūsit indātum veste alba, et remi-
stit ad Pilātum. Et factī sunt amī-
ci Herōdes et Pilātus in ipsa
die: nam āntea intīmi erant
ad invīcem. Pilātus autem
convocātās principibus sacer-
dōtum, et magistrātibus, et
plebe, dixit ad illos: S. Ob-
tulistis mihi hunc hōminem,
quasi avertèntem pōpulum, et
ece ego coram vobis intērro-
gans, nullam causam inven-
hōmine isto ex his, in quī-
bus eum accusātis. Sed neque
Herōdes: nam remīst vos ad
illūm, et eccē nihil dīgnum
morte actūm ēst ei. Emenda-
tūm ergō illum dīmittām. C.
Necēsse autem habēbat di-
mittere eis per diem festum,
tum. Esclamāvit autonom situ-
lum universā turba, dīcēns:
S. Tollē hunc, et dimittē nobīs
Barābbam. C. Qui erat propter

man. C. But they were more
earnest, saying, S. He stirreth
up the people, teaching
throughout all Judea, begin-
ing from Galilee to this place.

C. But Pilate hearing Galilee,
asked if the man were of Gal-
lee? and when he understood
that He was of Herod's jurisdic-
tion, he sent him away to
Herod, who was also himself at
Jerusalem in those days. And
Herod, seeing Jesus, was very
glad; for he was desirous of a
long time to see Him, because
he had heard many things of
Him, and he hoped to see some
sign wrought by Him: and he
questioned Him in many
words, but He answered him
nothing. And the chief priests
and the scribes stood by, earn-
estly accusing Him, And Herod
with his army set Him at
naught; and mocked Him, put-
ting on Him a white garment;
and sent Him back to Pilate.

And Herod and Pilate were
made friends that same day;
for before they were enemies
one to another. And Pilate call-
ing together the chief priests,
and the magistrates, and the
people, said to them, S. You
have presented unto me this
man as one that perverteth the
people, and behold I, having
examined Him before you, find
no cause in this man in those
things wherein you accuse
Him; no, nor Herod neither,
for I sent you to him, and be-
hold nothing worthy of death
is done to Him: I will chastise
Him therefore, and release
Him. C. Now of necessity he
was to release unto them one
upon the feast-day: but the
whole multitude together cried

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out, saying, S. Away with this man, and release unto us Bar­
abas; C. who, for a certain sedition made in the city, and for a murder, was cast into prison.

Pilate Consents to the Crucifixion

And Pilate again spoke to them, desiring to release Je­
sus. But they cried again, saying, S. Crucify Him, crucify Him. C. And he said to them a third time, S. Why, what evil hath He done? I find no cause of death in Him: I will chas­tise Him therefore; and let Him go. C. But they were in­
stant with loud voices requir­
ing that He might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him, who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led Him away, they laid hold on one Simon of Cyrene, that was coming out of the country; and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women, who bewailed, and lamented Him. But Jesus turning to them, said, & Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your chil­dren: for behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they be­
gin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green seditionem quamdam factam in civitate et homicidium, missus in carcere.

ITERUM AUTEM PIIATUS IUTUS EST AD EOS, VOLENDORETUR JESUM. AT ILLI SUICLAMABANT, DICENTES: S. CRUCIFIGE, CRUCIFIGE EUM. C. TIL AUTEM TERTIO DIXIT AD ILLOS.

S. QUID ENIM MALI FECIT ISTE? NULLAM CAUSA MORTIS IN VNEO IN EO: CORRIPIAM ERLGO ILLUM, ET DIMITTAM.

C. AT ILLI INSTABANT VOCIBUS MAGNIS POSTULANTES UT CRUCI-
FEREUR. ET INVALESCEBANT VOCES EORUM. ET PIIATUS ADJU-
DICAVIT FERI PETITIONEM EORUM. DIMISIT AUTEM IILIS EUM, QUI PROPTER HOMICIDIIUM, ET SEDITIONEM MISSUS FIERAT IN CARCEREM, QUEM PETabant: JESUM VERO TRADIDIT VOLUNTATI EORUM.

Et cum ducerent eum, appre­henderunt Sim6nem quem­dam Cyrenensem venientem de villa: et inaposuerunt ei crucem portare post Jesum. Sequebatur autem illum multa turba populi, et mulierum, que plangebant, et lamentabant eum. Convenerunt ad illos Jesus dixit: & FILiae Jerusalem, nolite flere super me, sed super vos ipsas fiete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beatae stiriles, et ventres, qui non genuerunt, et ubera, que non lactavere­runt. Tune incipient dicere montibus: Cadite supernos; et collibus: Operi­te nos. Quia si in viridi ligno hae faciunt, in arido quid fiet? C. Ducet-
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bántur autem et all duo ne-
quam cum eo, ut interficerén-
tur.

Ju-

us

Jesu Is

Crucifìed

And when they were come to
the place, which is called Cal-
vary, they crucified Him there:
and the robbers, one on the
right hand, and the other on
the left. And Jesus said, O
Father, forgive them; for they
know not what they do. C. But
they divided His garments, and
cast lots: and the people stood
beholding, and the rulers with
them derided Him, saying, S.
He saved others, let Him save
Himself, if He be Christ, the
elect of God. C. And the sol-
diers also mocked Him, coming
to Him, and offering Him vine-
gar, and saying, S. If Thou be
the king of the Jews, save Thyself. C. And there was also
a superscription written over
Him in letters of Greek, and
Latin, and Hebrew, This is the
King of the Jews. And one of
those robbers, who were
hanged blasphemed Him, say-
ing, S. If Thou be Christ, save
Thyself, and us. C. But the
other answering him, rebuked
him, saying, S. Neither dost
thou fear God, seeing that art
under the same condemnation:
and we indeed justly, for we
receive the due reward of our
deeds, but this man hath done
no evil. C. And he said to Jesus,
S. Lord, remember me, when
Thou shalt come into Thy
kingdom. C. And Jesus said to
him, S. Amen I say to thee,
this day thou shalt be with Me
in paradise. C. And it was al-

wood they do these things,
what shall be done in the dry?
C. And there were also two
others, malefactors, led with
Him to be put to death.
most the sixth hour; and there
was darkness over all the earth
until the ninth hour; and the
sun was darkened; and the
veil of the temple was rent in
the midst: and Jesus crying
with a loud voice, said, ¶
Father, into Thy hands I com-
mend My spirit. C. And saying
this, He gave up the ghost.

Here all kneel and pause a little while.

Now the centurion seeing
what was done glorified God,
saying, S. Indeed this was a
just man. C. And all the mu-
titude of them that were come
together to that sight, and saw
the things that were done, re-
turned, striking their breasts.
And all His acquaintance, and
the women that had followed
Him from Galilee, stood afar
off, beholding these things.

Here is said the Munda
concerning the things that were
done, page 763.

And behold there was a man
named Joseph, who was a
counsellor, a good and a just
man (the same had not con-
sented to their counsel and de-
struction of Him), a citizen of
Judea, who also himself looked
for the kingdom of God. This
man went to Pilate, and begged
the body of Jesus: and taking
Him down, he wrapped Him in
fine linen, and laid Him in a
sepulchre that was hewed in
stone, wherein never yet any
man had been laid.

Offertory. Ps. 101, 2, 3

O Lord, hear my prayer, and
let my cry come to Thee: turn
not away Thy face from me.

Dómine exaudi orationem
meam, et clamor meus ad te
devenerit: ne avértas fáciem
tuam a me.

Offertory Prayers, page 767.
Maundy or Holy Thursday (Purple-White)

On Maundy Thursday the Church commemorates the institution of the Blessed Eucharist. On this day one Mass only can be said in the same church and that must be a public one. White vestments are worn by the priest, the altar is decked with flowers, and even the purple veil, which covers the cross during Passion-tide, is replaced by one of white. The celebrant consecrates two hosts, one for the priest who officiates on Good Friday, when there is no consecration. This host is carried in procession to a place known as the Repository or Sepulchre, where it remains until the following day. After the Mass on Maundy Thursday the signs of mourning proper to Passion-tide are resumed: the altar is stripped of its coverings and of ornaments of all kinds, the lights in the sanctuary are extinguished, and the door of the empty tabernacle is left open. In Rome the Pope washes the feet of thirteen poor persons, all of them priests. On Maundy Thursday the yearly consecration of the holy oils takes place, each bishop consecrating a sufficient quantity of these oils for the wants of his diocese during the ensuing year. These oils are three in number: the oil for the sacrament of Extreme Unction; that for anointing those who are to be baptized, and also for anointing the priest’s hands at his ordination; and the sacred chrism, a mixture of oil and balsam used in the sacrament of Confirmation and at the consecration of bishops.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

But it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrec-
tion; through Whom we are saved and delivered. Ps. 66, 2. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it behooves.

Kyrie, page 761; Gloria, page 762.

This being a festival Mass the Gloria in excelsis is sung, the church bells are rung and the organ is played, all to be silent until the Gloria in the Mass of Holy Saturday.

Prayer

O God, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee livest.

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

Brethren, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you: Do I praise you? In this I praise you not; for I have received of the Lord, that which stra: per quem salvati, et liberati sumus. Ps. 66, 2. Deus misereátum nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

Léctio Epístole beáti Pauli Apóstoli ad Corinthios.

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also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual. Phil. 2, 8, 9

Christ became obedient for us unto death, even the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Munda Cor Meum, page 763.
Gospel. John 13, 1-15

Before the festival-day of the pasch, Jesus knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God; He riseth from supper, and layeth aside His garments, and having taken a towel, He girdeth Himself; and after that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him, Thou shalt not wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him, Thou shalt not wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him: therefore He said, You are not all clean. Then after He had washed

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ter, et Dómine: et bene díci-
tis: sum ét enim. Si ergo ego
lavi pedes vestros, Dóminus,
et Magister: et vos débetís al-
ter alterius laváre pedes. Ex-
emplum enim dedi vobis, ut
quemadmodum ego feci vo-
bis, ita et vos faciátís.

another's feet; for I have given you an example, that as I
have done to you, so you do also.

Creed, page 765.

Offertory. Ps. 117, 16, 17

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

Secret

We beseech Thee, O holy
Lord, almighty Father,
eternal God, that He may ren-
der our sacrifice acceptable to
Thee, Who, by giving it to His
disciples on this day, taught
them that it is done in com-
memoration of Him, Jesus
Christ, Thy Son, our Lord,
Who with Thee.

The Canon of the Mass for this day is as follows:

The Canon of the Mass

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

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

Having communion with, and celebrating that most sacred day on which Our Lord Jesus Christ was for us betrayed; venerating, moreover, the immaculate Virgin Mary, mother of the same our God and Lord Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; to whose merits and prayers do Thou grant that in all things we may be fortified by the aid of Thy protection. Through the same Christ our Lord. Amen.


Mementó Dómine famuló- rum, familiarúmque tuárum N. et N. et ómnium circum- stántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrifici- cium laudis pro se, suíque ómnibus: pro redemptióni animárum suárum, pro spe salutís et incóluitátis suæ: tibíque redíunt vota sua ástéro Deo vivo et vero.

Communicántes, et diem sacratissimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est trádi- tus et amávit, et...
Hane igitur oblationem servitutis nostre, sed et unius familiae tuae, quam tibi offerimus ob diem, in qua Domini nostri Jesus Christi tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda: quas sumus, Domine, ut placatus accipias: diisque nostri in tua pace disponas, atque ab eterna damnatione noeri eripi, et in electorum tuo rum jubeas grege numerarit. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quas sumus bene dictam, adscriptam, rationabile, acceptabilemque facere digneris: ut nobis Oor pus, et Sancta, fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie, quam pro nos tra omniumque salute patere tur, hoc est, hostia: accipit panem in sanctas ac venerabilem manus suas, et elevatis oculis in celum ad Deum Patrem suum omnipotentem, tibi gratias agens, bene dictam, fregit, dediit discipulis suis, dicens: Accipite et manducate ex hoc omnis: HOC EST ENIM CORPUS MEUM.

The remainder of the Canon, Wherefore O Lord, etc., as on page 783.

From this day until Easter Sunday morning the kiss of peace is not given.

Communion. John 13, 12; 13, 15

Dominus Jesus, postquam The Lord Jesus, after He had consivit cum discipulis suis, supped with His disciples, lavit pedes eorum, et ait illis: washed their feet, and said to

Scitis quid fecerim vobis ego them, Do you know what I,
your Lord and Master, have done for you? I have given you an example, that so you do ita facitatis, also.

Postcommunion

REFRESHED with life-giving nourishment, we beseech Thee, O Lord, our God, that what we perform in the time of our mortality, we may attain by the gift of Thine immortality. Through our Lord.

Concluding Prayers, page 793.

At the conclusion of Mass the celebrant removes his chasuble and is robed in a white cope; and carries the Blessed Sacrament to the repository. During the procession to the repository the hymn Pange lingua is sung.

Pange Lingua

Sing, my tongue, the Saviour's glory,
Of His flesh, the mystery singing;
Of His blood, all price exceeding,
Destin'd for the world's redemption,
From a noble womb to spring.

Of a pure and spotless virgin
Born for us on earth below,
He, as man with man conversing,
Stay'd the seeds of truth to sow:
Then He closed in solemn order
Wondrously His life of woe.

On the night of that Last Supper,
Seated with His chosen band,
He the paschal victim eating,
First fulfills the Lord's command;

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Cibum turbæ duodēnae
Se dat suis mánibus.

Verbum caro, panem verum
Verbo carnem ēfficit:

Fitque sanguis Christi merum,
Et si sensus déficit,
Ad firmándum kor sincérum
Sola fides sufficet.

Tantum ergo Sacraméntum
Venerémur cérnui:
Et antífquum documéntum
Novo cedat de usi:
Præstet fides supplementum
Sénsuum défectui.
Genitóri, Genítóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benédictio;
Procedénti ab utróque
Compar sit laudátio. Amen.

Then as food to all His brethren,
Gives Himself with His own hand.

Word made flesh, the bread of nature
By His word to flesh He turns;

Wine into His blood He changes;
What though sense no change discerns!

Only be the heart in earnest,
Faith her lessons quickly learns.

Down in adoration falling,
Lo! the sacred host we hail!
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeblcr senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty.

Amen.

The clergy return to their places in the choir, and begin to recite Vespers.

Vespers

The Our Father and Hail Mary, in silence.

Antiphon

Cálícem salutáris accípiam
et nomen Dómini invocábo.

I will take the chalice of salvation, and will call upon the name of the Lord.

Psalm 115

Credidi, propter quod locútus sum: ego autem humília-tus sum nimis.

I have believed, therefore have I spoken; but I have been humbled exceedingly.
I said in my excess: Every man is a liar. What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation; and I will call upon the name of the Lord. I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His saints. O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid. Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord. I will pay my vows to the Lord in the sight of all His people: precious in the sight of the Lord is the death of His saints. O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid. Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord. I will pay my vows to the Lord in the sight of all His people: precious in the sight of the Lord is the death of His saints.

Ant. I will take the chalice of salvation and will call upon the name of the Lord.

Ant. With them that hated peace I was peaceable; when I spoke: he that knew no cause.

Psalm 119

In my trouble I cried to the Lord: and He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

Ad Dóminum cum tribuílarer, clamávi: et exaudívit me.

Dómine, libera ánimam meam a lábíis inquis et a língua dolósa.

Quid detur tibi, aut quid apponáitur tibi ad línguam dolósam?

Sagittæ poténtis acútae, cum carbonibus desolatóris.

Heu mihi, quia incolátus meus prolongatúus est: habitáti cum habitantibus Cedar:

Ego dixi in excéssu meo: Omnís homo mendax.

Quid retribuam Dómino, pro omnibus, quæ retribuí mihi?

Cálícem salutáris accipiam: et nomen Dómini invocábo.
HOLY THURSDAY

multum incola fuit ánima mea.
Cum his qui odérunt pacem eram pacíficus: cum loquébar illis, impugnábant me gratis.

Ant. Cum his qui odérunt pacem eram pacíficus: cum loquébar illis, impugnábant me gratis.
Ant. Ab homínibus iniquís libera me, Dómine.

Psalm 139

Deliver me, O Lord, from the evil man: rescue me from the unjust man.
Who have devised iniquities in their hearts, all the day long they designed battles.
They have sharpened their tongues like a serpent: the venom of asps is under their lips.
Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.
Who have proposed to supplant my steps: the proud have hidden a net for me.
And they have stretched out cords for a snare: they have laid for me a stumbling-block by the wayside.
I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.
O Lord, Lord, the strength of my salvation: Thou hast overshadowed my head in the day of battle.
Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

my soul hath been long a sojourner.
With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.
With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.
Deliver me, O Lord, from unjust men.
ing me about: the labor of their lips shall overwhelm them.

 Burning coals shall fall upon them: Thou shalt cast them down into the fire: in miseries they shall not be able to stand.

 A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

 I know that the Lord will do justice to the needy: and will revenge the poor.

 But as for the just, they shall give glory to Thy name: and the upright shall dwell with Thy countenance.

 *Ant.* Deliver me, O Lord, from unjust men.

 *Ant.* Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

**Psalm 140**

I have cried to Thee, O Lord, hear me: harken to my voice, when I cry to Thee.

 My prayer be directed as incense, in Thy sight; the lifting up of my hands, as evening sacrifice.

 Set a watch, O Lord, before my mouth: and a door round about my lips.

 Incline not my heart to evil words: to make excuses in sins.

 With men that work iniquity: and I will not communicate with the choicest of them. The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

 For my prayer also shall still be against the things with

bor labiórum ipsórum opériet eos.

Cadent super eos carbónes, in ignem déjicies eos, in misérílis non subsistent.

Vír linguósus non dirigé tur in terra, virum injústum mala cápíent in intéritu.

Cognóvi qua fáciet Dómini nus judicium inópis, et vindícam páuperum.

Verúmtamen justi confíte búnctur nómini tuo; et habítábunt recti cum vultu tuo.

*Ant.* Ab homínibus iniquís libera me, Dómine.

*Ant.* Custódí me a láqueo quem statuérunt mihi, et a scándallis operántium iniquitátem.

Dómine, clamávi ad te exaudí me; inténde voci mea. Durigátur orátio mea sicut incénsum in conspéctu tuo, elevátio mánuum meárum sacrificium vespertínun.

Pone, Dómine, custódiam ori meo, et óstium circumstántiae lábiis meis.

Non declines cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

Cum homínibus operántibus iniquitátem: et non communícabo cum éléctis eórum.

Corripiet me justus in mise ricórdia, et increpábit me; óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum;
absórpti sunt juncti petrae júdices eórum.

Audient verba mea quóniam potuérunt: sicut cressitus do terrae erúpta est super terram.

Dissipáta suntossa nostra secus infernum: quia ad te, Dómine, Dómine, óculi meí: in te sperávi, non áuferas ánimam meam.

Custódi me a láqueo quem statuérint mihi: et a scándallis operántium iniquitátem.

Cadent in retiáculo ejus peccatóres: singuláriter sum ego donec transeam.

Ant. Custódi me a láqueo, quem statuérint mihi et a scándallis operántium iniquitátem.

Ant. Considerábam ad déxteram, et videbam, et non erat qui cognósceret me.

Psalm 141

Voce mea ad Dóminum clamávi, voce mea ad Dóminum deprecáti sum.

Effúndo in conspéctu ejus oratónem meam, et tribulationem meam ante ipsum pronoáuntio.

In deficiéndo ex me spirítum meum, et tu cognovísti semítas meas.

In via hac qua ambulábam abscondérunt láqueum mihi.

Considerábam ad déxteram, et vidébam, et non erat qui cognósceret me.

Pérít fuga a me, et non est qui requirat ánimam meam.

which they are well pleased: their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me: and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in his net: I am alone until I pass.

Ant. Keep me from the snare which they have laid for me, and from the stumbling blocks of them that work iniquity.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

When my spirit failed me, then Thou knewest my paths.

In this way wherein I walked, they have hid a snare for me.

I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath perished from me: and there is no one that hath regard to my soul.
I cried to Thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Ant. While they were at supper, Jesus took bread, and blessèd, and broke, and gave to His disciples.

Canticle of B. V. M. Luke 1, 46-55

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because He hath regarded the humility of His hand.
Exalted from henceforth all generations shall call me blessed.
Because He that is mighty hath done great things to me: and holy is His name.
And His mercy is from generation unto generations, to them that fear Him.
He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat, and hath exalted the humble.
He hath filled the hungry with good things: and the rich He hath sent empty away.
HOLY THURSDAY

Suscépit Israel, párærum suum, recordáitus misericór-
diae suæ.
Sicut locútus est ad patrés nostros, Abraham, et sémini ejus in sæcula.

Ant. Cænántibus antem il-
lius accépit Jesus panem et benédictit, ac fregit, deditque discipulis suis.

Theen is said, kneeling:

V. Christus factus est pro
nobis obédiens usque ad mor-
tem. Pater noster.

Our Father, in silence.

Psalm 50

Miserere mei, Deus, secú-
dum magnum misericórdiam tuam.
Et secúndum multitudinem miserationum tuárum dele in-
iquitátem meas.
Amplius lava me ab iniqui-
táte mea, et a peccáto meo munda me.
Quóniam iniquitátem meas
ego cognóscó, et peccátum meum contra me est semper.
... Tibi soli peccávi et malum coram te feci, ut justificérís in
sermó nibus tuis et vincas cum judicáris.

Ecce enim in iniquitáibus
concéptus sum, et in peccátis
concipit me mater mea.
Ecce enim veritátem dile-
xistí: incénta et occúlta sa-
piéntia tuae manifestásti
mihi.

Aspérges me hyssópo, et
mundábó; lavábis me, et su-
per nivem dealbábó.

Have mercy on me, O God, according to Thy great mercy.
And according to the multi-
tude of Thy tender mercies, blot out my iniquity.
Wash me yet more from my
iniquity, and cleanse me from
my sin.
For I know my iniquity, and
my sin is always before me.

To Thee only have I sinned,
and have done evil before
Thee: that Thou mayst be jus-
tified in Thy words, and mayst
overcome when Thou art
judged.
For behold I was conceived
in iniquities, and in sins did
my mother conceive me.

For behold Thou hast loved
truth: the uncertain and hid-
den things of Thy wisdom
Thou hast made manifest to
me.
Thou shalt sprinkle me with
hyssop, and I shall be cleansed:
Thou shalt wash me, and I
shall be made whiter than
snow.
To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall exalt Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

Amended spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Our Father, in silence.

Prayer

Look down, we beseech Thee, O Lord, upon this

Our God, our help, in the day of all our trouble.
HOLY THURSDAY

liam tuam, pro qua Dóminus noster Jesus Christus non dubítavit mánibus tradit nocéntium et crucis subire torméntum.

Thy household, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men and to suffer the torment of the cross.

The concluding words of the prayer—Who with Thee—are silently added by all. Before retiring, the clergy remove from each altar its coverings of fine linen, and all other ornaments, and see that all lights are extinguished. While doing this, they recite, with an antiphon, the Twenty-first Psalm, which is a prophecy of Our Lord’s passion, and in which mention is made of His being stripped of His garments.

Antiphon

Divísérunt sibi vestiménta mea: et super vestem meas misérunt sortem.

They parted my garments amongst them, and upon my vesture they cast lots.

Psalm 21

Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salute mea verba délictórum meórum.

Deus meus, clámábo per diem, et non exáudies: et nocte, et non ad insípléntiam mihi.

Tu autem in sancto hábitas, laus Israēl.

In te sperávrunt patres nostri: sperávrunt, et libérásti eos.

Ad te clamávrunt, et salvi facti sunt: in te sperávrunt, et non sunt confusí.

Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjéctio plebis.

Omnes vidéntes me, derisérunt me: lócuti sunt lábiis, et movérunt caput.

Sperávit in Dómino, eripiat eum: salvum fáciat eum, quóniam vult eum.

O God, my God, look upon Me, why hast Thou forsaken Me? Far from my salvation are the words of my sins.

O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But Thou dwellest in the holy place: the praise of Israel.

In Thee have our fathers hoped: they have hoped, and Thou hast delivered them.

They cried to Thee, and They were saved: they trusted in Thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighted in Him.

http://ccwatershed.org
For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother; I was cast upon Thee from the womb.

From my mother's womb Thou art my God: depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me: as a lion ravening and roaring.

I am poured out like water: and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws: and Thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the

They have dug my hands and feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But Thou, O Lord, remove not Thy help to a distance from me: look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Quóniam tu es, qui extraxisti me de ventre: spes mea ab úbereibus matris mea. In te projectus sum ex útero:

De ventre matris meæ Deus meus es tu: ne discésseris a me:

Quóniam tribulatíó próxíma est, quóniam non est qui adjuvet.

Circumdédérunt me, vituli multi: tauri pingues obsédérunt me.

Aperuérunt super me os suum, sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum; et dispersa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquescens, in médio ventris mei.

Aruit tamquam testa virtus mea, et líquida mea adhresit faucibus meis: et in púlverem mortis deduxisti me.

Quóniam circumdédérunt me canes multi: concílium

Fodérunt manus meas, et pedes meos: dinúmeraverunt ómnia ossa mea.

Ipsi vero consideráverunt, et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sor- tem.

Tu autem, Dómine, ne alon-gáveris auxilíum tuum a me; ad defen-siónem meam cóns-pice.

Erue a frámea, Deus, ániam meam: et de manu canis únicam meam.

Salva me ex ore leónis: et a córnisbus unicórnium humilitátém meam.
Narrábo nomen tuum frá-tribus meís: in médio ecclé-siae laudábo te.

Qui timétis Dóminum, laudáte eum: uníversum semen Jacob glorificáte eum.

Timeat eum omne semen Israèl, quóniam non sprevit, neque despéxit déprecationem páuperis.

Nec avértit fáciam suam a me: et cum clamárem ad eum, exaudít me.

Apud te laus mea in ecclé-sia magna: voce mea reddam in conspéctu timéntium eum.


Reminiscéntur et conver-téntur ad Dóminum universi fines terræ.

Et adorábunt in conspéctu ejus universæ fámilæ gén-tiúm.

Quóniam Dómini est reg-num: et ipse dominábítur géntiúm.

Manducáverunt, et adora-vérunt omnes pingues terræ: in conspéctu ejus cadent ómnes qui descéndunt in terram.

Et ánima mea illí vivet: et semen meum sérviet ipsi.

Annuntiábitur Dómino ge-nerátio ventúra: et annuntiá- bunt célí justítiam ejus, pó-pulo qui nascétur, quem fecit Dóminus.

Divísérunt sibi vestímenta mea: et super vestem meam misérunt sortem.
The Mandatum or Washing of Feet

When this ceremony is to take place the clergy meet either in the church or other appointed place where the persons whose feet are to be washed are awaiting them. The Church dignitary who is to officiate wears a purple cope over his alb and stole, but his deacon and subdeacon are in white. A cleric holds a processionial cross and acolytes carry lights and incense. The passage of the Gospel that relates how our blessed Lord washed His disciples' feet, and that was sung earlier at the high Mass, is then chanted, after which the officiating prelate removes his cope, and, putting on an apron, kneels and washes the feet of those who are waiting, wipes them, and then humbly kisses the right foot of each person he has waited on. The deacon and subdeacon assist him when necessary. The choir in the meanwhile chants the following:

1 Antiphon. John 13, 34

A new commandment I give unto you: That you love one another as I have loved you, saith the Lord. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. A new commandment.

The first verse only of the psalm is sung, after which the antiphon is repeated. A new commandment, etc. And in like manner are sung the antiphons and verses which follow:

Antiphon. John 13, 14, 5, 15

When the Lord rose from the basin and began to wash the feet of His disciples: this was the example He gave unto them. Ps. 47, 2. Great is the Lord and exceedingly to be praised in the city of our God in His holy mountain. When the Lord rose.

Antiphon. John 13, 12, 13, 15

The Lord Jesus after He had supped with His disciples washed their feet and said unto them: know ye what I have done unto you. I have given you an example that so you do also. Ps. 84, 2. Lord, Thou hast bles-

Dóminus Jesus postquam cænāvit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis quid fecerim vobis ego Dóminus et Magister? Exemplum dedi vobis: ut et vos ita faciatis. Ps. 84, 2. Benedixisti

Antiphon.


Antiphon.


Antiphon.

In hoc cognoscént omnes, quia discípuli mei estis, si dilectiónem habuéritis ad invícem. V. Dixit Jesus discípulis suis. In hoc.

Antiphon.

Máneant in vobis fides, spes, cáritas, tria hæc: major autem horum est cáritas. V. Nunc autem manent fides, spes, cáritas, tria hæc: major autem horum est cáritas. Máneant.

Antiphon.

Benedícta sit sancta Trinitas. atque indivisa Unitas: and undivided Unity; we will
give praise to Him, for unto us He hath shown His mercy. \(\psi\). Let us bless the Father and the Son with the Holy Ghost. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. Blessed be.

**Antiphon. 1 John 2, 3, 4**

Where are charity and love, God is there. \(\psi\). The love of Christ hath gathered us together. \(\psi\). Let us exult and be joyful in Him. \(\psi\). Let us fear and love the living God. \(\psi\). And let us love one another with sincere hearts.

*Ant.* Where are charity and love, God is there. \(\psi\). Being, therefore, assembled together. \(\psi\). Let us beware of being divided in mind. \(\psi\). Let malicious upbraiding cease, let wranglings cease. \(\psi\). And may Christ, our God, be in the midst of us.

*Ant.* Where are charity and with the blessed, too, may we see. \(\psi\). Thy face in glory, O Christ, God. \(\psi\). Which is infinitely noble joy. \(\psi\). Through endless ages of ages. Amen.

*Ant.* Ubi caritas et amor, Deus ibi est. \(\psi\). Congregavit nos in unum Christi amor. \(\psi\). Exsultémus, et in ipso jucundémur. \(\psi\). Timeámus et amémus Deum vivum. \(\psi\). Et ex corde diligámus nos sincéro.

Having completed the Mandatum or Washing the dignitary who has officiated washes his hands and resumes his cope.

He then begins: “Our Father.”

*And all say the Lord’s Prayer in silence.*

\(\psi\). And lead us not into temptation. \(\psi\). But deliver us from evil. \(\psi\). Thou hast given us Thy commandments, O Lord. \(\psi\). To be kept most faithfully. \(\psi\). Thou didst wash the feet of Thy disciples.

\(\psi\). Et ne nos indúcas in tentatiónem. \(\psi\). Sed líbera nos a malo. \(\psi\). Tu mandásti mandáta tua, Dómine. \(\psi\). Custódírí nimis. \(\psi\). Tu lavásti pedes discipulórum tuórum.
GOOD FRIDAY

Let us pray


Be present, O Lord, we beseech Thee, at the office of our service, and, because Thou didst deign to wash the feet of Thy disciples, despise not the work Thine own hands performed, and which Thou didst command us to perpetuate, so that, as external defilements are here washed away for us and by us, the inward sins of us all may be washed by Thee. Which do Thou Thyself vouchsafe to do for us, Who livest and reignest, God forever and ever. R. Amen.

Good Friday (Black)

On this day the Church commemorates the Passion of Christ, so that it is the saddest and most solemn day in Holy Week. The officiating clergy enter the sanctuary vested in black and prostrate themselves before the altar, which is still stripped. The candles are not lighted, the organ is not played, nor are the bells rung. The most striking and singular feature of the Good Friday liturgy is the omission of holy Mass. In its place is the Mass of the Presanctified in which the priest receives in holy communion a host previously consecrated. The Blessed Sacrament is borne from the repository or chapel where it was placed the previous day, while the choir sings the hymn Vexilla Regis (“The Banners of the King”), page 490. The priest places the host on the altar and the candles are lighted. The Blessed Sacrament is elevated and adored, while a wooden clapper is sounded. All this and what follows, appears here in the Missal. Good Friday is not a holy-day of obligation; the Church forbids the giving of holy communion to the faithful, except as Viaticum to the dying.

The clergy and people assemble at an appointed time. The officiating priest, with his deacon and subdeacon, enter the sanctuary and prostrate themselves before the altar. The acolytes spread a linen cloth on the altar and put the Missal in place. The priest goes to the Epistle corner, and the first Lesson is chanted.

In the absence of sacred ministers all the prayers are recited (or sung, if the custom prevails), at the Epistle corner. The Lessons and the Passion are read at the same place.
Lesson. Osee 6, 1-6

Thus saith the Lord, In their affliction they will rise early to Me: Come, and let us return to the Lord; for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets. I have slain them by the words of My mouth: and Thy judgments shall go forth as the light. For I desired mercy and not sacrifice; and the knowledge of God more than holocausts.

The choir sings the Tract:

Tract. Hab. 3

O Lord, I have heard Thy hearing, and was afraid; I consid-
opera tua, et expávi. \( \text{V.} \) In medio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. \( \text{V.} \) In eo, dum conturbáta fuerit ánima mea: in ira, misericórdia memor eris. \( \text{V.} \) Deus a Libano véniet, et Sanctus de monte umbróso et condénso. \( \text{V.} \) Opéruit cálos majéstas ejus: et laudis ejus plena est terra.

Omitting the usual salutation, Dominus vobiscum, the priest chants the Prayer, which is that of yesterday's Mass.

Let us pray

\( \text{V.} \) Flectámus génua. \( \text{I.} \) Leváte. 

Deus, a quo et Judas réatus sui penam, et confessionis sue latro præmium sumpsit, concedé nobis tuae propitiationis effectum: ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrisque intulit stipéndia meritórum: ita nobis, abláto vetustá-tis errores, resurrectionis suæ grátiam largiátur: Qui tecum.

\( \text{V.} \) Let us kneel. \( \text{I.} \) Arise.

O God, from Whom Judas received the punishment of his crime and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee.

The subdeacon now chants the second Lesson in the manner of an Epistle.

**Lesson.** Ex. 12, 1-11

**In those days,** the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly
of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh of that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

Another Tract follows:

**Tract. Ps. 139, 2-10, 14**

Deliver me, O Lord, from the evil man; rescue me from the unjust man. *V.* Who have de-

malitias in corde: tota die constiutebant prælia. V. Acú-
runlinguas suas sicut ser-
pentis: venenum áspidum sub
lábis eórum. V. Custódi me,
Dómine, de manu peccatóris:
et ab homínibus iniquís lí-
bera me. V. Qui cogitáverunt
supplantant gressus meos:
abscondérunt superbi láque-
um mihi, pédibus meis. V. Et
funes extendérunt in láque-
um justa iter scándalum
posuént mihi. V. Dixi Dómino:
Deus meus es tu: exáudi, Dómine, vocem ora-
tiónis meæ. V. Dómine, Dó-
mine, virtus salútis meæ,
obúmbra caput meum in die
belli. V. Dixi me a de-
sidério meo peccatóri: cogita-
vént meus adversus me: ne de-
línquas me, ne umquam exal-
téntur. V. Caput circuitus có-
rum: labor labiórum ipsórum
opériet eos. V. Verumtamen
justi confitébuntur nómini
tuo et habitábunt recti cum
vultu tuo.

Then the Passion is sung as on Palm Sunday.

The Passion

John 18, 1-40; 19, 1-42

Pássio Dómini nostri Jesu
Christi secúndum Joáninem.

I n illo tempore: Egréssus
est Jesus cum discípulis
suis trans torréntem Cedron,
ubi erat hortus, in quem in-
troávit ipse, et discípuli ejus.
Sclébat autem et Judas, qui
tradébat eum, locum: quia
vised wickedness in their heart;
all the day long they designed
battles. V. They have sharpened
their tongues like a serpent; the
venom of asps is under their
lips. V. Keep me, O Lord, from
the hand of the sinner; and
from unjust men deliver me. V.
Who have proposed to supplant
my steps; the proud have hid
a net for me. V. And they have
stroked out cords for a snare
for my feet; they have laid for
me a stumbling-block by the
wayside. V. I said to the Lord,
Thou art my God; hear, O
Lord, the voice of my supple-
cation. V. O Lord, Lord, the
strength of my salvation, over-
shadow my head in the day of
battle. V. Give me not up, from
my desire to the wicked: they
have plotted against me: do not
Thou forsake me, lest at any
time they should triumph. V.
The head of them compassing
me about: the labor of their
lips shall overwhelm them. V.
But the just shall give glory
to Thy name; and the upright
shall dwell with Thy coun-
tenance.
because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? C. They answered Him, S. Jesus of Nazareth. C. Jesus saith to them, I am He. C. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them, I am He, they went backward, and fell to the ground. Again therefore He asked them, Whom seek ye? C. And they said, S. Jesus of Nazareth. C. Jesus answered, I have told you that I am He: if therefore you seek Me, let these go their way. C. That the word might be fulfilled which He said, Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? C. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him; and led Him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year. Now Caiaphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepiisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et fácibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, procéssit, et dixit eis: Quem quaeritis? C. Respondérent ei: S. Jesum Nazarénum. C. Dixit eis Jesus: Ego sum. C. Stabat autem Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abíérunt retrósum, et cecidérunt in terram. Iterum ergo interrogaévit eos: Quem quaeritis? C. Illi autem dixerunt: S. Jesum Nazarénum. C. Respondit Jesus: Dixi vobis, quia ego sum: si ergo me quaeritis, sínite has abíre. C. Ut implerétur sermo, quem dixit: Quia quos dédísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontifices servum: et abscidit aurículam ejus servo Malchus. Dixit ergo Jesus Petro: Mitte gládium tuum in vaginam. Cálicem, quem dédit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnum, et ministri Judæorum comprehendérentur Jesus, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Caiaphæ, qui erat pontífex anni illius. Erat autem Caiaphæ, qui consilium déderat Judæis: Quia expedit unum hóminem more pro púpulo.
Peter Denies Jesus

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter. S. Art not thou also one of this man's disciples? C. He saith. S. I am not. C. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him, If I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said. C. And when He had said these things, one of the servants standing by gave Jesus a blow, saying, S. Answerest Thou the high priest so? C. Jesus answered him, If I have spoken evil, give testimony of the evil; but if well, why strikest Thou Me? And Anna answered, S. Simon Peter was standing and warming himself. They said therefore to him, S. Art not thou also one of His disciples?
C. He denied it and said, S. I am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S. Did not I see thee in the garden with Him? C. Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiaphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, S. What accusation bring you against this man? C. They answered, and said to him, S. If He were not a malefactor, we would not have delivered Him up to thee. C. Pilate therefore said to them, S. Take him you, and judge Him according to your law. C. The Jews therefore said to him, S. It is not lawful for us to put any man to death. C. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the hall, and said to him, S. Art thou the king of the Jews? C. Jesus answered, & Sayest thou this thing of thyself, or have others told it thee of Me? C. Pilate answered, S. Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what hast Thou done? C. Jesus answered & My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. C. Pilate therefore said to Him, Art abscedit Petrus auriculam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negavit Petrus: et statim gallus cantavit. Addúcunt ergo Jesus a Caiapha in prætorium. Erat autem mane: et ipsi non introíerunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exívit ergo Pilátus ad eos foras, et dixit: S. Quam accusatinem afféritis adversus hóminem hum? C. Respondérent, et dixérunt ei: S. Si non esset malefactor, non tibi tradíssimus eum. C. Dixit ergo eis Pilátus: S. Accipite eum, et introíerunt in prætorium, ut manducarent pascha. Introívit ergo Pilátus in prætorium, et vocavit Jesum, et dixit ei: S. Tu es Rex Judæorum? C. Respondidit Jesus: & A temetipso hoc dicis, an alií dixérunt tibi de me? C. Pilátus: S. Nec non licet interfcere quemquam. C. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset mortírus. Introívit ergo Pilátus in prætorium, et vocavit Jesum, et dixit ei: S. Tu es Rex Judæorum? C. Respondidit Jesus: & A temetipso hoc dicis, an alií dixérunt tibi de me? C. Pilátus: S. Gens tua, et pontifices tradiderunt te mihi: quid fecísti? C. Respondidit Jesus: & Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decérentur ut non tradérent Judæis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respondidit Jesus: & Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritáti: omnis, qui est
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ex veritáte, audit vocem meam. C. Dicit ei Pilátus: S. 

Quid est veritas?

Pilate Endeavors to Save Jesus


C. And when he had said this, he went out again to the Jews, and saith to them, S. I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? C. Then cried they all again, saying, S. Not this man, but Barabbas. C. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said, S. Hail, king of the Jews: C. and they gave Him blows. Pilate therefore went forth again, and said to them, S. Behold I bring Him forth unto you, that you may know that I find no cause in Him. C. (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them, S. Behold the man. C. When the chief priests therefore and the servants had seen Him, they cried out, saying, S. Crucify Him, crucify Him. C. Pilate saith to them, S. Take Him you, and crucify Him; for I find no cause in Him. C. The Jews an-swered Him, S. We have a law, and according to the law He ought to die, because He made Himself the Son of God. C.

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When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, S. Whence art Thou? C. But Jesus gave him no answer. Pilate therefore saith to him, S. Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? C. Jesus answered, S. Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee hath the greater sin. C. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, S. If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. C. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the passch, about the sixth hour, and the feast was over. S. Behold your king. C. But they cried out, S. Away with Him, away with Him, crucify Him. C. Pilate saith to them, S. Shall I crucify your king? C. The chief priests answered, S. We have no king but Caesar. Pilate Consents to the Crucifixion C. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth; and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on Pilatus hunc sermōnem, magis timuit. Et ingressus est prætóriorum iterum: et dixit ad Jesum: S. Unde es tu? C. Mihi non lóqueris? nescis quia potestatem habeo crucifigere te, et potestatem hábeo dimittere te? C. Respondit Jesus: S. Non habére potestatem advérsum me ullam nisi tibi datum esset désuper. Propter ea qui me trádidit tibi, majus peccánum habet. C. Et exit, et quærébat Pilátus dimittere eum. Judaei autem clamábunt, dicéntes: S. Si hunc dimittis, non es amicus Cæsáris. Omnis enim, qui se regem facit, contradicit Cæsári. C. Pilátus autem cum audísset hos sermónes, addúxit foras Jesum: et sédit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatá. Erat autem Parascéve Paschae, hora quasi sexta, et dicit Judæis: S. Ecce rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucifige eum. C. Tunc ergo trádítit eis illum ut crucifígerétur. Suscepérunt autem Jesum, et edúxérunt. Et bájulans sibi crucem exívit in eum, qui dicitur Calvária, locum, hebráice autem Golgota: ubi crucífíxéruit eum, et cum eo állos duos, hinc et hinc, mé-
dium autem Jesum. Scripsit autem et titulum Pilátus: et posuit super crucem. Erat autem scriptum: Jesus Nazaré-nus, Rex Judæórum. Hunc ergo titulum multi Judæórum legérunt, quia prope civitátem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebráice, græce, et latine. Dicébant ergo Pilátó pontifices Judæórum: S. Noli scribere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum. C. Respondit Pilátus: S. Quod scripsi, scripsi. C. Míliites ergo cum crucifixissent eum, accéperunt vestiménta ejus (et fecérunt quátuor partes: uni-cúique militi partem), et túnica. Erat autem túnica inconstítilla, désuper contéxta per totum. Dixerunt ergo ad invícem: S. Non scindámus eam, sed sortiámur de illa cu-jus sit. C. Ut Scriptúra impéretur, dicéns: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sor-tem. Et míliites quidem hæc Iécérunt. Stabant autem jux-ta crucem Jesu mater ejus, et soror matris ejus, Maria Clé-ophæ, et María Magdaléne. Cum vidisset ergo Jesus ma-trem, et discípulum stantem, quem diligébat, dicit matri sua: Ἐ Μúller, ecce filius tuus, C. Deínde dicit discípulo: Ἐ Ecce mater tua. C. Et ex illa hora accépit eam discíp- lis in sua. Póstea scíens Je-sus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Ἐ Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiæm plenam acéto, hyssópo cir-cumponéntes, obtulérunt ori each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, S. Write not the King of the Jews, but that He said, I am the King of the Jews. C. Pilate answered, S. What I have written I have written. C. Then the soldiers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, S. Let us not cut it, but let us cast lots for it, whose it shall be; C. that the Scripture might be fulfilled which saith, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleo-phæ, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, Ἐ Woman, behold thy son. C. After that, He saith to the disciple, Ἐ Behold thy mother. C. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said
thirst. C. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said It is consummated. C. And bowing His head He gave up the ghost.

**Here all kneel, and pause a little while.**

When the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he know-
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also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then follow the so-called "Solemn Prayers," or supplications for all conditions of men; their use is now restricted to Good Friday.

Orémus, dilectissimi nobis, pro Ecclesia sancta Dei: ut Deus et Dominus noster our Lord and God may vouchsafe to give it peace, unity, and protection throughout all the earth, making principalities and powers subject unto it, and may grant us to lead a quiet and tranquil life and glorify God the Father almighty.

After this, which is termed a Bidding Prayer, the priest repeats:

Let us pray

The deacon subjoins:

℣. Flectámus génua. ℟. Let us kneel.

All kneel; then the subdeacon at once gives the sign to stand up again.


The celebrant then proceeds to intone, in the ferial tone, the Collect or Prayer:

Omnipotens sempitérne Deus, qui glóriam tuam omni-bus in Christo gentibus réve-lásti: custódi ópera miseri-córdiæ tuae; ut Ecclésia tua toto orbe diffúsæ, stábili fide Almighty, eternal God, Who hast revealed in Christ Thy glory to all the nations, guard the works of Thy mercy that Thy Church, spread throughout the whole earth, may with
steadfast faith persevere in the confession of Thy name. Through the same. 
R/. Amen.

The same order is observed in the supplications that follow.

Let us pray, also, for our most blessed Pope N., that our Lord and God, Who hath chosen him in the order of the episcopacy, may preserve him safe and unharmed to His holy Church, to rule God's holy people.

Let us pray

V. Let us kneel. 
R/. Arise.

Almighty, eternal God, in Whose judgment all things are founded, look propitiously upon our prayers and, of Thy loving-kindness, preserve unto us our chosen bishop, that the Christian people, who are governed by Thine authority, may, under so great a pontiff, be increased in the merits of their belief. Through our Lord R/. Amen

Let us pray, also, for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lecturers, doorkeepers, confessors, virgins, widows, and for all the holy people of God.

Let us pray

V. Let us kneel. 
R/. Arise.

Almighty, eternal God, by Whose Spirit the whole body of the Church is ruled, harken unto us while we make our supplications for all its orders, that, by the gift of Thy grace, Thou mayest be faithfully in confessione tui nominis perseveret. Per eundem. 
R/. Amen.

Orémus et pro beatíssimo Papa nostro N. ut Deus et Dóminus noster, qui eligit eum in ordine episcopátus, salvum, atque incólumen custódiat Ecclesiæ suæ sanctæ, ad regéndum pòpulum sanctum Dei.

Let us pray

V. Flectámus génua. 
R/. Leváte.


Orémus et pro omnibus Episcopis, Presbyteris, Diácó­nibus, Subdiácóni­bus, Acól­ythis, Exorcístis, Lectó­ribus, Ostiáriis, Confessó­ribus, Vir­gini­ibus, Víduis: et pro omni pòpulo sancto Dei.

Let us pray

V. Flectámus génua. 
R/. Leváte.

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclesiæ sanctificat et ré­gitur: exáudi nos pro uni­versis ordinibus suppliantes; ut grátia tua múneré, ab ómnibus tibi grádibus fidéliter
Let us pray

V. Flectamus genua. 
R. Levate.

Omnipotens sempiternus Deus, qui Ecclésiam tuam novam semper prole fæcundas: auge fidem et intellectum catechuménis nostris; ut renantí fonte baptismatis, adoptiónis tuae fillis aggregentur. Per Dóminum nostrum. R. Amen.


Let us pray

V. Flectamus genua. 
R. Levate.

Omnipotens sempiternus Deus, nostórum consolátio, laborántium fortitúdo: perveníant ad te preces de quæcúmque tribulatióne clamantium; ut omnes sibi in necessitáribus subs misericórdiam tuam güádeant affuisse.

Let us pray

V. Let us kneel. 
R. Arise.

Almighty, eternal God, Who dost continually render Thy Church fruitful with new progeny, increase the faith and understanding of our catechumens, that, being born again in the font of baptism, they may be numbered with the children of Thine adoption. Through our Lord. R. Amen.

Let us pray, dearly beloved, to God the Father almighty, that He purge the world of all its errors, banish diseases, drive away famine, open the prisons, loose the shackles, grant to those that journey to be restored to their homes; to the sick, health; to those at sea, a haven of safety.

Let us pray

V. Let us kneel. 
R. Arise.

Almighty, eternal God, the consolation of them that mourn, the strength of them that labor; let the prayers of those who cry out from whatsoever tribulation come unto Thee, that all may rejoice because Thy mercy hath been served by all conditions of men. Through our Lord. R. Amen.

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Orémus et pro catechüménis nostris: ut Deus et Dóminus noster adapériat aures praecordiórum ipsórum, jànuáme misericórdiae; ut per lavácrum regeneratiónis acépta remissiónem omnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.
with them in their necessities. Through our Lord. R'. Amen.

Let us pray, also, for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy mother, the catholic and apostolic Church.

Let us pray

V. Let us kneel.
R. Arise.

Almighty, eternal God, Who dost save all, and wilt not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord. R'. Amen.

Let us pray, also, for the unfaithful Jews, that our Lord and God may take away the veil from their hearts, so that they, too, may acknowledge Jesus Christ our Lord.

The celebrant now chants the Collect or Prayer:

repellest not even Jewish faithlessness from Thy mercy, hearken to our prayers which we make in behalf of the blindness of that people, that, recognizing the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same. R'. Amen.

Let us pray, also, for the pagans, that almighty God may remove iniquity from their hearts, so that they may leave their idols and be converted to the living and true God and His only Son, Jesus Christ, our Lord and God.

us, qui étiam judáicam perfidiam a tua misericórdia non repélles: exáudi preces nostras, quas pro illús pópuli obcæcatióné deférémus; ut ágnita veritátis tuae luce, quæ Christus est, a suis tenebris eruántur. Per eümdem. R'. Amen.

Orémus et pro pagánis: ut Deus omnipotens auferat iniquitatem a córdibus eórum; ut rectíss idólis suis, conversántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminus nostrum.
Let us pray

V. Flectámus génua.  
R. Leváte.

Omnipotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquireis: suscépte propítius orationem nostram, et libera eos ab idolórum cultura; et ággrega Ecclesiæ tuae sanctæ, ad laudem, et gloriámm nominis tui. Per Dóminum.
R. Amen.

Almighty, eternal God, Who dost ever seek not the death of sinners, but their life, favorably receive our prayer, and deliver these from the worship of idols, and gather them unto Thy holy Church, to the praise and glory of Thy name. Through our Lord. R. Amen.

The solemn prayers being ended, the officiating priest divests himself of his black chasuble, and having received from the deacon the altar cross, which was veiled at the beginning of Passion-tide, he uncovers, before all the people, first, the head of the crucifix, next, the right arm, and lastly the entire cross. While doing this, he goes from the Epistle corner to the centre of the altar, lifting the cross higher at each step and thrice chanting, each time on a higher note:

Ecce lignum crucis. In quo salus mundi pepéndit.

And each time kneeling, the choir and people answer.
Venite, adorémus.

Come, let us adore.

The priest now lays the unveiled cross on a cushion, in the centre of the sanctuary. Then he removes his shoes and, genuflexing three times, humbly kisses the feet of the crucifix. The deacon and subdeacon, followed by the rest of the clergy, do likewise, and then the deacon carries the cross to a place outside the sanctuary, where the laity approach to venerate it. The following words may be said while doing reverence to the holy cross: "We adore Thee, O Christ, and we bless Thee: because by thy holy cross Thou hast redeemed the world."

Meanwhile the choir sings the Improperia, or Reproaches, as follows:

V. Pópule meus, quid feci tibi? aut in quo contristávi te? respondé mihi. V. Quia eduxi te de terra Ægypti: parásti crucem Salvatóri tuo.

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GOOD FRIDAY

\( \text{iff.} \) O holy, immortal One, have mercy upon us.

\( \text{iff.} \) Agios athanatos, eléison imas.

\( \text{iff.} \) O holy, immortal One, have mercy upon us.

\( \text{iff.} \) Sanctus immortális, miserére nobis.

The choir continues:

\( \text{V.} \) Because I led thee out through the desert in forty years, and fed thee with manna, and brought thee into a very good land, thou hast prepared a cross for thy Saviour.

The hymn of the Eastern Church as above is repeated:

\( \text{V.} \) What more should I have done, and did it not? Behold I have planted thee as My fair-est vine, and thou hast become very bitter unto Me, for thou hast quenched My thirst with vinegar, and with a lance hast thou pierced thy Saviour’s side.

The hymn of the Eastern Church is again repeated.

\( \text{V.} \) For thee did I scourge Egypt and its firstborn, and thou hast given Me over to be scourged.

The choir

\( \text{V.} \) O My people, what have I done to thee, or in what have I offended thee? Answer Me.

\( \text{V.} \) Quid ultra débui fácere tibi, et non feci? Ego quidem plantavi te vineam meam est vine, and thou hast become speciosissimam: et tu facta es amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatóri tuo.

The choir, Popule Meus (O My People) as before.

\( \text{V.} \) I opened the sea before thee, and thou hast deliv- ered Me to the chief priests.

The choir, Popule Meus (O My people).

\( \text{V.} \) I went before thee in a pillar of cloud, and thou hast haled Me to the judgment hall of Pilate.

The choir, Popule Meus (O My people).

\( \text{V.} \) I fed thee with manna and with lashes.

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The choir, Popule Meus (O My people).

Ὑ. Ego te potávi aqua salútis de petra: et tu me potásti felle, et acéto.

Ὑ. I gave thee the water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink.

The choir, Popule Meus (O My people).

Ὑ. Ego propter te Chanaanórum reges percússi: et tu percussisti arúndine caput meum.

Ὑ. For thee I smote the kings of the Chanaanites, and thou hast smitten My head with a reed.

The choir, Popule Meus (O My people).

Ὑ. Ego dedi tibi sceptrum regále, et tu dedísti cápti meo spíneam corónam.

Ὑ. I gave thee a royal sceptre, and thou hast given My head a crown of thorns.

The choir, Popule Meus (O My people).

Ὑ. Ego ego exítavi magna virtúte: et tu me suspéndisti in patibulo Crucis.

Ὑ. With great power I lifted thee up, and thou hast hung Me upon the gibbet of the cross.

The choir, Popule Meus (O My people).

The following Antiphon is now sung:

Crucem tuam adorámus Dómine, et sanctam resurrec­tionem tuam laudámus et glorificámus; ecce enim pro­ter lignum venit gaudium in universo mundo. Ps. 66. Deus misereátur nostri, et bendi­cat nobis: illúminet vultum suum super nos, et miserá­tur nostri. Repetitur Crucem tuam, etc.

We adore Thy cross, O Lord; we praise and glorify Thy holy resurrection. For behold, by reason of that wood, joy hath come in all the world. Ps. 66. May God have mercy on us and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us. Repeat: We adore Thy cross, O Lord, etc.

Lastly is sung the Hymn of the Passion:

Ὑ. Crux fídelis inter omnes Arbor una nóbilis:
Nulla Silva talem profert
Fronde, flore, gérmine.
Dulce lignum, dulces clavos.
Dulce pondus sústinet.

Ὑ. Pange lingua gloriósi Lauream Certaminis,
Láuream certáminis,

Ὑ. Sing, my tongue, the crowning guerdon Of a glorious combat fought!
Sing above the cross's trophy
Hymns with strains triumphal fraught!
How the Saviour's blood-oblation
Won the victory earth had sought.

R'. Faithful cross, etc.
V. God, our Maker, led to pity
By the guile which led astray
Adam when he ate the apple,
Bringing death no man can stay,
Marked this tree to crush the other,
And the ills it bore allay.
R'. Sweet thy wood, etc.
V. This, the plan of our salvation,
Preordained by God had been,
That the arts of wily Satan,
Should be foiled by Him unseen,
Whence the foeman's tool He fashioned,
As our race's healing mean.
R'. Faithful cross, etc.
V. Therefore, when there came the fulness,
He, His Son, the world's Creator,
Sent to earth in man's dire need,
Who from womb of Virgin peerless,
Did endued with flesh proceed.
R'. Sweet thy wood, etc.
V. Closed within a narrow manger,
Lo! the wailing Infant lies,
Round His limbs the Maiden Mother
Bands and wrappings gently ties:
Fair the hands and feet she swaddles

Et super crucis trophäo
Dic triumphum nobilem:
Quáliter Redémptor orbis
Immolátus vicerit.

R'. Crux fidélis, etc.
V. De parentis protoplasti
Fraude factor cóndolens,
Quando pomi noxiális
In necem morsu ruit:

R'. Dulce lignum, etc.
V. Hoc opus nostræ salútis
Ordo depopósérat,
Multifórnis prodiórís
Ars ut artem fálleret;

R'. Crux fidélis, etc.
V. Quando venit ergo sacri
Ipse lignum tunc notávit,
Damna ligni ut sóléveret
R'. Dulce lignum, etc.
V. Hoc opus nostræ salútis

R'. Crux fidélis, etc.
V. Quando venit ergo sacri
Hostis unde læserat
V. Quando venit ergo sacri

R'. Crux fidélis, etc.
V. Quando venit ergo sacri

Missus est ab arce Patris
Natus, orbis Cónditor;
Atque·ventre virgináli
Carne amíctus pródiit.
R'. Dulce lignum, etc.
V. Vagit infans inter arcta,
Cónditus præsépia:
Membra pannis involúta
Virgo mater álligat:
Stricta cingit fascia.

R. Crux fidélis, etc.

V. Lustra sex qui jam perégit,

Tempus implens córporis,

Sponte libera Redémptor
Passióni deditus,
Agnus in Crucis levátur
Immolándus stipite.

R. Dulce lignum, etc.

V. Flecte ramos arbor alta,

Tensa laxa víscera,
Et rigor lentésquat ille,

Quem dedit natívitas:

Et supérni membra Regis
Tende miti stipíte.

R. Dulce lignum, etc.

V. Sola digna tu fuísti

Ferre mundi víctíمام:
Atque portum preparáre
Arca mundo náufrago;

Quem sacer crúor perúnxit,
Fusus Agni Córpore.

R. Crux fidélis, etc.

V. Sempitérna sit beátæ
Trinitáti glória:

Of the Lord that rules the skies.

R. Faithful cross, etc.

V. When the thirty years were run,

And His life approached its close.

Freely yielding our Redeemer To His passion's deathly throes, On a Rood a Victim lifted, There atones for human woes.

R. Sweet thy wood, etc.

V. Bitter gall become His potion,

Failing limbs His languor show: Thorns and nails and spear now open Founts whence blood and water flow: By this flood is cleansed creation,

Starry orb, as earth below.

R. Faithful cross, etc.

V. Lofty tree, bow down thy branches.

And thy sinews tense unstring: Soften, ay! thy native hardness, Smooth the knots that to thee clinging:

Then, thy gentle arms extending, Greet the limbs of heaven's own King.

R. Sweet thy wood, etc.

V. Thou alone wast deemed worthy

Thus to be the Saviour's bed: Thou, the ark in mercy chosen, Hast to port the shipwrecked led:

Thou it is who wast anointed By the sacred blood He shed.

R. Faithful cross, etc.

V. To the Trinity be glory, Through eternal length of days!

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To the Father, Son, and Spirit, 
Be to each the self-same praise
Let the voice of all creation 
Hymns to triune God upraise.

Æqua Patri, Filióque:
Par decus Paráclito:
Unius Trinique nomen
Laudet universitas. Amen.

The cross having been again set up on the altar, and candles lit as for high Mass, the clergy move to the chapel or repository, from which, after a pause for prayer, they return in procession, with lights and incense to the high altar, the celebrant bearing the chalice containing the Sacred Host, and the choir singing the hymn Vexilla Regis ("The Banners of the King").

The royal banners now unfurled,
The mystic cross illumines the world,
For life the sting of death hath borne,
And death of all its poison shorn,

Thereon with steel of cruel spear,
His side is pierced, whence there appear
Of blood and water hallowed streams,
To cleanse the souls He now redeems.

Hereon fulfilled is David’s

Vexilla Regis pródeunt:
Fulget Crucis mystérium,
Qua vita mortem pérultit,
Et morte vitam prótulit.

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GOOD FRIDAY

Statéra facta córporis,
Thou, balance, where His
body lies,
Tulítque prædam tártari.
To snatch from hell its stolen
prize.

O Crux ave, spes única,
O cross, our only hope, all hail!
Hoc Passiónis témporte:
This passion-tide, thy balm ex-
-hale:

Pis adáuge grátiam,
In loving hearts, augment thy
Reísque dele crímina.
grace,
The sinner’s stains entire ef-
face.

Te, fons salútis, Trinitas,
O Trinity, Thou loving fount,
Colláudet omnis spirítus:
To praise Thee every spirit
Quibus Crucis victóriam
mount!
The cross’s victory to those
Largíris, adde præmium.
who share,
Amen.
O grant reward without com-
pare. Amen.

The chalice is placed on the altar, the Sacred Host lying
before it on the corporal, the small linen altar-cloth. Wine
mixed with a little water is poured into the chalice and
the altar is incensed as at high Mass. The priest washes his fingers,
but does not recite the Psalm Lavabo. Returning to the
middle of the altar he silently prays:

In spíritu humilitátis, et in ánimó contrító suscipiámur
a te, Dómine: et sic sacrifici-um nostrum in conspéctu tuo
hódie, ut pláceat tibi, Dómi-
ne Deus.

He now turns to the people, saying the Orate fratres, as
usual:

Oráte, fratres: ut meum ac
vestrum sacrificium acceptá-
ble fiat apud Deum Patrem
omnipoténtem.

No answer is made, and the celebrant proceeds to recite the
Lord’s Prayer.

Let us pray

Praécéptis, salutáribus mó-
niti, et divína institutióné
formáti, audémus dicere.

Pater noster:
Admonished by salutary pre-
cepts and instructed by divine
teaching, we presume to say:

Sed libéra nos a malo. But deliver us from evil.

The priest subjoins Amen, in a low voice, and continues
aloud.
GOOD FRIDAY

Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come, and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles, Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that, through the help of Thy bountiful mercy, we may always be free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. 

The priest genuflects, then rising he raises the Sacred Host on high, so that all present may see it and adore it. Then breaking it, he lets fall a particle into the unconsecrated wine contained in the chalice. The Agnus Dei is not said, and of the three prayers before Communion the last only.

He continues:

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

He then repeats three times:

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

He receives the Sacred Body of the Lord, with the customary prayer:
Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Having drunk the wine in the chalice with the consecrated particle dropped therein, he purifies it with the customary ablutions, saying in the last place the prayer:

Quod oris sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

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

The ceremony is now ended and the priest and his ministers leave the sanctuary, the acolytes removing the altar-cloth and extinguishing the candles. The altar of the repository is also dismantled, and, until the Mass of the Resurrection on the following morning, Catholic churches remain without the Real Presence, which is their glory. So that the dying may not be deprived of Holy Viaticum, some consecrated particles are kept in a tabernacle, with a lamp burning before it, either in the sacristy or in some nearby chapel.

Before retiring, the clergy recite the Vesper Psalms as on Maundy Thursday, page 455, using the following antiphon before and after the Magnificat:

Cum accepsisset acetum, dixit: Consummatum est: et inclinato capite, emisit spiritum.

When He had received the vinegar, He said, It is finished. And, bowing His head, He gave up the ghost.

Holy Saturday (Purple-White)

STATION AT ST. JOHN LATERAN

The ceremonies of this day begin early in the morning with the blessing of a new fire that has been kindled with flint and steel. From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words "Lumen Christi." The paschal candle is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which He was anointed in the tomb, and afterwards lights it from the candle on the reed. The blessing of the candle is followed by the reading of the twelve prophecies, and after that the priest goes in procession to bless the font. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the paschal candle into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend on it; lastly, a few drops of the oil of catechumens and of the chrism are poured into the font, in order to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litany of the Saints is begun, and when it is ended the altar is decked with flowers and the Mass is begun.

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in white vestments. The pictures and statues in the church that have been veiled since Passion Sunday are uncovered. The organ and bells are heard again and the joyful Alleluia is resumed.

In the absence of sacred ministers the officiant recites (or sings, if the custom prevails) all the prayers and lessons and performs all the ceremonies allotted to the sacred ministers in the functions of this day.

The officiating priest blesses the new fire and incense as follows:

\[ V. \text{ The Lord be with you.} \]
\[ R. \text{ And with thy spirit.} \]

\[ V. \text{ Dóminus vobíscum.} \]
\[ R. \text{ Et cum spiritu tuo.} \]

Let us pray

O God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness, sanctify \( \mathbb{H} \) this new fire, produced out of a flintstone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations through these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord. \( R. \) Amen.

Let us pray

Lord God, Father almighty, light un failing, Who art the Creator of all lights, bless \( \mathbb{H} \) sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord. \( R. \) Amen.

Let us pray

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name, lumen, quod a te sanctificatum atque benedictum est, qui illuminasti omnem mundum: ut ab eo lumine accendámur atque illuminémur igne claritátis tuæ: et sicut illumínasti Moysen exeútem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucent ætérnam per Christum do­minum nostrum. \( R. \) Amen.

Let us pray

Dómine sancte, Pater om­nipotens, ætérne Deus: bene­dicéntibus nobis hunc legem in nómine tuo, et unigéniti
and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever. 

Saying the following prayer:

Upon this incense, we beseech Thee, O almighty God, may there come a plenteous outpouring of Thy benediction; and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refuge in the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Through Christ our Lord. 

The celebrant blesses the fire to be inserted in the wax of the sprinkles with holy water and grains of incense:

Saying the following prayer:

Upon reaching the altar steps the deacon kneels and prays as when about to read the holy Gospel at Mass.

Munda cor meum, ac lábiā mea, omnipotens Deus, qui lábiā Isaiae prophetæ cálculo mundásti ignito: ita me cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of Thy prophet Isaiah with a burning
coal; so deign to cleanse me
with Thy tender compassion
that I may be able to declare
worthily Thy paschal procla-
mation. Through Christ our

\textit{He asks the priest's blessing:}

Pray, sir, a blessing.

The Lord be in thy heart and
on thy lips, that thou mayest
worthily and competently de-
clare His paschal proclamation,
in the name of the Father, and
of the Son \textit{\&}, and of the Holy
Ghost. Amen.

\textit{He then chants the following ancient song of praise, known as the Paschale Preconium, or Easter Laud, in which the hallowing of the paschal candle is embodied.}

Now, let the angelic host of
heaven exult, exult the mys-
teries divine; and for the vic-
tory of so great a King sound
the trumpet of salvation. Let
earth rejoice, irradiated by
such mighty beams, and, being
lighted up with the splendor
of the eternal King, let her feel
the shadows gone from all her
sphere. Let Mother Church also
rejoice, adorned with the ef-
tuat grata miseratione dignáre
mundáre, ut sanctum Evangé-
ilium tuum digne váleam
nuntiáre. Per Christum Dé-
minum nostrum. \textit{R.} Amen.

Jube domne, benedícere.

Dominus sit in corde tuo,
et in lábis tuis: ut digne, et
competénter annúnties suum
paschále præcéñium: In nó-
mine Patris, et Filii, \textit{\&} et
Spíritus Sancti. Amen.

Exsúltet jam Angéllca tur-
ba cáélorum: exsúltent divína
mystéria: et pro tanti Regis
victória, tuba insónet salu-
táris. Gáudeat et tellus tantis
irradiáta fulgóríbus: et ætéri-
Regis spléndóre illustráta, to-
tius orbis se séniat amíssæ
calíginem. Laetetur et mater
Eccléssia, tantí luminís ador-
náta fulgóríbus: et magnís
populórum cántíbus.

and let this place ring with
twentieth sings, fratres caríssimi, ad
tam miram hujus sancti lu-
minis claritátem, una mecum,
join me, I pray, in invoking the
mercy of almighty God, that
He, Who, for no merits of mine
own, hath deigned to number
me among the levites, may shed
upon me the brightness of His
light and make me perfectly
perform the praise of this can-
dle. Through Our Lord Jesus
Christ, His Son, Who with Him
liveth and reigneth in the unity
of the Holy Spirit, God, forever
and ever. \textit{R.} Amen.
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V. Dóminus vóbísicum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.


V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up to the Lord.
V. Let us give thanks to the Lord, our God.
R. It is meet and just.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, the Father almighty, and His only-begotten Son, Our Lord Jesus Christ; Who hath paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient of-fence. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross dryshod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumina-tion of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth re-store them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. For it profited us nothing to be born except that we might be re-deemed. O wondrous conde-scension of Thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up

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the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know the time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. It driveth out hatred, it produceth concord and curbeth tyrannies.

Here the deacon fixes the five grains of blessed incense into the paschal candle, in the form of a cross.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering fire doth light.

Here the deacon lights the paschal candle with one of the lights of the triple candle.

Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

Here the lamps in the church are lighted from the holy fire.

O truly blessed night that despoiled the Egyptians and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle, que sola méruit scire tempus et horam, in qua Christus ab inferis resurréxit! Hæc nox est, de qua scriptum est: Et nox scit dies illuminâtítur: Et nox illuminátio mea in dé-lícis meis. Hujus igitur sancti-ficatíio noctis fugat scélera, culpas lavat: et reddit inno-céntiam lapsis, et maestís læ-titiam. Fugat ódia, concórdi-am parat, et curvat impéria.

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consecrated to the honor of Thy name, may persevere without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: that daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope N. and our bishop N., Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee livest and reigneth in the unity of the Holy Spirit, God, world without end. Rf. Amen.

The deacon now lays aside his festival robes and, with the subdeacon, attends the officiating priest who reads the following twelve prophecies in a low voice: while they are chanted by others of the clergy:

**Prophecy 1. Gen. 1, 1-31; 2, 1, 2**

God said, Let there be a firmament made midst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so. And God called the firmament Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heavens be gathered together into one place, and let the dry land appear: and it was so done. And God called the dry land Earth, and the gathering together of the waters He called Seas: and God saw that it was good. And He said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth; and it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and He set them in the firmament of heaven to shine medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Caelum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub caelo sunt, in locum unum: et appæreat árida. Et factum est ita. Et vocavit Deus áridam, Terram: congregationesque aquarum appellavit María. Et vidit Deus quod esset bonum. Et ait: Gérminet terra viréntem, et faciéntem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipsó sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque semen secundum speciem suam num. Et factum est vespere et mane, dies tertia. Dixit autem Deus: Fiant lumináris in firmamento cæli, et dividant diem ac noctem, et sint in signa et témpora, et dies et annos: ut lúceant in firmamento cæli, et illúminent terram. Et factum est ita. Fécitque Deus duo luminária magná: lumináre majus, ut præesset dii:/ et lumináre minus, ut præesset nocti: et stellas. Et pósuit eas in firmamento cæli, ut lucérent super terram, et praéssent dii ac nocti, et dividérent lúcem, ac ténebras. Et vidit Deus quod esset bonus. Et factum est
vespere et mane, dies quartus.
And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw that it was good. And He said, Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying, Increase and multiply, and fill the earth, and

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subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon: and it was so done. And God saw all the things that He had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had done.

At the end of each Prophecy, before the Prayer, the priest says, Oremus; the deacon subjoins, Flectamus genua, to which the subdeacon replies, Levate.

Let us pray

V. Let us kneel.  
R. Arise.

Prayer

O God, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

Prophecy 2. Gen. 5, 6, 7, 8

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them,

the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man forever, because he is flesh; and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noé; Noé was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said to Noe, the end of all flesh is come before Me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little
rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories, shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath thereof under heaven: all things that are in the earth shall be consumed. And I will establish My covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee, of the male sex and the female. Of fowls according to their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the floodgates of heaven were opened, and the rain fell upon the earth forty
génere suó, et omne, quod movetur super terram in génere suo, cunctúmque volátile secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prévaluérunt nimis super terram: opérti que sunt omnes montes excélsi sub universo célo. Quindecim cubitus altior fuit aqua super montes, quos operuérat. Consúmp-taques est omnis caro que movebátur super terram, vuluum, animántium, bestiárum, omniumque reptilia, que reptant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Ob-tinueruntque aquæ terram centum quinquaqinta diés. Recordátus autem Deus Noë, cunctórumque animántium, et ómnium jumentórum, que erant cum eo in arca, addúxit spirínum super terram, et immímite sunt aquæ. Et clausi sunt fontes abyssi, et catarác-te céli: et prohiibite sunt plúviae de célo. Reversaque sunt aquæ de terra eúntes, et redeíntes: et cepérunt mi-nue post centum quinquaqin- ta diés. Cumque transíssent quadraginta dies, apréliens Noë fénéstram arce, quam fécerat, dimísit corvum: qui egrediebátur, et non revertebátur, donec siccaréntur a-que super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquæ super fáciam terre. Quæ cum non invenísset ubi requiésceret pes ejus, réversa est ad eum in arcam: aquæ enim erant super universam terram: extenditque manum, et apprehénsam intuílit in ar- cam. Exspectáre autem ultra days and forty nights. In the selfsame day Noe, and Sem and Cham and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters: and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered; the water was fifteen cubits higher than the mountains which it cov­ered. And all flesh was de­stroyed that moved upon the earth, both of fowl, and of cat­tle, and of beasts, and of all creeping things that creep upon the earth. And Noe only re­mained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep and the floodgates of heaven were shut up, and the rain from heaven was re­strained. And the waters re­tumed from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opened the window of the ark, which he had made, sent forth a raven, which went forth, and did not return till the waters were dried up upon the earth.
He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth: but she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days; and he sent forth the dove, which returned not any more unto him. And God spake to Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring ye upon the earth, increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray

V. Let us kneel.  
R. Arise.

Prayer

O  

con, unchangeable virtue,  

and light eternal, look  

Deus, incommutabilis vir-

tus, et lumen aeternum:
respice propitius ad totius Ecclesiæ tuae mirabile sacramentum, et opus salutis humane, perpetuae dispositionis effectu tranquilliis operâ; totiusque mundus experiatur et videat, dejecta érigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpserit principium: Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat.

mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin, Our Lord Jesus Christ, Thy Son, Who with Thee livest and reignest.

Prophecy 3. Gen. 22, 1-19

thou, son? Behold, saith he, Abraham: Deus providebit sibi victimam holocausti, fili mi. Pergerabant ergo pater et venérunt ad locum, quem ostenderat ei Deus, in quo adi- ficavit altâre, et dêseruisset lignum. Extendi tique manum, et arrupit gladium, ut immolaret filium suum. Et ecce Angelus Domini de celo clamavit, dicens: Abraham, Abraham. Qui respondit: Dominus. Dixitque ei: Non extende manum tuam super puerum, neque facias illi quidquid mv. Unde usque hora die dicitur: In monte Domini video. And he said to him, Lay not thy hand upon the boy, unigenito fillo tuo propter me. Abraham lifted up his eyes, and saw behind him a ram amongst the briars, which he took and offered for a holocaust instead of his son.
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hast obeyed My voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray

 Deus, fidelium Pater summe, qui in toto orbe terrarum, promissiónis tuae filios diffusa adoptionis grátia multíplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, gentium éffícis patrem; da pópulis tuis digne ad grátiam tuae vocationis introíre. Per Dóminum.

Prayer

Prayer

Deus, fidelium Pater summe, qui in toto orbe terrarum, promissiónis tuae filios diffusa adoptionis grátia multíplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, gentium éffícis patrem; da pópulis tuis digne ad grátiam tuae vocationis introíre. Per Dóminum.

Prayer

O con, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Prophecy 4. Ex. 14, 24-31; 15, 1


In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand toward the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the
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horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord and said:

**Tract. Ex. 15, 1, 2**

Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He hath thrown into the sea: He is become my helper and protector unto salvation. Y. He is my God, and I will exalt Him. Y. The Lord crushing wars; the Lord is His name.

Let us pray

Let us kneel. A. Arise.

Prayer

O God, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecution by the power of Thy right hand, grant re: nec unus quidem superuit ex eis. Filii autem Israel per­ruxerunt per medium sici maris, et aquae eis erant quasi pro muro a dextris et a sinis­tris: liberavitque Domini in die illa Israel de manu Aegyp­torum. Et viduerunt Aegyptos mortuos super littus maris, et manum magnum, quam excucerat Domini contra eos: timuerunt Aegyptos et fili Israel carmen hoc Domino, et dixerunt:


V. Let us kneel. A. Arise.

Flectamus genua. Levate.
dignitatem, totius mundi transeat plenitudo. Per Dominum.

**Prophecy 5. Is. 54, 17; 55, 1-11**

Hæc est hereditas servorum Domini: et justitia eorum apud me, dicit Dominus. Omnes sitiéntes venite ad aquas: et qui non habétis argéntum, properáte, émite, et comédite: veníte, émite absque argénto, et absque ulla commutatióne, vinum, et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audite audíentés me, et comédite bonum, et delectabitur in crassitúdine ánima vestra. Inclínate autem vestram, et veníte ad me: audíte, et vivet ánima vestra, et fériam vos, et commutatióne, vinum, et lac. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat; come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Harken diligently to Me, and come to Me: hear, and your soul shall be delighted in fatness. Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee, shall run to thee, because of the Lord thy God, and for the holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts, nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways
exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall My word be, which shall go forth from My mouth; it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Let us pray

V. Let us kneel.  
R/. Arise.

Prayer

A LMIGHTY, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be. Thou mayst to have been already in great part fulfilled. Through Our Lord.

Prophecy 6.  

Bar. 3, 9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country: thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God thou hadst surely met a cogitationibus vestris. Et quómodo descéndit imber, et nix de caelo, et illuc ultra non revértitur, sed inébriet terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem co- medénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vacúum, sed fáciét quáécumque vúlui, et prosperábitur in his, ad quaé misi illud: dicit Dóminus omnipotens.

Audi Israël mandáta vitæ: auribus pérceipe, ut scias prudentiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliénæ, coquinátae es cum mórtuis; deputáte cum descendéntibus in inférnum. De reliquísti fontem sapientiae. Nam si in via Del ambulásses, habitésses utique in pace sempitérna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus:
ut scias simul ubi sit longi-
túrnitas vitae, et victus, ubi sit
lumen oculórum et pax. Quis
invénit locum ejus? et quis in-
trávit in thesauros ejus?
Ubi sunt príncipes géntium,
et qui dominántur super bés-
tias, quæ sunt super terram?
qui in ávibus cæli ludunt, qui
argéntum thesaurízant, et au-
rum, in quo confídunt hómi-
nes, et non est finis acquisi-
tiónis eórum? qui argéntum
fábrícant et solíciti sunt, nec
est invéntio óperum illórum?
Extermináti sunt, et ad ínfe-
ros descendérunt, et álìí locó
cárum surrexérunt. Júvenes
vidérunt lumen, et habitáv-
runt super terram: viam au-
tem disciplínae ignóvérunt,
neque intellecxérunt sémitas
ejus, neque filíí eórum, susce-
pérunt eam, a fácie ipsórum
longe facta est: non est au-
dita in terra Chánaan, neque
visa est in Theman. Filíí quo-
quæ Agar, qui exquirunt pru-
déntiam, que de terra est,
negotíatóres Merrhæ, et The-
man, et fabulatóres, et exqui-
sitóres prudéntiæ, et intelli-
géntiæ: viam autem sapiéntiæ
nesciérunt, neque comemoráti
sunt sémitas ejus. O Isaéël,
quam magna est domus Dei,
et ingens locus possessiónis
ejus! Magnus est, et non ha-
bet finem: excélsus, et immé-
sus. Tíi fuérunt gigántes no-
mináti illi, qui ab ínicio fué-
runt, státura magna, sciéntes
bellium. Non hos elégit Dómi-
nus, neque viam disciplínae
invenérunt: proptérea perié-
runt. Et quóñiam non habu-
érunt sapiéntiam, interiérunt
propter suam insípíéntiam.
Quis ascéndit in cælum, et ac-
dwelt in peace forever. Learn
where is wisdom, where is
strength, where is understanding,
that thou mayest know also
where is length of days and life,
where is the light of the eyes,
and peace. Who hath found out
her place? and who hath gone
into her treasures? Where are
the princes of the nations and
they that rule over the beasts
that are upon the earth? that
take their pastime with the
birds of the air, that hoard up
silver and gold, wherein men
trust; and there is no end of
their getting? who work in sil-
ver and are solicitous, and their
works are unsearchable? They
are cut off, and are gone down
to hell, and others are risen up
in their place. Young men
have seen the light, and dwelt
upon the earth, but the way of
knowledge they have not
known; nor have they under-
stood the paths thereof, neither
have their children received it;
it is far from their face. It
hath not been heard of in the
land of Chanaan, neither hath
it been seen in Theman. The
children of Agar also, that
search after the wisdom that
is of the earth, the merchants
of Merrha, and of Theman, and
the tellers of fables, and search-
ers of prudence and under-
standing; but the way of wis-
dom they have not known, nei-
ther have they remembered her
paths. O Israel, how great is
the house of God, and how vast
is the place of His possession!
It is great, and hath no end;
it is high and immense. There
were the giants, those renowned
men that were from the begin-
ning, of great stature, expert
in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But He that knoweth all things knoweth her, and hath found her out with His understanding: He that prepared the earth forevermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth, and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced. They were called, and they said, Here we are; and with cheerfulness they have shined forth to Him that made them in comparison with Him. He found out all the way of knowledge, and gave it to Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

_Let us pray_

_Y._ Let us kneel.  

_R._ Flectámus génua.  

_R._ Leváte.

_Prayer_

O con, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

Deus, qui Ecclesiam tuam semper gentium vocatio multiplicatas: concédé propitió: ut, quos aqua baptismatis ablúis, continua protectione tueáris. Per Dóminum.
In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones; and He led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And He said to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, Prophesy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and you shall live, and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as He had commanded me; and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them, but there was no spirit in them; And He said to me, Prophesy to the spirit; prophesy, O son of man, and say to the spirit, Thus saith the Lord God, Come, spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me; and the spirit came into them, and they lived;
and they stood up upon their feet, an exceeding great army. And He said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O My people, and will bring you out into the land of Israel; and you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people; and shall have put My spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord almighty.

Let us pray

V. Let us kneel.
R/. Arise.

Prayer

O God, Who dost instruct us in the natures of both testaes paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

Prophecy 8. Is. 4, 1-6

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel only let us be called by thy name; take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and verso, domus Israél est: ipsi dicunt: Aruerunt ossa nostra, et perílit spes nostra, et ascissi sumus, Proptérea vaticináre, et dices ad eos: Hæc dicit Dominus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, populus meus: et indúciam vos in terram Israël. Et scíetis, quia ego Dóminus, cum aperúero sepúlcrum vestra, et edúxero vos de túmulis vestris, popule meus: et dédero spíritum meum in vos, et vixeritis, et requiescere vos fáciam super humum vestram: dicit Dóminus omnipotens.

N. Deus, qui nos ad celebrandum paschále sacr-
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a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Tract. Is. 5, 1, 2


The beloved had a vineyard on a hill, in a fruitful place. Y. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. Y. And he dug a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray

Y. Flectamus genua. Y. Let us kneel.
R'. Levate. R'. Arise.

Prayer

Deus, qui in omnibus Ecclesiae tuæ filiis, sanctorum prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te god, Who by the voice of the holy prophets hast manifested, in all the sons of the Church and in every region where Thou dost hold sway,
that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy peoples, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

**Prophecy 9. Ex. 12, 1-11**

*See Second Lesson for Good Friday, page 471.*

**Let us pray**

\[ \text{V. Let us kneel.} \]

\[ \text{R. Arise.} \]

**Prayer**

\[ \text{AMIGHTY, eternal God,} \]

Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work that to have immolated in the end of the ages Christ, our pasch, Who with Thee.

In those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest

\[ \text{bonórum séminus, et electórum pálimitum esse cultórem:} \]

tribue pópulis tuis, qui et vin-cárüm apud te nómine cen-séntur, et ségetum; ut, spin-árüm, et tribulórum squalóre resecáto, digná efficiántur fruge fecúndi. Per Dóminus.

**Prayer**

\[ \text{OMNÍPOTENS sempitérne Deus, qui in ómnium} \]

óperum tuórum dispensa-tióné mirabilis es: intélígent redémpti tui, non fuísse ex-céléntius quod initio factus est mundus, quam quod in fine sæculórum Pascha nos-trum immoláts est Christus: Qui tecum vivit.

\[ \text{In diébus illis: Factum est verbum Dómini ad Jonam} \]


http://ccwatershed.org

Let us pray


Prayer

Deus, qui diversitatem gentium in confessione tui nóninis adunásti: da nobis, et velle, et posse quæ præcipis; ut pópulo ad æternitatem vocátó, una sit fides méntium, et piétas actionum. Per Dominum nostrum.

Prophecy 11. Deut. 31, 22-30

In Diébus illis: Scripsit Moyses cánticum, et dócuit filios Israēl. Præcepitque Dó-
Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do praeceptum vobis: et occurrerent vobis mala in extra tém- pore, quando feceritis malum in conspectu Dómini, ut ir- ritétis eum per ópera mánuum: vestrum. Locútus est ergo Móyes, audíente universo cútú Israél, verba cármínis hujus, et ad finem usque complévit.

Tract. Deut. 32, 1-4

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. \( V. \) Let my speech be expected like rain; and my words descend like dew. \( V. \) As praeceptum vobis: et occurrerent vobis mala in extra tém- pore, quando feceritis malum in conspectu Dómini, ut ir- ritétis eum per ópera mánuum: vestrum. Locútus est ergo Móyes, audíente universo cútú Israél, verba cármínis hujus, et ad finem usque complévit.
Let us pray

\(\text{V.} \) Flectamus genua.

\(\text{Rf.} \) Leváte.

\(\text{V.} \) Let us kneel.

\(\text{Rf.} \) Arise.

Prayer

\(\text{O} \) orend, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.


In diébus illis: Nabuchodonosor rex fecit státuam áuream, altitúdine cubitÓrum sexaginta, latitúdine cubítórum sex, et státuit eam in campo Dura provinciæ Babylonis. Itaque Nabuchodonosor rex misit ad congregándos satrapas, magistrátus, et júdices, duces, et tyránnos, et préfécotos, omnésque prín­cipes régiónum, ut convenírent ad dedicationem státuæ, quam eréxerat Nabuchodonosor rex. Tunc congregáti sunt

\(\text{O} \) a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. \(\text{V.} \) Give ye magnificence to our God: God's works are true, and all His ways are judgments. \(\text{V.} \) God is faithful, in whom there is no iniquity: the Lord is just and holy.

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles,
the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O nations, tribes, and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the psaltery, or the symphony, and of all kind of music, all the nations, tribes, and languages, fell down and adored the golden statue which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews; and said to King Nabuchodonosor, O king, live forever. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the statue, magistratus, et jūdices, duces, et tyranni, et optimates, qui erant in protestātibus constitūti, et universi principes regiōnum, ut convenirent ad dedicationem stātuae, quam erēxerat Nabuchodonosor rex. Stābant autem in conspēctu stātuae, quam postuerat Nabuchodonosor rex, et prece clamābat valēnter: Vobis dicitur populi, tribubus, et linguis: In hora, qua audieritis sōnitum tubae, et fistulae, et citharæ, sambucæ, et psalterii, et symphōniae, et universi gēneris musicōrum, cadēntes adorāte stātum auream, quam constituit Nabuchodonosor rex. Si quis autem non prostrātus adorāverit, eādem hora mittētur in fornacem ignis ardēntis. Post hae igitur stātim ut audierunt omnes populi sōnitum tubae, fistulae, et citharæ, sambucæ, et psalterii, et symphōniae, et omnis gēneris musicōrum, cadēntes omnes pópuli, tribus, et linguis adorānt stātum auream, quam constituit Nabuchodonosor rex. Statīmque in ipso tempore accēdentēs viri Chaldæi accusāverunt Judæos, dixeruntque Nabuchodonosor regi: Rex in sætērnum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sōnitum tubae, fistulae, et citharæ, sambucæ, et psalterii, et symphōniae, et universi gēneris musicōrum, prosternat se, et adōret stātum auream: si quis autem non prōcidens adorāverit, mittētur in fornacem ignis ardēntis. Sunt ergo viri Judæi, quos constituisti super
opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempsérunt, rex, decréatum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adórant. Tunc Nabuchodonosor in furóre et in ira præcépit ut adduceréntur Sidrach, Misach, et Abdenago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiáns-que Nabuchodonosor rex, ait els: Veréne Sidrach, Misach, et Abdenago deos meos non cólitis, et státuam áuream, quam constítui, non adoráris? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubae, fistulæ, citharae, sambuceæ, et psálterii, et symphóniæ, omnisque géneris musicórum, prósternite vos, et adorate státuam quam feci: quod si non adoravéritis, éadem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui eripiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodonosor: Non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem cólimus, potest erípere nos de camino ignis ardéntis, et de ámbibus tuis, 0 rex, liberáre. Quod si noluerit, notum sit tibi, rex quia deos tuos non cólimus, et státuam áuream, quam erexísti, non adorámus. Tunc Nabuchodonosor replé- tus est furóre, et aspéctus faciéi illius immutátus est super Sidrach, Misach, et Abdénago, et præcépit ut succenderétur fornax septuplum, quam succéndi consuéverat. Et viris fortíssimis de exé- golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon; Sidrach, Misach, and Abdenago; these men, O king, have slighted thy decree: they worship not thy gods; nor do they adore thy gold statue which thou hast set up. Then Nabuchodonosor in fury and in wrath commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, It it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore you shall be cast in the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to King Nabuchodonosor, We have no occasion to answer thee concerning this matter; for behold our God, Whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the
golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Mishach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Mishach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent: and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Mishach, and Abdenago. But these three men, that is, Sidrach, Mishach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

The Flectamus genua ("Let us kneel") is not said here. Let us pray

**Almighty, eternal God,** only hope of the world, Who, by the mouth of Thy prophets hast shown forth the mysteries of the present time, be pleased to give increase to the desires of Thy people, for in none of the faithful do any virtues bear fruit but by Thy inspiration. Through our Lord.

*If there is a baptismal font in the church it is now blessed.* The clergy, bearing with them the paschal candle, move towards the baptistery. Meanwhile the choristers chant a Tract.

**Tract. Ps. 41, 2-4**

As the hart panteth after the fountains of waters; so my soul...
HOLY SATURDAY

ánima mea ad te, Deus.ν. parteth after Thee, O God. Sitivit ánima mea ad Dó-

minum vivum: quando vén-

iam, et apparébo ante fáciem Deí? ν. My soul hath thirsted after

the strong living God; when

shall I come and appear before

the face of God? My tears have

been my bread day and night,

whilst it is said to me daily:

Where is thy God?

Drawing near the font all pause, and the officiating priest

prays as follows:

ν. Dóminus vobiscum.
ν. The Lord be with you.

Rf. Et cum spíritu tuo.
Rf. And with thy spirit.

Let us pray

Prayer

O MNIPO TEN S s e m p i t é r n e

Deus, respice propítius

ad devotionem populi renas-

céntis, qui sicut cervus, aquá-

rum tuárum expetit fontem:

et concede propítius; ut fidei

ipsius sitis, baptismatis mys-

tério ánimam, corpúscusque

sancificet. Per Dóminus.

Rf. Amen.

Entering into the baptistery, the priest prays over the font.

ν. Dóminus vobiscum.
ν. The Lord be with you.

Rf. Et cum spíritu tuo.
Rf. And with thy spirit.

Let us pray

Prayer

O MNIPO TEN S s e m p i t é r n e

Deus, adésto magna pi-

etatis tuae mystériis, adésto

sacraméntis: et ad recreándos

novos púpulos, quos tibi fons

baptismatis párturnit, spíritu

adoptiónis emitte; ut, quod nostrá humilitátis ger-

éndum est ministério, virtuí-

tis tua impleátur effectu. Per

Dóminus nostrum Jesum

Christum Filium tuum: Qui

ALMIGHTY, eternal God,

favorably regard the de-

votion of Thy people, who are

to be born again in Thee, and

who, even as the hart, seeketh

after the fountain of Thy wa-
ters, grant propitiously that the

thirst of faith itself may, by the

mystery of baptism, sanctify

soul and body. Through our

Lord.

Rf. Amen.

O ALMIGHTY, eternal God, be

Thou present in the

mysteries of Thy great good-

ness; be Thou present in the

sacraments; and send forth the

spirit of adoption to create

anew the new peoples which

the font of baptism beareth

unto Thee; that what is to be

done by the ministry of our

lowness may be fulfilled by

the effect of Thy power.
Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God,

He raises his voice and continues in the solemn chant appointed for the Eucharistic Preface:

World without end.

‡. Amen.

†. The Lord be with you.

‡. And with thy spirit.

†. Lift up your hearts.

‡. We have them lifted up to the Lord.

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

‡. It is meet and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great a service, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood, that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the

Per omnia sæcula sæculorum.

‡. Amen.

†. Dóminus vobiscum.

‡. Et cum spiritu tuo.

†. Sursum corda.

‡. Habémus ad Dóminum.

†. Grátias agámus Dómino Deo nostro.

‡. Dignum et justum est.

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rārum gēntibus innovándis: ut tuae majestātis imperió, su- mat Unigēni tui grātiam de Spiritu Sancto.

face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

With his hand the priest divides the water in the form of a cross.

Qui hanc aquam regenerándis hominibus præparatam, arcána sui nūminis admixtione facündet: ut sanctificatione concepta, ab immaculāto divini fontis útero, in novam renátā creatūram, progénies cælestis emérgat:

The priest touches the water with his hand.

Sit hæc sancta, et innocens creatūra, libera ab omni impugnatóris incúrsu, et totius nequitiae purgátæ discéssu. Sit fons vivus, aqua regénerans, unda purificans: ut omnes hoc lavácro salutiferò dil- uéndi, operánte in eis Spíritu sancto, perféctæ purgatiónis indulgēntiam consequántur.

May this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

He makes a threefold sign of the cross over the water, say- ing:

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Wherefore, I bless thee, O creature of water, in the name of the living & God, of the true & God, of the holy & God, of the God Who, in the beginning, by His word divided Thee from the dry land; Whose Spirit was borne upon thee.

Parting the water with his hand, he casts of it to the north, south, east and west.

He it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless & thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was baptized in thee by John in Jordan. Who gave thee forth together with blood from His side, and ordered His disciples that those who believed should be baptized in thee saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In a lower tone of voice, he continues:

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

Here he breathes on the water three times in the form of a cross.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

Tu has simplices aquas tuo ore benedítco: ut præter naturálem emundationem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus efficáces.
He immerses the paschal candle three times in the water of the font, each time more deeply, saying:

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti. May the virtue of the Holy Spirit descend upon all the contents of this font.

He breathes thrice upon the water, forming the Greek letter Ψ, the initial of the word in that language signifying “spirit.” Totámque hujus aqüae substantiam regenerándi fecundet effélu. And may it render the substance of this water fruitful with the quality of regeneration.

He withdraws the paschal candle from the water. Hic omnium peccatórum máculae deleántur: hic natura ad imaginem tuam consecrita, et ad honórem sui reformátæ principii, cunctis vestústitis squalóribus emundat: ut omnis homo sacratásmentum hoc regenerationis ingressus, in vere innocéntias novam infántiam renascatúr. Here may the stains of all sins be washed away; here may nature, created to Thine image, and reformed to the honorable estate of its origin, be cleansed of all the foulness of the past, that every human being, by entering into this sacrament of regeneration, may be born again into a new infancy of true innocence.

The following conclusion is read:

Per Dóminum nostrum Je-sum Christum Filium tuum: Qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. Through Our Lord Jesus Christ, Thy Son, Who shall come to judge the living and the dead, and the world, by fire.

Rf. Amen. He now pours some of the oil of catechumens into the font, saying:

Sanctificétur, et fecundétur fons iste Oleo salútis renascéntibus ex eo, in vitam éternam. May this font be sanctified and made fruitful of the oil of salvation to those who are born again from it unto everlasting life. Rf. Amen.

And of the consecrated chrism, saying:


At last, he pours at the same time, from one and the other of the sacred vessels, oil and chrism, into the water, saying:

Commíxtio Chrismatis sanctificationis, et Olei unc-
the oil of unction, and the wa-
ter of baptism, be all made in
the name of the Father, and of
the Son, and of the Holy Ghost.

R'. Amen.

If there are any to be baptized, the sacrament is now ad-
ministered.

During the return of the procession from the baptistery to
the sanctuary, the following shorter form of the Litany of the
Saints is sung. When he reaches the altar-steps, the cele-
brant, with his deacon and subdeacon, remain prostrate on the
ground until the cantors intone the invocation beginning,
Pecessores ("We sinners, beseech Thee, hear us"). They then
rise, and going to the sacristy they lay aside their purple vest-
ments, and robe in the richer ones of white appointed for
Easter. They return before the altar at such time as will
enable them to recite the Psalm and Confession (the Con-
fitior), with which Holy Mass begins, while the choir is clos-
ing the litany with the chant of the Kyrie eleison. During
their absence the candles on the altar are lighted, flowers are
placed upon it, and the pictures and statues in the church
are unveiled.

**Litany of the Saints**

The following litany is intoned by two chanters and the choir
answers, i.e., repeats all the words of the two chanters:

**Lord, have mercy on us.**
Christ have mercy on us.

Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
have mercy on us.

God, the Holy Ghost, have
mercy on us.
Holy Trinity, one God, have
mercy on us.
Holy Mary, pray for us.

Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and arch-
angels,
All ye holy orders of blessed
spirits,
St. John Baptist,
St. Joseph,
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Omnes sancti Patriarchæ et Prophææ,
Sancte Petæ, St. Peter,
Sancte Paulæ, St. Paul,
Sancte Andréæ, St. Andrew,
Sancte Ioannes, St. John,
Omnes sancti Apòstoli et
Evangelistæ, All ye holy apostles and evangelists,
Omnes sancti Discipuli Dómini, All ye holy disciples of Our Lord,
Sancte Stèphane, St. Stephen,
Sancte Laurénti, St. Lawrence,
Sancte Vincénti, St. Vincent,
Omnes sancti Mártires, All ye holy martyrs,
Sancte Sylvéster, St. Silvester,
Sancte Grégori, St. Gregory,
Sancte Augustine, St. Augustine,
Omnes sancti Pontifices et Confessores,
Omnes sancti Doctores, All ye holy bishops and confessors,
Sancte Antòni, St. Antony,
Sancte Benédicte, St. Benedict,
Sancte Domìnici, St. Dominic,
Sancte Franciscæ, St. Francis,
Omnes sancti Sacerdòtes et Levitæ, All ye holy priests and levites,
Sancta María Magdaléna, St. Mary Magdalen,
Sancta Agnes, St. Agnes,
Sancta Cæcilia, St. Cecily,
Sancta Agatha, St. Agatha,
Sancta Anastásia, St. Anastasia,
Omnes sanctæ Virgines et Víduae, All ye holy virgins and widows,
Omnes Sancti et Sanctæ Dei, intercéde pro nobis.
All ye holy men and women, saints of God, Intercede for us.

Propitius esto, parce nobis, Dómine,
Be merciful to us, Spare us, O Lord.
Propitius esto, exaudi nos, Dómine.
Be merciful to us, Hear us, O Lord.
Ab omni malo, libera nos, Dómine.
From all evil, O Lord, deliver us.
Ab omni peccáto, From all sin,
A morte perpétua, From everlasting death,
Per mystérium sanctæ incar- Through the mystery of Thy
natiónis tuæ, holy incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through the coming of the Holy Ghost the Comforter
In the day of judgment,
We sinners, beseech Thee, hear us.
That Thou spare us,
That Thou vouchsafe to rule and preserve Thy holy Church,
That Thou vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion.
That Thou vouchsafe to humble the enemies of Thy holy Church,
That Thou vouchsafe to grant Christian kings and princes,
That Thou vouchsafe to confirm and preserve us in Thy holy service.
That Thou render eternal good things to all our benefactors,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed.
That Thou vouchsafe graciously to hear us.

Lamb of God, Who takest away Agnus Dei, qui tollis peccata
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mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, extaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.
Christe, exaudi nos.

The Mass of Holy Saturday has no Introit, the litany being sung in its place. After the Confession (Confiteor) the priest, having incensed the altar and recited the Kyrie eleison, intones the Gloria in excelsis, to the ringing of the bells and the playing of the organ.

V. Dominius vobiscum.
R. Et cum spiritu tuo.

Prayer

Deus, qui hanc sacramissi-
mam noctem gloria,
Dominicae Resurrectionis il-
lustras: conserva in nova fa-
milia tuae progénie adop-
tiónis spiritum, quem dedisti;
ut córporé et mente renovásti,
puram tibi exhibeant serví-
tútem. Per eúmdem Domín-
um nostrum.

O god, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

Epistle. Col. 3, 1-4

Léctio Epistóle beáti Pauli Apóstoli ad Colossénse.

Fratres: Si consurrexístis cum Christo: quæ sursum sunt queríte, ubi Christus est in déxtera Dei sedens: quæ sursum sunt sà-
pite, non quæ super terram.
Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus appáruerit, vita vestra: tunc et vos appárétitis cum ipso in glória.

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

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.
When the Epistle is ended the celebrant intones the Alleluia, which Holy Church has omitted since Septuagesima, the first of her days of penitential rite. He sings it three times, commencing a tone higher each time, and the choir repeats it after him, each time in the same tone. The choir then takes up the following Verse and Tract:

Ps. 117, 1

Give praise to the Lord, for He is good: for His mercy endureth for ever.

Tract. Ps. 116, 1, 2

Let all you nations; and praise Him together, all ye people. For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Candles are not carried by the acolytes when the following Gospel is sung. All the other ceremonies are observed as during a high Mass.

Gospel. Matt. 28, 1-7

A continuation of the holy Gospel according to St. Matthew.

And in the end of the sabbath, when it began to be toward the first day of the week, came Mary Magda-len and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women, Fear not you, for I know that you seek Jesus, Who was crucified. He is not here: for He is risen, as He said. Come and
see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen; and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

_During the chant of the Gospel the paschal candle burns before the deacon, and his acolytes carry no lighted taper_. The Creed is not sung, neither is the Psalm-verse known as the Offertory.

**Secret**

_S'uscipe, quæsumus, Dóminus, preces pópuli tui, cum oblationibus hostiárum: ut paschalibus initíata mystériis, ad aeternitatis nobis medélam, te operante, pro-fíciant. Per Dóminum._

Preface No. 5, special _Communicantes_ and _Hanc igitur_, page 804. The _Agnus Dei_ is not said nor is the kiss of peace given. Instead of the _Communion_ the following short form of _Vespers_ is sung:

**Antiphon**

_Alleluía, allelúja, allelúja._

_Alleluia, alleluia, alleluia._

**Psalm 116**

_Laudáte Dóminum omnes gentes. Laudáte eum omnes pópuli._

_Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aétérnum._

_Glória Patri, et Fílio, et Spiritúi Sancto._

_Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen._

_Ant. Allelúja, allelúja, allelúja._

_O praise the Lord, all ye nations: praise Him, all ye people._

_For His mercy is confirmed upon us; and the truth of the Lord remaineth forever._

_Glory be to the Father, and to the Son, and to the Holy Ghost._

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

_Ant. Alleluia, alleluia, alleluia._

_Antiphon, to be intoned by the celebrant._

_Vésperæ autem sábati quæ lucéscit in prima sábati: venit María Magdaléne, et áltera Maria, vidére sépulcrum. Allelúja._

_But, in the evening of the sabbath, when it began to dawn, towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. Alleluia._
Canticle. Magnificat. (Luke 1, 46-55)

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.
And His mercy is from generation unto generations: to them that fear Him.
He hath shown might in His arm; He hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat: and hath exalted the humble.
He hath filled the hungry with good things: and the rich He hath sent empty away.
He hath received Israel His servant: being mindful of His As he spoke to our fathers: to Abraham and to his seed forever.

Glory be to the Father, etc.
Ant. But in the evening, etc.

V. The Lord be with you.
R. And with thy spirit.

Let us pray

Postcommunion

Pour upon us, O Lord, the spirit of Thy love, to make us of one heart, whom, by Thy tender mercy, Thou hast filled with Thy sacraments Paschalbus.

Spiritus nobis, Dómine, tuæ caritátis infunde: ut, quos sacraméntis Paschálibus satiásti, tua fáclas pietáte

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concórdes. Per Dóminum in unitáte ejúsdem. and reigneth in the unity of the same Holy Spirit, God, world
with Thy paschal sacrament. Through Our Lord Jesus Christ,
Thy Son, Who with Thee livest
without end.

V. Dóminus vobiscum. V. The Lord be with you.
R. Et cum spiritu tuo. R. And with thy spirit.
V. Itte Missa est, alleluja, Alleluia, alleluia.
allelúja. Alleluia, alleluia.
R. Deo grátias, alleluja, R. Thanks be to God. Alle-
allelúja. Alleluia, alleluia.

Throughout the octave of Easter the Itte, Missa est is thus sung.

Concluding Prayers, page 793.
THE FIRST DAY OF THE WEEK, CAME MARY MAGDALEN AND THE OTHER MARY, TO SEE THE SEPULCHRE. AND BEHOLD THERE WAS A GREAT EARTHQUAKE. FOR AN ANGEL OF THE LORD DESCENDED FROM HEAVEN AND COMING ROLLED BACK THE STONE. AND THE ANGEL ANSWERING, SAID TO THE WOMEN: FEAR NOT YOU; FOR I KNOW YOU SEEK, JESUS WHO WAS CRUCIFIED. HE IS NOT HERE. FOR HE IS RISEN. (Matthew 28, 1, 2, 5, 6.)
Easter Sunday (White)
The Resurrection of Our Lord
Station at St. Mary Major

Privileged Octave of the First Order

The Beginning of Mass, page 756.

Introit. Ps. 138, 18, 5, 6


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui hodiérna die per Unigénitum tuum, aeternitatis nobis áditum dévicta morte reserásti: vota nostra, quae preveniéndo aspiras, étiam adjuvándo proséquere. Per eúmdem Dóminum.

Gloria Patri. Glory.

Epistle. 1 Cor. 5, 7, 8

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual. Ps. 117, 24, 1

Hæc dies, quam fecit Dóminus: exsultémus, et letémur in ea. V. Confitémini Dómino, quóniam bonus: quóniam in sæculum miseri...
dureth forever. Alleluia, alleluia. Y. 1 Cor. 5, 7. Christ our pasch is sacrificed.

córdia ejus. Allelúja, allelúja. Y. 1 Cor. 5, 7. Páscha nostrum immolátus est Christus.

**Sequence**

*This sequence is said daily during Easter week.*

To the Paschal Victim, hymns of praise, Victimæ Pascháli laudes.

Come, ye Christians, joyous raise! Immolent Christiáni.

Lamb unstained, unmeasured price hath paid Agnus redéli vit oves.

Ransom for the sheep that strayed. Christus innocens Patri.

To a Father kind, rebellious men Reconciliávit.

Sinless Son hath led again: Peccatóres.

Life and death in combat fierce engage, Mors et vita duéllo.

Marvel dazzling every age. Confixére mirándo.

Prince of life, by hellish monster slain, Dux vitæ mórtuus.

Liveth now, shall ever reign. Regnat vivus.

Tell us, Mary, thou our herald be, Dic nobis María.

What in passing thou didst see? Quid vidísti in via?

Empty tomb, where Christ, now living, lay, Sepúlchrum Christi vivéntis:

Angels saw I in bright array, Et glóriam vidi, resurgéntis.

Shroud and vesture loosely cast Angélicos testes.

Flourish also! He is risen!

Yea! my hope hath snapped the fatal chain, Surréxit Christus.

Death has smote and risen again: Spes mea:

Quick before you, sped to Galilee. Præcédet vos.

Christ in glory haste to see. In Galilæam

Know we now that Christ hath truly risen, Scimus Christum surrexisse.

Wrenched the gates of hell's dark prison. A mórtuís vere:

Hail, Thou Victor! Hail, Thou glorious King, Tu nobis victor Rex.

Help and save us while we sing. Miserére.

Amen. Allelúia.

Amen. Allelúja.

Munda Cor Meum, page 763.

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http://ccwatershed.org
Gospel. Mark 16, 1-7


Creed, page 765.

Offertory
Terra tremuit, et qui vet, dum resturgeret in judicio Deus, alleluia.
Offertory Prayers, page 767.

Ps. 75, 9, 10
The earth trembled and was still, when God arose in judgment. Alleluia.

Secret
Suscipe, quæsumus, Dómine, precæ populi tuæ cum oblationibus hostiârum: ut paschâlibus initiâta mysteriis, ad aternitatis nobis medâiam, te operante, proficiant. Per Dóminum.

Receive, we beseech Thee, O Lord, the prayers of Thy people with the offerings of sacrifices, that the things begun in the paschal mysteries may, by Thy operation, avail us for a healing remedy unto life everlasting. Through our Lord.

Preface No. 5, special Communicantes and Hæc igitur, page 804.

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Gospel according to St. Mark.

At that time, Mary Magdalene, and Mary, the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen; and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not afraid; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here; behold the place where they laid Him: but go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you.
MONDAY IN EASTER WEEK

Communion. 1 Cor. 5, 7, 8

Christ, our pasch is immolated, alleluia: therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Pascha nostrum immolatus est Christus, alleluia: itaque epulémur in azymis sinceritatis, et veritatis, alleluia, alleluia, alleluia.

Postcommunion

Pour upon us, O Lord, the Spirit of Thy love, to make us of one mind, whom, by Thy tender mercy, Thou hast filled with the paschal sacrament. Through our Lord.

Pour upon us, O Lord, the Spiritum Dómine, tuae caritatis infunde: ut quos sacramentis Paschálibus satiásti, tua fáciae plétate concórdes. Per Dóminum.

Concluding Prayers, page 793.

At the end of Mass, Alleluia, twice repeated, follows the words Ite, Missa est, and Alleluia is again twice sung after the response Deo gratias. And so throughout the week, during which no saint's day may be kept; but all Masses must be of the Resurrection of Our Lord.

Monday in Easter Week (White)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ex. 13, 5, 9

The Lord hath brought you into a land flowing with milk and honey, that the law of the Lord may be ever in your mouth, alleluia, alleluia. Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who by the paschal solemnity hast blessed the world with remedies, let Thy heavenly gift, we beseech Thee, go with Thy people that it may both be worthy to attain perfect liberty and may profit by the same unto life everlasting. Through our Lord, Deus, qui solemnitáte pascháli, mundo remedio contulisti: pópulum tuum, quasumus, celèsti dono prosequere; ut et perfécéam libertátem consequil merítur, et ad vitam proficíat semptéranam. Per Dóminum.
Lesson. Acts 10, 37-43


In those days, Peter standing in the midst of the people, said: Men, brethren, you know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews, and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God: even to us, who did eat and drink with Him after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets gave testimony, that by His name all receive remission of sins who believe in Him.

Gradual. Ps. 117, 24, 2

Monday in Easter Week

coming, rolled back the stone, revoluit lapidem, et sedebat super eum.

The Sequence as on Easter Sunday, page 540.
Munda Cor Meum, page 763.


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

In illo tempore: Duo ex disiciulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexagintat, ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quae acciderant. Et factum est, dum fabularentur, et secum quiserent: et ipse Jesus appropinquans ibat cum ills: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad ills: Qui sunt hi sermones quos confertis ad invicem ambulantés, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quae facta sunt in illa dies? Et dixit Cleophas: Dicite mihi, quid vidistis hodie?

And they said: Concerning Jesus of Nazareth. Who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding His body, came, saying...
Monday in Easter Week

that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and broke, and gave to them; and their eyes were opened, and they knew Him.

Offerary. Matt. 28, 2, 5, 6

Angelus Domini descéndit an angel of the Lord descendit from heaven, and said
to the women, He whom you seek is risen as He said. Alleluia.

Quem quæritis, surrexit, sicut dixit, allelúja.

Offertory Prayers, page 767.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Secret

Secret same as on Easter Sunday, page 541.

Communion. Luke 24, 34

The Lord is risen, and hath appeared to Peter. Alleluia.

Surrexit Dóminus, et appáruit Petro, allelúja.

Postcommunion

Postcommunion same as on Easter Sunday, page 542.

Concluding Prayers, page 793.

Tuesday in Easter Week (White)

Station at St. Peter

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 3, 4

He gave them the water of wisdom to drink, alleluia: and He shall exalt them forever, alleluia, alleluia.

Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who dost continually enrich Thy Church with new increase, grant to Thy people that they may by their good life hold fast to the sacrament which they have received by faith. Through our Lord.

D eus qui Ecclesiam tuam novo semper fætæ multiplicas: concédæ fææulis tuæ; ut sacramentum vivendo teneant, quod fide perceperunt. Per Dóminum.
Lesson. Acts 13, 16, 26-33


In those days, Paul standing up, and with his hand be-speaking silence, said, Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Him, nor the voices of the prophets which are read every sabbath, judging Him have fulfilled them; and finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day; Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present time are His witnesses. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up Our Lord Jesus Christ.

Gradual.

Ps. 117, 24

This is the day which the Lord hath made: let us be glad and rejoice therein. Ps. 106, 2. Let those now speak who have been redeemed by Our Lord: whom He hath redeemed out of the hand of the enemy, and gathered out of the nations. Alleluia, alleluia. The Lord is risen from the sepulchre, who for us hung upon a tree.
Sequence as on Easter Sunday, page 540.
Munda Cor Meum, page 763.


At that time, Jesus stood in the midst of His disciples, and saith to them, Peace be to you, it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And He said to them, Why are you troubled, and why do thoughts arise in your hearts? See My hands, and My feet, that it is I Myself; handle Me, and see: for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands, and His feet. But while they yet believed not, and wondered for joy, He said, Have you here anything to eat? And they offered Him a piece of broiled fish, and a honeycomb; and when He had eaten before them.

And He said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them, Thus it is written, and thus it behaved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in His name among all nations.

Creed, page 763.
Offertory. Ps. 17, 14, 16

Intónuit de cælo Dóminus, et Altissimus dedit vocem suam: et apparuérunt fontes aquærum, alleluia.

Offertory Prayers, page 767.

Secret

Suscipe, Dómine, fidélium preces cum oblationibus hostiárum: ut per hac plæ devotiónis officia, ad caeléstem glóriam transeámus. Per Dóminum.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Col. 3, 1, 2

Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, alleluia: quæ sursum sunt sápite, alleluia.

Postcommunion

Concéde, quæsumus, omni-potens Deus: ut paschális percéptio sacraménti, contínua in nostris méntibus perseveret. Per Dóminum.

Grant, we beseech Thee, O almighty God, that our participation in the paschal sacrament may continually abide in our souls. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Easter Week (White)

Station at St. Lawrence Within the Walls

The Beginning of Mass, page 756.

Introit. Matt. 25, 34


Come, ye blessed of My Father, receive the king-dom, alleluia: which was pre-pared for you from the founda-tion of the world, alleluia, alle-luia, alleluia. Ps. 95, 1. Sing ye to the Lord a new canticle; sing to the Lord all the earth. Y. Glory.
Prayer

O God, Who dost gladden us with the yearly solemnity of the Lord's resurrection, grant in Thy loving-kindness that through the temporal feast which we keep we may be worthy to reach eternal joys. Through the same.

Today and to the end of Easter week, unless a feast is commemorated, the second Prayer is for the Church, page 825, or for the Pope, page 826.


In those days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a you. But the Author of life you killed, Whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

Gradual. Ps. 117, 24, 16

This is the day which the Lord hath made: let us be glad.
WEDNESDAY IN EASTER WEEK

**Sequence as on Easter Sunday, page 540.**

Munda Cor Meum, page 763.

**Gospel. John 21, 1-14**

Continuation of the Holy Gospel according to St. John.

At that time, Jesus showed Himself again to His disciples at the sea of Tiberias. And He showed Himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of His disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered Him: No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, it is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself and rejoiced therein. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. Luke 24, 34. The Lord is risen indeed; and hath appeared to Peter.

**In ea. V. Dextera Domini fectit virtūtem, dextera Domini exaltavit me. Alleluia, alleluia. V. (Luc. 24, 34).**


**Sequence as on Easter Sunday, page 540.**

Munda Cor Meum, page 763.
into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask Him, Who art Thou? foreseeing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

Creed, page 765.

**Offertory. Ps. 77, 23-25**

The Lord opened the doors of manna, ut
gave them the bread of heaven;
man ate the bread of angels, alleluia.

**Secret**

With the joys of Easter, O Lord, we offer to Thee the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

**Communion. Rom. 6, 9**

Christ rising again from the dead, dieth now no more, alle-
THURSDAY IN EASTER WEEK

lúja: mort illl ultra non do-
mínabíitur, allelúja, allelúja.
lúia; death shall no more have
dominion over Him, alleluia, alleluia.

Postcommunion

A's omni nos, quassumus,
Dómine, vetustáte pur-
gató: sacraménti tui vene-
ránda percepió in novam
transferat creatúram: Qui
vivis.

Second Postcommunion for the Church, page 825; or for the
Pope, page 826.
Concluding Prayers, page 793.

Thursday in Easter Week (White)

Station at the Twelve Holy Apostles

The Beginning of Mass, page 756.

Introit. Wis. 10, 20-21

Víctraícem manum tuam,
Dómine, laudáverunt
párter, allelúja: quia sapién-
tia aperuíts os mutum, et lí-
guas infántium fecit disértas,
allelúja, allelúja. Ps. 97, 1.
Cantáte Dómino cánticum
novum: quia mirabílla fecit.
V. Glória Patri.

Kyrie, page 761; Glória, page 762.

Prayer

Déus, qui diversitéatem
géntium in confessione
tui nómínis adunásti: da, ut
renátis fonte baptismatis, una
sit fides mentión, et piétas
actiónum. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope,
page 826.

Lesson. Acts 8, 26-40

Léctio Actuum Apostoló-
rum.

In ús s íllis: Angelus Dómini locútus est ad
In those days, an angel of
the Lord spoke to Philip,
saying: Arise, go toward the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went; and behold a man of Ethiopia, an eunuch, of great authority under Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him. And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before His shearer, so opened He not His mouth: in humility, His judgment was taken upon Him, who shall declare; for His life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and be answering, said, I believe that Philipum, dicens: Surge, et vade contra meridiam ad viam, quae descendit ab Jerusalem in Gazam: hic est desert. Et surgens ablbit. Et ecce vir Ethipos, eunuchus, potens Candacis reginae Ethipopum, qui erat super omnes gazas eius, venerat adorare in Jerusalem: et revertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem Spiritus Philippo: Accede, et adjunge te ad currum istum. Accurrens autem Philippus, auditis eum legentem, Isaiam prophetam, et dixit: Putasne intellegis, quae legis? Qui ait: Et quomodo possum, si non alicquid ostenderit mihi? Rogavitque Philippum ut asceenderet, et sedaret secum. Locus autem Scripturae, quam legebat, erat hic: Tamquam ovis ad occisionem ductus est: et scut et magnum coram tondente se, sine voce, sic non apertum os suum. In humilitate judicium ejus sublatum est. Generationem autem ejus: et quid prohibet me baptizari? Dixit autem Philippus: Si credis ex tota corde, licet. Et respondens ait: Credo, Filium Dei esse Jesum Christum. Et justis sit stare currum: et descendatur uterque in aquam, Philippus, et eunuchus, et

ing through, he preached the name of Jesus Christ. And he commanded the chariot to stand still; and they went down into the water both Philip and the eunuch, and he bap­tized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and pass­Gospel to all the cities, till he came to Cæsarea; the name of the Lord Jesus Christ.

Gradual. Ps. 117, 24, 22, 23


Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 20, 11-18

At that time, Mary stood at the sepulchre without weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weep­pest thou? She saith to them, Be­cause they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned her-
THURSDAY IN EASTER WEEK

G RACIOUSLY receive, we beseech Thee, O Lord, the gifts of Thy people, that, being renewed by the confession of Thy name and by baptism, they may attain eternal happiness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. 1 Pet. 2, 9

Purchased people, declare His virtues, alleluia: Who hath called you out of darkness into His admirable light, alleluia.


Offertory. Ex. 13, 5

In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

Offertory Prayers, page 767

Sócape, quæsumus, Dómine, munera populórum tuórum propítius: ut confessione tui nómínis et baptismate renováti, semptérnam beatitúdinem consequantur, Per Dóminum.

556 Creed, page 763.


**FRIDAY IN EASTER WEEK**

**Postcommunion**


*Second Postcommunion for the Church, page 825; or for the Pope, page 826.*

Concluding Prayers, page 793.

**Friday in Easter Week (White)**

**Station at St. Mary of the Martyrs**

The Beginning of Mass, page 756.

**Introit. Ps. 77, 53**

*In the Mass of St. Mary of the Martyrs.*

**Prayer**

Omnipotens sempitérne Deus, qui paschále sacraméntum in reconciliatiónis humánae fœderet contulísti: da stowed the paschal sacrament, professione celebrámus, imitémur effectu. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

**Epistle. 1 Pet. 3, 18-22**

Léctio Epístolæ beátæ Petri Apóstoli.

*Lesson from the Epistle of blessed Peter the Apostle.*

Carissimi: Christus semel pro peccátis nostris mórtuus est, justus pro injustis, ut nos offéret Deo, mortificátus
put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, He preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saving thee also; not the putting away of the filth of the flesh, but the examination of a good conscience toward God, by the resurrection of Jesus Christ, our Lord, Who is on the right hand of God.

Gradual. Ps. 117, 24, 26, 27

This is the day which the Lord hath made: let us be glad and rejoice therein. V. Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone forth unto us. Alleluia, alleluia. V. Ps. 95, 10. Say ye among the gentiles, the Lord hath reigned from a tree.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 16-20

In that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing Him they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore, quidem carne, vivificatus autem spiritu. In quo et his, qui in carcerce erant, spiritibus veniens prædicavit: qui increduli fuerant aliquando, quando expectabat Dei patiæ in diebus Noë, cum fabricaretur arca: in qua pauci, id est octo animæ salva factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptismæ: non carnis depositio sordium, sed conscientia bona interrogatio in Deum per resurrectionem Jesu Christi Domini nostri, qui est in dextera Dei.

Creed, page 765.

Offertory. Ex. 12, 14


Offertory Prayers, page 767.

Secret

Be appeased, we beseech Thee, O Lord, and accept the sacrifices we bring both for the expiation of the sin of those born again in Thee, and for the hastening of heav-enly aid. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Matt. 28, 18, 19


All power is given to Me in heaven and on earth, alleluia: going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: alleluia, alleluia.

Postcommunion

Áve regard to Thy people, we beseech Thee, O Lord, and graciously absolve of their temporal sins those whom
Thou hast deigned to refresh rálibus culpis dignánter absólue. Per Dóminum. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Easter Week (White)

STATION AT ST. JOHN LATERAN

The Beginning of Mass, page 756.

Introit. Ps. 104, 43

The Lord brought forth His people with joy, alleluia: and His chosen with gladness, alleluia, alleluia. Ps. 104, 1.

Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant, we beseech Thee, O almighty God, that we, who have kept the Easter festivities with veneration, may by them be found worthy to come unto eternal joys. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Peter 2, 2-10

Lesson from the Epistle of blessed Peter the Apostle.

Dear beloved, laying away all malice, and all guile, and dissipations, and envies, and all detractions, as newborn babes desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet. Léctio Epístolæ beáti Petri Apóstoli. Caríssimi: Deponéntes ígitur omnem malitiam, et omné malum, et simulatiónes, et invidias, et omnes detractiónes, sicut modo génitæ infantés, rationábile sine dolo lac concúpsicte: ut in eo crescat in salútem: si tamen gustástis, quóniam dulcis est.
Dóminus. Ad quem accedentes lápideum vivum, ab homínibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápides vivi superædificámini, domus spirituális, sacerdótium sanctum, offérre spirituáles hóstias, acceptábles Deo per Jesum Christum. Propter quod contineat Scriptúra: Eccé pono in Sion lápideum summum angulárem, eléctum, pretiósum: et qui crediderit in eum, non confundétur. Vos igitur honor credentibus: non credéntibus autem lapis, quem reprobaverunt ædificantes, his actus est in caput anguii, et lapis offensionis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et póstiti sunt. Vos autem genus eléctum, regálæ sacerdótium, gens sancta, pópulus acquisitiónis, ut virtútes annuntiétis ejus, qui de ténébris vos vocavit in admirábile lumen suum. Qui aliquando non pópulus, nunc autem pópulus Dei: qui non consecutí misericórdiam, nunc autem misericórdiam consecutí.

Unto Whom coming, as to a living stone, rejected indeed by men, but chosen and made honorable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the Scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that shall believe in Him, shall not be confounded. To you therefore that believe, He is honor: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His admirable light, Who in time past were not a people; but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

From this day to the Saturday before Trinity Sunday, which is the end of the paschal time in all Masses, the Gradual is replaced by the following Alleluia.


Alleluia, allelúja. Ἄρτος 117, 24. This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. Ἄρτος 112, 1. Praise the Lord ye children, praise the name of the Lord.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.
Gospel. John 20, 1-9

At that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the Scripture, that He must rise again from the dead.

Creed, page 765.

Offertory. Ps. 117, 26, 27

Blessed is He that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and He hath shone upon us, alleluia, alleluia.

Offertory Prayers, page 767.
SECRET

Concede, quæsumus, Dómine, semper nos per hæc mystérìa paschália gratulári, ut contínuá nostræ reparítiónis operátió, perpétua nobis fiat causa látitiáe. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

COMMUNION. Gal. 3, 27

Omnès qui in Christo baptizánti estis, Christum induístis, alleluia. All you who have been baptized in Christ, have put on Christ, alleluia.

POSTCOMMUNION

Redemptiónis nostræ múnerе vegetáti, quæsumus, Dómine: ut hoc perpétua salús auxílio, fides semper vera proficiat. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

LOW SUNDAY (White)

STATION AT ST. PANCRAES

Major Sunday of the First Class (Octave of Easter)

The Beginning of Mass, page 756.

INTROIT. 1 Pet. 2, 2

Quasi modo génití infán-tes, alleluia: rationable, sine dolo lac concupiscite, alleluia, alleluia, alleluia. Ps. 80, 2. Exsultáte Deo adjútorí nostro: jubiláte Deo Jacob. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

PRAYER

Praesta, quæsumus, omni- potens Deus: ut, qui Grant, we beseech Thee, O almighty God, that we,
who have completed the observance of the paschal festival, may keep it, by Thy bounty, in our life and behavior. Through our Lord.

**Epistle. 1 John 5, 4-10**

Lesson from the Epistle of blessed John the Apostle.

Dear beloved, whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

Alleluia, allelúia. ☩. Matt. 28, 7. In the day of My resurrection, saith the Lord, I will go before you into Galilee. Allelúia. ☩. John 20, 26. Eight days after, the doors being shut, Jesus stood in the midst of His disciples and said, Peace be unto you. Allelúia.

Munda Cor Meum, page 763.
Gospel. John 20, 19-31


LOW SUNDAY

Continuation of the holy Gospel according to St. John.

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then He said to Thomas, Put in thy finger hither, and see My hands, and bring thither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to
Him, My Lord, and my God. Jesus saith to him, Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in His name.

Creed, page 765.

Offertory. Matt. 28, 2, 5, 6

An angel of the Lord descended from heaven, and said to the women: He Whom you seek is risen as He said, alleluia.

Offertory Prayers, page 767.

Secret

Receive, we pray Thee, O Lord, the gifts of Thine exultant Church, and, as Thou hast afforded her cause for such great joy, grant her the fruit of unending gladness. Through our Lord.

Preface No. 5, page 804.

Communion. John 20, 27

Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing, alleluia, alleluia.

Postcommunion

We beseech, O Lord our God, that Thou make the sacred mysteries which Thou hast given for the bulwark of our redemption, to be unto us a healing both in the present and in the future. Through our Lord.

Concluding Prayers, page 793.
Second Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 32, 5, 6


Kyrie, page 761; Gloria, page 762.

Prayer

*Deus, qui in Filii tui humilitate jacéntem mundum eréxísti:* fidélibus tuis perpétuam concédé latitiam; ut, quos perpétua morís eripuísti cásibus, gáudíis fácias pérfrúi semptíernis. Per eumdem Dóminum.

If no commemorations are to be made from the Proper of Saints on this and the following Sundays of paschal time, the second Prayer is in honor of our Blessed Lady; Grant us, page 824; and the third either for the Church, page 825, or for the Pope, page 826.

Epistle. 1 Peter 2, 21-25

*Léctio Epístole beáti Petri Apóstoli.*

*Carissimi:* Christus passus est pro nobis, vobis relinquens exémplum, ut sequamini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicévbat: cum paterétur, non comminabátur: tradébat autem judicánti se injúste: qui peccáta nostra ipse pérültit in córpore suo super lignum: ut peccátis mórtui, justítiae vivámus: cujus livóre sanátis estis. Erátis enim sicut oves errántes, sed conversi estis nunc ad pastórem et episcópum animárum vestrárum.

Lesson from the Epistle of blessed Peter the Apostle.

*Early beloved, Christ suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to Him that judged Him unjustly: Who His own self bore our sins in His body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.*

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Munda Cor Meum, page 763.

Gospel. \textit{John 10, 11-16}

\textit{Sequentia sancti Evangelii secundum Joannem.}

\textit{IN ILLO tempore: Dixit to the pharisees, I am the good shepherd. The good shepherd giveth His life for His sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fileth; and the wolf catcheth, and scattereth the sheep: and the hireling fieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd.}

Cred, page 765.

Offertory. \textit{Ps. 62, 2, 5}

O God, my God, to Thee do I watch at break of day: and in Thy name I will lift up my hands, alleluia.

Offertory Prayers, page 767.

Secret

\textit{Et the sacred offering, O Lord, ever confer salut-}

\textit{BENEDICTIONEM nobis, Dómine cônerat salutà-}

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rem sacra semper oblátio: ut, 
quod agit mystério, virtúte 
perfectiat. Per Dóminum.

Second Prayer of our Blessed Lady, By Thy mercy, page 825; 
third for the Church, page 825; or for the Pope, page 826. 
Preface No. 5, page 804.

Communion. John 10, 14

Ego sum pastor bonus, alle-
lelúja: et cognóscó oves meas, 
et cognóscunt me meas, alle-
lelúja, allelúja.

Postcommunion

PRÉSTA nobis, quessumus, 
omnipotens Deus: ut vi-
ificatiónis tuae grátiam con-
sequentés, in tuo semper mú-
nere gloríamur: Per Dómi-
num.

Second Postcommunion of our Blessed Lady, Grant O Lord, 
page 825; third for the Church, page 825; or for the Pope, 
page 826. 
Concluding Prayers, page 793.

Third Sunday after Easter (White)
The Beginning of Mass, page 756.

Introit. Ps. 65, 1, 2

JUBILÁTE Deo, omnis terras, 
allegóre: psalmum dicite 
nominis ejus, allelélia: date 
gloriam laudi ejus, allelúja, 
allegóre, allelélia. Ps. 65, 3. 
Dícite Deo, quam terríbilis 
sunt ópera tua, Dómine! in 
multitudine virtútem tuae men-
tiéntur tibi inimici tui. V. 
Glória Patri. 
Kyrie, page 761; Gloria, page 762.

Prayer

DÉUS, qui errántibus, ut 
in viam possint redire 
justitiae, veritátes tuae lúmen 
osténdis: da, cunctis qui 
christiána professione censén-
tur, et illa respiérere, quae huic 
insípicia sunt nómini; et ea 
tary benediction upon us, per-
fecing in power what it doeth 
in symbol. Through our Lord.

O god, Who dost show the 
light of Thy truth to 
them that go astray, that they 
may be able to return to the 
path of justice, grant unto all 
who profess themselves and 
are reckoned Christians, both
to reject the things that are qua sunt apta, sectários. Per opposed to that name and to Dóminum.
follow after the things that be-
fit it. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, page 824;
third for the Church or for the Pope, pages 825, 826.

Epistle. 1 Pet. 2, 11-19

Lesson from the Epistle of blessed Peter the Apostle.

EARLY beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the gentiles: that whereas they speak against you as evil-doers, they may by the good works, which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil-doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men. As free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in Christ Jesus our Lord.

Alleluia, alleluia. V. Ps. 110, 9. The Lord hath sent redemption to His people. Alleluia. V. Luke 24, 46. It behooved Christ to suffer these things, and so

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to enter into His glory. Alleluia.

Munda Cor Meum, page 763.

**Gospel. John 16, 16-22**


But I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

**Thirrid Sunday after Easter**

Alleluia. 

**Creed, page 765.**
Offertory, Ps. 145, 2

Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Alleluia.

Offertory Prayers, page 767.

Secret

By these mysteries, O Lord, may grace be given us so that, chastening our earthly desires, we may learn to love heavenly things. Through our Lord.

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

Preface No. 5, page 804.

Communion. John 16, 16

A little while, and now you shall not see Me, alleluia: and again a little while, and you shall see Me: because I go to the Father. Alleluia, alleluia.

Postcommunion

May the sacrament we have received, O Lord, we beseech Thee, both restore us with its spiritual nourishment and protect us with its help for our bodies. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825, third for the Church or for the Pope, pages 825, 826.

Concluding Prayers, page 793.

Fourth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 97, 1, 2

Sing ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, alleluia; He hath revealed His justice in the sight of the gentiles, alleluia, alleluia. Ps. 97, 1. His right hand CANTATÉ Dómino cánticum novum, alleluia: quia mirábilis fecit Dóminus, alleluia: ante conspéctum gén­tium revelávit justítiám suam, alleluia, alleluia, alleluia. Ps. 97, 1. Salvábit sibi dextera
Dxus, qui fidélium mentes unius efficus voluntátis: da pópulis tuis id amáre quod præcipis, id desideráre quod promíttis; ut inter mundánas varietàtes íbi nostra fixa sint corda, ubi vera sunt gáudia. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. 1 James 1, 17-21

Lesson from the Epistle of blessed James the Apostle.

O early beloved, Every best gift, and every perfect gift is from above; coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth; that we might be some beginning of His creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Allelúja, allelúja. V. Ps. 117, 16. Déxtéra Dómini fecit virtútém, déxtéra Dómini exaltavit me. Allelúja. V. Rom. 6, 9. Christus resúrgens ex mórtuis jam non móritur:
now dieth not; death shall no more have dominion over Him. Alleluia.

Munda Cor Meum, page 763.

**Gospel. John 16, 5-14**


Creed, page 765.

**Offertory. Ps. 65, 1, 2, 16**

Shout with joy to God, all the earth, sing ye a psalm to His name: come, and hear, and I will tell you, all you that fear
Deum, quanta fecit Dóminus
ánimæ meæ, allelúija.

Offertory Prayers, page 767.

Secret

Deus, qui nos per hujus
sacrificii veneránda
comércia, unius summae di-
vinitátis partícipes effecisti:
præsta, quæsumus; ut, sicut
tuam cognóscimus veritátem,
sic eam dignis moríbus asse-
quámur. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. John 16, 8

When the Paraclete shall
come, the Spirit of truth, He
shall convince the world of sin,
and of justice, and of judg-
ment, allelúia, allelúia.

Postcommunion

Be near us, O Lord, our
God, that, through those
things which we have faith-
fully received, we may both be
cleansed of sin and rescued
from all dangers. Through our
Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Fifth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Is. 48, 20

Declare the voice of joy,
and let it be heard, allelúia: declare it even unto the
ends of the earth; the Lord
hath delivered His people, allelúia. Ps. 65, 1-2. Ju-
biláte Deo, omnis terra, psal-
Prayer

Deus, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitémus, te inspirante, quæ recta sunt; et, te gubernante, éadém faciamus. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 1, 22-27

Lesson from the Epistle of blessed James the Apostle.

EARLY beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man’s religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one’s self unspotted from this world.

Alleluia, alleluia. V. Christ is risen, and hath shone His
Gospel. John 16, 23-30

At that time, Jesus saith to His disciples, Amen, amen I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in My name; and I say not to you that I will ask the Father for you, for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Creed, page 765.

Offertory. Ps. 65, 8, 9, 26

Benedícite, gentes, Dóminum Deum nostrum, et obau-
light upon us whom He hath redeemed with His blood. Alleluia, V. John 16, 28. I went out from the Father and came into the world; again, I leave the world and go to the Father. Alleluia.

Munda Cor Meum, page 763.
of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer, and His mercy from me, alleluia.

Offertory Prayers, page 767.

Secret

Receivé, O Lord, the prayers of the faithful, with offerings of sacrifices, that through these offices of pious devotion we may pass to heavenly glory. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. Ps. 95, 2

Sing ye to the Lord, alleluia; Cantáté Dómino, alleluia:
sing ye to the Lord, and bless His name; show forth His salvation from day to day, alleluia, alleluia.

Postcommunion

Grant, O Lord, unto us, who have been regaled with the virtue of the heavenly table, both to desire what is right and to obtain what we desire. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

The Rogation Days

Mass of the Rogation Days (Purple)

Stations: Monday, at St. Mary Major; Tuesday, at St. John Lateran; Wednesday, at St. Peter

The following Mass is said during or after the Procession.

The Beginning of Mass, page 756.

Introit. Ps. 17, 7

He heard my voice from His holy temple, alleluia; and sancto suo vocem me-

Kyrie, page 761. Gloria is omitted.

Prayer

Præsta, quæsumus, omni-potens Deus: ut, qui in afflictióne nostra de tua pie-táte confidimus; contra adversa ómnia, tua semper protectione muniámur. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 5, 16-20

Lécctio Epístolæ bætí Ja-cóbí Apóstoli.


Allelúja. Y. Ps. 117, 1. Con-fitémini. Dómino, quóniam my cry before Him came into His ears, allelúia, allelúia. Ps. 17, 2, 3. I will love Thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. Y. Glory.

Dear beloved, Confess your sins one to another, and pray for one another, that you may be saved. For the contin-ual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

Allelúia. Y. Ps. 117, 1. Con-fess ye to the Lord, for He is

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good, for His mercy endureth forever.

Munda Cor Meum, page 763.

**Gospel. Luke 11, 5-13**

At that time, Jesus said to His disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

**Offertory. Ps. 108, 30, 31**

I will give thanks to the Lord Confitébor Domíno nimis
in ore meo: et in médio mul-
tórum laudábo eum, quia
ástitit a dextris páuperis: ut
salvam fáceret a persequén-
tibus ánimam meam, alle-
lúja.

Offertory Prayers, page 767.

Secret

HÆc múnera, quáesimus, Dómine, et víncula nostræ pravítátis absólvant,
et tuae nobis misericórdiæ
dona concíllent. Per Dómi-
um.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. Luke 11, 9, 10

Petite, et accipiétis: qua-
rít, et inveniétis: pulsáte, et
aperiétur vobis: omnis enim
qui petit, áccipit: et qui qua-
rít, invenit: et pulsánti aperi-
étur, allelúja.

Ask, and you shall receive;
seek, and you shall find; knock,
and it shall be opened to you:
for every one that asketh re-
ceiveth; and he that seeketh
findeth; and to him that knock-
eth, it shall be opened. Alleluia.

Postcommunion

VOTA nostra, quáesimus, Dómine, pio favére
proséquere: ut, dum dona
tua in tribulatióne perci-
mus, de consolatione nostra
in tuo amóre crescámus. Per
Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.
Ascension Eve (White)

The Mass for Ascension Eve is the same as that for the fifth Sunday after Easter, page 575; except as follows:

Second Prayer of Rogation day, page 579; third of our Blessed Lady, Grant us, page 824.

Epistle. Eph. 4, 7-13

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

Brethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith, Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Gospel. John 17, 1-11

Continuation of the holy Gospel according to St. John.

In that time, Jesus lifting up His eyes to heaven, said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him.

Now this is eternal life, That they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do; and now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee; because the words which Thou gavest Me I have given to them and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me; because they are Thine: and all My things are Thine, and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

Second Secret of the Rogation day, page 581; third of our Blessed Lady, By Thy mercy, page 825.

Second Postcommunion of the Rogation day, page 581; third of our Blessed Lady, Grant O Lord, page 825.
AND HE LED THEM OUT AS FAR AS BETHANIA: AND LIFTING HIS HANDS, HE BLESSED THEM. AND IT CAME TO PASS, WHILST HE BLESSED THEM, HE DEPARTED FROM THEM AND WAS CARRIED UP TO HEAVEN.  
(Luke 24, 50, 51.)
ASCENSION DAY

Ascension Day (White)
Station at St. Peter
Double of the First Class with a Privileged Octave of the Third Order
The Beginning of Mass, page 756.

Introit. Acts 1, 11


Prayer

Grant, we beseech Thee, O almighty God, that, believing Thine only-begotten, our Redeemer, to have ascended to heaven on this day, we, too, may spiritually dwell in heav­enly places. Through the same.

Lesson. Acts 1, 1-11


The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen. He was taken up. To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should
wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore who were come together asked Him, saying, Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them, It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on He was raised up, and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come, as you have seen Him going into heaven.

Alleluia, alleluia. V. Ps. 46, 6. God hath ascended in jubilation, and the Lord with the sound of the trumpet. Alleluia. V. Ps. 67, 18, 19. The Lord is in Sina, in His holy place; ascending on high, He hath led captivity captive. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 16, 14-20


God is ascended in jubilee,
and the Lord with the sound of trumpet. Alleluia.

they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but He that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

(The paschal candle is now extinguished.)

Credo, page 763.

Offertory. Ps. 46, 6

Ascendit Deus in jubilatione, et Dominus in voce tubae, alleluia.

Offertory Prayers, page 767.

Secret

Receive, O Lord, the offerings which we bring for the glorious ascension of Thy Son, and grant in Thy mercy that we may be delivered from present dangers and may attain unto life everlasting. Through the same.
SUNDAY WITHIN OCTAVE OF ASCENSION

Communion. Ps. 67, 33, 34

Sing ye to the Lord, Who mounteth above the heaven of heavens to the east. Alleluia.

Psállite Dómino, qui ascéndit super cálos cálorum ad Oriéntem, alleluía.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that what we have received in visible mysteries, we may also obtain in their invisible effect. Through our Lord.

Concluding Prayers, page 793.

During the Octave of Ascension: On weekdays, with no other feast, Mass of Ascension as above with second Prayers of our Blessed Lady, page 824; third for the Church, page 825; or for the Pope, page 826. On simple feasts, second Prayers of the Feast, third of our Blessed Lady; on doubles, or semi-doubles, the Mass of the feast, second Prayers as in Mass of Ascension Day.

Sunday Within the Octave of the Ascension

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 26, 7, 8, 9

Hear, O Lord, my voice with which I have cried to Thee, alleluia: my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. Ps. 26, 1. The Lord is my light and my salvation; whom shall I fear? V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempitérne Deus: fac nos tibi semper et devötam gérere volun-tatem; et majéstáti tuæ sincéro corde servíre. Per Dó-minum.

Second Prayer of the Ascension, page 585.
**Epistle. 1 Peter 4, 7-11**

*Lectio Epistole beati Petri Apostoli.*

**Dear beloved, be prudent, and watch in prayers.**

But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ, our Lord.

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**Alleluia, alleluia. V. Ps. 46, 9.**

The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. 

**Gospel. John 15, 26, 27; 16, 1-4**

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

At that time Jesus said to His disciples, When the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scan-
dalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

Creed. page 765.

Offertory. Ps. 46, 6

God is ascended with jubilee; and the Lord with the sound of trumpet. Alleluia.

Offertory Prayers, page 767.

Secret

Let This immaculate sacrifice purify us, O Lord, and impart to our souls the vigor of supernal grace. Through our Lord.


Preface No. 6, page 807.

Communion. John 17, 12, 13, 15

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee; I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

Postcommunion

As we have been filled with heavenly gifts, O Lord, grant, we beseech Thee, that we may constantly persevere in thanksgiving. Through our Lord.

Second Postcommunion of the Ascension, page 588.

Concluding Prayers, page 793.
WHITSUN-EVE

Whitsun-Eve (Purple, Red)

Station at St. John Lateran

Privileged Vigil of the First Class

On this Saturday before Whitsunday the ceremonies are similar to those on Holy Saturday. The holy water font is blessed and the Litany of the Saints sung exactly as on Holy Saturday; afterwards the clergy change their purple or violet-hued vestments for others of red, assigned to Masses of the Holy Ghost, in allusion to the fiery tongues of Pentecost. As on Holy Saturday, the Introit is omitted from the high Mass of Whitsun-Eve and the church bells are rung at the Gloria in excelsis.

Before high Mass the officiating priest, attended by his deacon and subdeacon, vested in purple chasubles, the altar-candles remaining unlighted, reads six prophecies of those which were read on Holy Saturday. At the end of each he chants a Prayer. But after the word Oremus ("Let us pray") the deacon does not say Flectamus genua ("Let us kneel").

Prophecy 1. In those days, God tempted Abraham, page 507

Prayer


Prophecy 2. In those days, the morning watch, with the Tract, Let us sing to the Lord, page 509.

Prayer

D eus, qui primis temporibus implieta miracula novi testamenti luce reserasti, ut et Mare rubrum forma sacri fontis exsisteret, et liberata plebs ab Egyptiaca servitute, Christiani populi sacramenta prefert: da, ut omnes gentes Israelis privilegium merito fidei consecute, Spiritus tui participatique regenerentur. Per Dominum.

Prophecy 3. In those days, Moses wrote, with the Tract. Hear, O heaven, page 519.
Prayer

**Deus**, glorificátio fidélis, um, et vita justórum, qui per Móysen fámulum tuum nos quoque modulatiónes sacri cármínis erudísti: universis génibus misericórdiæ tuæ munus operáre, tribuéndo beatitúdinem, auferéndo terrórem; ut, quod pronuntiátum est ad supplicíum, in remédium transfréatur ætérnum. Per Dóminum.

**Prophecy 4.** In that day, seven women, *with the Tract*, The beloved had a vineyard, *page 516.*

Prayer

Almighty, eternal God, Who through Thine only Son hast shown to Thy Church that Thou art the Husbandman, gently tending every branch that bringeth forth fruit in the same Thy Christ, Who is the true vine, that it may bring forth more fruit, let no thorns of sin prevail against Thy faithful, whom, through the font of baptism, Thou hast transplanted like a vine, out of Egypt; so that, being strengthened and sanctified by Thy Spirit, they may be enriched with perpetual fruit. Through the same.

**Prophecy 5.** Hear O Israel, *page 512.*

Prayer

**Deus**, qui nobis per Prophetárum ora præcepísti temporália relinquére, atque ad ætérna festináre: da fámulis tuis; ut, quæ a te jussa cognóvimus, implére célesti inspiratióné valeámus. Per Dóminum.
Prophecy 6. In those days, the hand of the Lord, page 515.
In churches that have no baptismal font, the Litany of Saints, page 531, is sung immediately after the 6th Prophecy.

**Prayer**

**Domine, Deus virtutum,**
qui collapsa reparas, et
reparatae conserval: auge populos in tui nominis sanctificatione renovando; ut omnes, qui sacro baptismate diluentur, tua semper inspiratione dirigantur. Per Dominum.

**O Lord, God of virtues, Who**
dost restore what is ruined and preserve what is restored, increase the peoples who shall be renewed by the sanctification of Thy name, that all those who are washed in holy baptism may be continually guided by Thy inspiration. Through our Lord.

**The Blessing of the Font**

The Prophecies being ended, the officiating priest puts on the purple cope. Then he and his ministers go towards the font, the choir singing the Tract, As the hart panteth, page 525. Before entering the baptistery the celebrant chants the following Prayer.

<table>
<thead>
<tr>
<th>Ven.</th>
<th>Dominus vobiscum.</th>
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<tbody>
<tr>
<td>Respon.</td>
<td>Et cum spiritu tuo.</td>
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</table>

Let us pray

**Grant, we beseech Thee, O**
almighty God, that we, who keep with veneration the festival of the coming of the Holy Spirit, may be kindled with heavenly desires and thirst after the fountain of life. Through our Lord.

The font is then blessed as on Holy Saturday, page 524, and the Litany of the Saints, page 530, is sung; the altar candles are lighted and holy Mass is celebrated.

**The Mass**

The Beginning of Mass, page 756.

When the baptismal font is not blessed on Whitsun-Eve the following Introit is used; otherwise there is no Introit, but after the Confiteor, the celebrant intones the Gloria in excelsis, page 762.

**Introit. Ex. 36**

Quum sanctificatus fuiero in vobis, congregabo vos de universis terris: et effundo super vos aquam mun-
clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. V. Glory.

Prayer

Grant, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through...in the unity of the same.

Lesson. Acts 19, 1-8


In those days it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost, since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in Him Who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, and mundabimini ab omnibus inquinamentis vestris: et dabo vobis spiritum novum, alleluja, alleluja. Ps. 33, 2. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. V. Glória Patri.
loquebantur linguis, et prophétabant. Erant autem omnes viri fere duodecim. Introgressus autem synagógam, cum fidúcia loquebátur per tres menses, disputans, et suádens de regno Dei.

Alleluía. V. Ps. 106, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Tract. Ps. 116, 1, 2

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. V. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aétérnum.

During this Mass the acolytes do not carry their candles at the Gospel; all other ceremonies are observed as at high Mass.

Munda Cor Meum, page 763.

Gospel. John 14, 15-21

At that time, Jesus said to His disciples, If you love Me, keep My commandments; and I will ask the Father, and He shall give you another Paráclite, and He may abide with you forever, the Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth Me no more; but you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you.
He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him.

**Offertory. Ps. 103, 30, 31**

Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth; may the glory of the Lord endure for ever, alleluia.

Offertory Prayers, page 767.

**Secret**

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts with the enlightenment of the Holy Spirit. Through...in the unity of the same.

Preface No. 7, page 809.

**Communion. John 7, 37, 39**

On the last day of the festivity, Jesus said, He that believeth in Me, out of his belly shall flow rivers of living water: but this He said of the Spirit, which they should receive who believed in Him, alleluia, alleluia.

**Postcommunion**

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through...in the unity of the same.

Concluding Prayers, page 793.
AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A
MIGHTY WIND COMING, AND IT FILLED THE WHOLE HOUSE WHERE
THEY WERE SITTING. AND THERE APPEARED TO THEM PARTED TONGUES
AS IT WERE OF FIRE, AND IT SAT UPON EVERY ONE OF THEM; AND
THEY WERE ALL FILLED WITH THE HOLY GHOST. (Acts 2, 2, 3, 4.)
Whitsunday
Station at St. Peter
Double of the First Class with a Privileged Octave
of the First Order

The Beginning of Mass, page 756.

Introit. Wis. 1, 7

The Spirit of the Lord hath
filled the whole earth, alleluia; and that which contain-
eth all things hath knowledge
of the voice, alleluia, alleluia, alleluia, Ps. 67, 2. Let God
arise, and His enemies be scatter-
ted; and let them that hate
Him fly before His face. V.

Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who on this day
didst instruct the hearts
of the faithful by the light of
the Holy Spirit, grant us, by
the same Spirit, to relish what
is right and ever to rejoice in
His consolation. Through...in
the unity of the same.

Lesson. Acts 2, 1-11

Lesson from the Acts of the
Apostles.

When the days of Pente-
cost were accomplished,
they were all together in one
place; and suddenly there came
a sound from heaven as of a
mighty wind coming, and it
filled the whole house where
they were sitting. And there
appeared to them parted
tongues as it were of fire, and
it sat upon every one of them;
and they were all filled with the
Holy Ghost, and they began to
speak with divers tongues, ac-
cording as the Holy Ghost gave


Sequence

Veni, Sancte Spiritus, Et emitte calitutus Lucis tuae radium.

Veni, pater pàuperum.

Veni, dator munérum,

Veni, lumen córdium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure, beaming radiance give:

Come, Thou, Father of the poor!
Come, with treasures which endure!
Come, Thou light of all that live!
Thou of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:
Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.
Light immortal! Light divine!
Visit Thou these hearts of Thine,
And our inmost being fill.
If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn'd to 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.
Thou, on those who evermore Thee confess and Thee adore,
In Thy sevenfold gifts descend.
Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen. Alleluia.

O lux beatissima,
Visit Thou these hearts of Thine,
And our inmost being fill.
If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn'd to 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.
Thou, on those who evermore Thee confess and Thee adore,
In Thy sevenfold gifts descend.
Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen. Alleluia.

This Sequence is said every day until the following Saturday inclusively.
Munda Cor Meum, page 763.

Gospel. John 14, 23-31

IN ILLO tempore: Dixit Jesus discipulis suis: Si quis diliget me, sermónem meum servábit, et Pater meas diliget eum, et ad eum veniémus, et mansiónem apud eum faciémus: qui non diliget me, sermóne meos non servat. Et sermóne quem audístis, non est meas: sed ejus qui misit

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sent Me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandments, so do I.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc Deus, quod operatus es in nobis: a templo tuo, quod est in Jerusálem, tibi offerent reges múnera, allelúia.

Offertory Prayers, page 767.

Secret

O nera, quæsumus, Dómine, oblátæ sanctí fica: et corda nostra Sancti Spiritus illustratíone emúnda. Per Dominum . . . in unitáte ejúsdem.

Preface No. 7, page 809.
WHIT-MONDAY

Communion.
Acts 2, 2, 4
Factus est repente de caelo adventíntis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnália Dei, alleluia, alleluia.

Postcommunion

O at our hearts be cleansed, Sanctí Spiritus, Dómine, cords nostra mundet in fuso: et sui ronis intima aspersione fæcundet. Per Dóminum . . . in unitáte ejusdem.

Concluding Prayers, page 793.

Whit-Monday (Red)

Station at St. Peter's Chains

The Beginning of Mass, page 756.

Introit. Ps. 80, 17
Ecce eos ex ádipe frumenti, alleluia: et de petra, melle saturavit eos, alleluia. Ps. 80, 3. Rejoice to God our helper; sing aloud to the God of Jacob. F. Gloria.

Kyrie, page 761; Gloria, page 762.

Prayer
O con, Who didst give the Holy Spirit to Thine apostles, grant to Thy people the effect of their pious petition, and, as Thou hast given us faith, bestow also upon us peace. Through . . . in the unity of the same.

Lesson. Acts 10, 42-48
In those days, Peter opening his mouth, said: Men, in præbus ills: Apériens Petrus os suum, dixit: Virtue...


Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 3, 16-21

In illo témforme: Dixit Je-sus Nicodémo: Sic Deus díléxit mundum, ut Pilium suum unígéntum daret: ut omnis, qui credit in eum, non péréat, sed hábeat vitam æter-nam. Non enim misit Deus
Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged, but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Creed, page 765.

Offertory. Ps. 17, 14, 16

The Lord thundered from heaven, and the Highest gave His voice; and the fountains of waters appeared, alleluia.

Offertory Prayers, page 767.

Secret

Graciously sanctify these gifts, we beseech Thee, O Lord, and, accepting the offering of the spiritual sacrifice, perfect us as an eternal offering to Thee. Through...in the unity of the same.

Preface No. 7, page 809.

Communion. John 14, 26

The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Postcommunion

Bede present, we beseech Thee, O Lord, with Thy...
quam mysteriorum celéstibus imbústi, ab hostium furóre defénde. Per Dóminum . . . in unitáte ejúsdem.

Concluding Prayers, page 793.

**Whit-Tuesday (Red)**

**STATION AT ST. ANASTASIA**

The Beginning of Mass, page 756.

**Introit. 4 Esdras 2, 37**

Receive the joy of your glory, alleluia; giving thanks to God, alleluia; Who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. Ps. 77, 1. Attend, O My people, to My law; incline your ears to the words of My mouth. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

Let the power of the Holy Spirit be present with us, O Lord, both graciously cleansing our hearts and guarding us from all dangers. Through . . . in the unity of the same.

**Lesson. Acts 8, 14-17**


In those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then
they laid their hands upon them, and they received the Holy Ghost.

Alleluia, alleluia. V. John 14, 26. The Holy Ghost shall teach you whatsoever I shall have said to you. Alleluia. (Here all kneel). V. Come, Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

The Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 10, 1-10

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

At that time, Jesus said to the pharisees, Amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what He spoke to them. Jesus therefore said to them again, Amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By Me if any man enter in, he shall be saved; and nus super illos, et accipiēbant Spiritum Sanctum.


The Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 10, 1-10


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vitam hábeant, et abundán-
tius hábeant.

he shall go in, and go out, and
shall find pastures. The thief
cometh not but to steal, and to
kill, and to destroy. I am come that they may have life, and
may have it more abundantly.

Creed, page 765.

**Offertory.** Ps. 77, 23-25

Portas cáeli apérui Dómi-

nus:: et plúit illis manna, ut

eédérent: panem cáeli, dedit eis,

panem Angelórum manducá-

vit homo, alleluía.

The Lord opened the doors

of heaven, and rained down

manna upon them to eat: He
gave them the bread of heaven,

man did eat the bread of angels,

alleluia.

**Offertory Prayers, page 767.**

**Secret**

May the offering of the gift

here before Thee, we be­

seech Thee, O Lord, purify us

and render us worthy of its

sacred participation. Through...

in the unity of the same.

Preface No. 7, page 809.

**Communion. John 15, 26; 16, 14; 17, 1, 5**

The Spirit Who proceedeth

from the Father, alleluia. He

shall glorify Me, alleluia, alle-

luia.

**Postcommunion**

May the Holy Spirit, we be­

seech Thee, O Lord, re­

new our minds with the divine

sacrament, for He is the remis­

sion of all sins. Through...

in the unity of the same.

Concluding Prayers, page 793.

**Whit-Wednesday (Red)**

**STATION AT ST. MARY MAJOR**

(Ember-day)

The Beginning of Mass, page 756.

**Introit. Ps. 67, 8, 9**

O con, when Thou didst go

forth in the sight of Thy

people, making a passage for
them, dwelling in the midst of them, alleluia; the earth was moved, the heavens dropped, alleluia, alleluia. Ps. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ¥. Glory.

After the Kyrie eleison is immediately said the Prayer:

Prayer

OENTES nostras, quæsu-

mus, Dómine, Paráclit-
tus, qui a te procédit, illumi-
net: et indúcat in omnem, si-
cut tuus promísit Fílius, veri-
tátem: Qui tecum vivít et res-
nat in unitáte ejúsdem.

Lesson. Acts 2, 14-21


IN THOSÉ days, Peter stand-
ing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel, And it shall come to pass in the last days (saith the Lord), I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids, will I pour out, in those days, of My spirit; and they shall prophesy. And I will show wonders in the heaven lelúja: terra mota est cæli distillaverunt, alleluja, allelu-
Sol convertetur in tenebras, et luna in sanguinem, ante quam veniat dies Domini magnus et manifestus. Et erit omnis qui nunc invocaverit nomen Domini, salvus erit.

to pass, that whosoever shall call upon the name of the Lord, shall be saved.

Alleluia. V. Ps. 32, 6. Verbo Domini Coll firmati sunt, et spiritu oris ejus omnis virtus eorum.


Grant, we beseech Thee, almighty and most merciful God, that the Holy Spirit, coming to us, may perfect us as a temple worthy the indwelling of His glory. Through ... in the unity of the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 5, 12-16


In those days, By the hands of the apostles, were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself with them: but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from
their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Alleluia, alleluia. (Here all kneel). V. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 6, 44-52

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

At that time, Jesus said to the Jews, No man can come to Me, except the Father, Who hath sent Me, draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen I say unto you, he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh for the life of the world.

Creed, page 765.

tudo vicinárum civitátem Jerusalem, afferéntes áegros, et vexátos a spiritibus immúnidis: qui curábántur omnes.

Allelúja, allelúja. (Hic gen-
ufléctitur). V. Veni Sancte
Spiritús reple tuo-rum corda
fidélium: et tuí amóris in eis
ignem accénde.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 6, 44-52

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

In illo tempore: Dixit Je-
sus turbis Judæorum: Ne-
mo potest venire ad me, nisi
Pater, qui misit me, traxerit
eum: et ego resuscitábo eum
in novissimo die. Est scriptum
in prophétis: Et erunt omnes
docíbiles Dei. Omnis, qui au-
dívit a Patre, et dídicit, venít
ad me. Non quia Patrem vidit
quisquam, nisi is, qui est a
Deo, hic vidit Patrem. Amen,
amen dico vobis: qui credit in
me, habet vitam ætérnam.
Ego sum panis vitæ. Patres
vestri manducáverunt manna
desérto, et mórtui sunt. Hic
est panis de caelo descéndens:
út si quis ex ipso manducábe-
rit, non moriáitur. Ego sum
panis vivus, qui de caelo de-
céndi. Si quis manducáverit
ex hoc pane, vivet in ægter-
num: et panis, quem ego da-
bo, caro mea est pro mundi
vita.
Offertory. Ps. 118, 47, 48

Meditabo in mandátis tuis, I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up
que diléxi valde: et levabo my hands to Thy command-
manus meas ad mandáta tua, ments, which I have loved, al-
que diléxi, alleluja.

Offertory Prayers, page 767.

Secret

Receivwe, we beseech Thee, O Lord, the gifts we offer: and graciously bring about
that, what we here do in these mysteries, we may hereafter by their holy consequences hold in
honor. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 14, 27

Pacem, relinquo vobis, alle-
luja: pacem meam do vobis,
allegro, alleluia: My peace I give you, alle-
luia, alleluia.

Postcommunion

Receiving Thy heavenly sacrament, we beg Thy clemency, O Lord, that what we do in this life we may follow
in the joys of eternity. Through our Lord.

Second Postcommunion for the Church, page 825 or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Thursday (Red)

Station at St. Lawrence Without the Walls

The Beginning of Mass, page 756.

Introit. Wisdom 1, 7

The Spirit of the Lord hath filled the whole earth, alleluia: and that which contains all things hath knowledge of the voice, alleluia, alleluia. Ps. 67, 2. Exsúrgat Deus, et dis-
and His enemies be scattered, and let them that hate Him fly before His face. V. Glory. F. Glória Patri.

Prayer

O son, Who on this day didst teach the hearts of the faithful by the light of the Holy Spirit, grant us in the same Holy Spirit ever to delight in those things which are right and to rejoice in His consolatio. Through . . . in the unity of the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 5-8


In those days, Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things which were said by Philip; hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice went out. And many taken with the palsy, and that were lame, were healed; and there was therefore great joy in that city. Alleluia, alleluia. V. Ps. 103, 30. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. V. (Here all kneel). Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.
WHIT-THURSDAY

Gospel. Luke 9, 1-6


Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Jerusalem, tibi different reges munera, alleluia.

Offertory Prayers, page 767.

Secret

Sancify, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Second Secret for the Church, page 825; or for the Pope. page 826.

Preface No. 7, page 809.
Communion. Acts 2, 2, 4

Suddenly there came a sound from heaven as of a mighty wind coming where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repente de coelo sonus, tamquam adveniēntīs spiritus vehementis, ubi erant sedēntes, alleluia: et replēti sunt omnes Spiritu Sancto, loquentes magnália Dei, alleluia, alleluia.

Postcommunion

OAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful inwardly by His dew watering them. Through...in the unity of the same.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.
Concluding Prayers, page 793.

Whit-Friday (Red)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES
(Ember-day)
The Beginning of Mass, page 756.

Introit. Ps. 70, 8, 23

LET my mouth be filled with Thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice, when I shall sing to Thee, alleluia, alleluia. Ps. 70, 1, 2. In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. ¶ Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

G RANT to Thy Church, we beseech Thee, O merciful God, that, being gathered in the Holy Spirit, it may be no-wise molested by any assault of the enemy. Through...in the unity of the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.
Lesson. Joel, 2, 23, 24, 26, 27


Allelúja, allelúja. V. Sap. 12, 1. O quam bonus et suavis est, Domine, spiritus tuus in nobis. Allelúja. V. (Hic genuflectitur). Veni, Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.


In illo tēmpore Factum est in una diērum, et Jesus sedebat docens. Et erant Pharisei sedentes, et legi docēres, qui vēnerant ex omnibus castēlio Galilaeae, et Judæae, et Jerusalem: et virtus Dōmini

Sequentia sancti Evangelii secundum Lucam.

Continuation of the holy Gospel according to St. Luke.
salem, and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy, and they sought means to bring him in, and to lay him before Him; and when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. And when He saw their faith, He said, Man, thy sins are forgiven thee: and the scribes and pharisees began to think, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, He saith to them, What is it you think in your hearts? Which is easier to say? Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay and he went away to his own house, glorifying God. And all were astonished, and they glorified God; and they were filled with fear, saying, We have seen wonderful things today.

Creed, page 765.

Ps. 145, 2

Praise the Lord, O my soul, in my life I will praise the Lord; I will sing to my God, as long as I shall be, alleluia.

Offertory Prayers, page 767.
Secret

SACRIFICIA, Dómine, tuis oblata conspétibus, ignis ille divínus absúmat, qui discípulórum Christi Filii tui per Spíritum Sanctum corda succéndit. Per eúmden Dóminus... in unitáte ejusdem.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 14, 18

Non vos relinquam órphanos: véniam ad vos iterum, allelúja: et gaudébit cor vestrum, allelúja.

I will not leave you orphans; I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Postcommunion

SÚMPSIMUS, Dómine, sacrí dona mystérií: humíter deprecántes; ut que in tui commemoratiónem nos facere præcipísti, in nostræ profícient infirmitátis auxílium. Qui vivís.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Saturday (Red)

STATION AT ST. PETER
(Ember-day)

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

CÁRITAS Dei diffúsa est in córdibus nostris, allelúja: per inhabitántem Spíritum ejus in nobí, allelúja, allelúja. Ps. 102, 1. Bénédic ánima mea, Dómino: et ómnia quae intra me sunt, nómini sancto ejus. V. Glória Patri.

Kyrie, page 761.

After the Kyrie eleison the priest says:
Let us pray

Prayer

O RACIOUSLY pour into our souls, we beseech Thee, O Lord, Thy Holy Spirit, by Whose wisdom we are created and by Whose providence we are governed. Through...in the unity of the same.

Lesson. Joel 2, 28-32

Lesson from Joel the Prophet.

Thus saith the Lord God: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Moreover, upon My servants and handmaids in those days I will pour forth My spirit. And I will show wonders in heaven; and in earth blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved.

Alleluia. V. John 6, 64. It is the spirit that quickeneth: but the flesh profiteth nothing.

Prayer

OAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ sent upon the earth and earnestly wished to be enkindled. Who with Thee...in the unity of the same.
Lesson. Levit. 23, 10-21

Lesson from the Book of Leviticus.

In those days: the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priests, who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week to be expired, that is to say, fifty days; and so you shall offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord. And you shall call this day most solemn and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations; said the Lord almighty.

Alleluia. V. Job 26, 13. Spiritus ejus ornavit caelos.

Prayer

Deus, qui ad animarum medéiam, jejunii devo- tiónem castigári córpora praeceptíti: concéde nobis propiti- tiús; et mente, et córpare tibi
Lesson. Deut. 26, 1-11

In those days, Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord Thy God will give Thee to possess, and hast conquered it, and dwellest in it, thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His name may be invoked there; and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, Who heard us, and looked down upon our affliction, and labor, and distress; and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders, and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God; and thou shalt feast in all the good things which the Lord thy God hath given thee.

Alleluia. V. Acts 2-1. When the days of Pentecost were accomplished, they were all sitting together.
Pray, we beseech Thee, O almighty God, that, being taught by salutary fastings, abstaining also from all wrong-doing, we may the more easily obtain Thy forgiveness. Through our Lord.

Lesson. Levit. 26, 3-12

In those days, the Lord said to Moses, Speak to the children of Israel, and thou shalt say to them, If you walk in My precepts and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall not be none to make you afraid. I will take away evil beasts; and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish My covenant with you. You shall eat the oldest of the old store, and new coming on, you shall cast away the old. I will set My tabernacle in the midst
of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be My people; saith the Lord almighty.

Alleluia. 

Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Prayer

Grant, we beseech Thee, O almighty God, that we may so abstain from carnal delicacies as to fast likewise from the sins that beset us. Through our Lord.

Lesson. Dan. 3, 49-51

Lesson from Daniel the Prophet.

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

The choir continues the sacred words:

Alleluia. 

Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever.
V. Dóminus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Prayer

Dies qui tribus pueris mitigāsti flammās ignīnum: conde propitiōs; ut nos fāmulos tuos non exūrat flamma vitōrum. Per Dōminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. Rom. 5, 1-5

Léctio Epistolæ beáti Pauli Apóstoli ad Romānos.

Fratres: Justificatī ex fide, pacem habeāmus ad Deum per Dōminum nostrum Jesum Christum: per quem et habēmus accessum per fidem in grátiam istam, in qua stamus, et gloriāmur in spe glōriæ fillōrum Dei. Non solum autem, sed et gloriāmur in tribulationibus: scιentes quod tribulatīo patientiām operatūr patientiā autem probationem, probatīo vero spem, spes autem non confundit: quia caritās Dei diffusa est in córdibus nostris per Spiritum Sanctum, qui datūs est nobis.

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

Brethren: Being justified by faith, let us have peace with God, through Our Lord Jesus Christ, by Whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confirmeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in átérnum.

O praise the Lord, all ye nations, and praise Him together, all ye people. V. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Sequence as on Pentecost, page 599; but the alleluia is not said at the end.

Munda Cor Meum, page 763.

At that time, Jesus rising up out of the synagogue, went into Simon's house; and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and, immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, Quia tu es Filius Dei: et icturant illos ad eum. At ille singulis manus impónens, curabat eos. Exibant autem dæmonia a multis clamántia, et dícéntia: Quia tu es Fílius Dei: et in Cresens non sinebat ea loqui, quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum, et turbœ requirébant eum, et venérunt usque ad ipsum: et detinèbant illum ne discéderet ab eis. Quibus ille ait: Quia et álís civitátis opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat prèdicans in synagogís Galilææ.

Creed, page 765.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord, alleluia.

Offertory Prayers, page 767.

Secret

That our fasts may be accepted by Thee, O Lord, t accepta tibi sint, Dómine, nostra jejúnia: præ-
sta. nobis quæsumus, hujus grant us, we beseech Thee, by
munière sacramenti purificà-
tum tibi pectus offerre. Per
Dóminum.

Second Secret for the Church, page 825; or for the Pope,
page 826.

Preface No. 7, page 809.

Communion. John 3, 8

Spíritus ubi vult spirat: et The spirit breatheth where
vocem ejus audis, alleluja, al-
lelúja; sed nescis unde vé-
niat, aut quo vadat, alleluja,
allelúja, alleluja.

Postcommunion

PRÆBEANT nobis, Dómine, O May Thy holy things, O
divínun tua sancta fer-
vórem: quo eórum párìter et
actu delectémur, et fructu.
Per Dóminum.

Second Postcommunion for the Church, page 825; or for the
Pope, page 826.

With the principal Mass of this day the Paschal time ends.
The time for the Easter Duty performance ends on Trinity
Sunday.

Concluding Prayers, page 793.
Trinity Sunday (White)
Double of the First Class

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

Blessed be the holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. Ps. 8, 2. O Lord our Lord, how wonderful is Thy name in all the earth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, by Whose gift Thy servants, in the confession of the true faith, acknowledge the glory of the eternal Trinity, and adore the Unity in the power of His majesty, we beseech Thee that in the firmness of the same faith we may ever be defended from all adversities. Through our Lord.

Commemoration of the first Sunday after Pentecost as follows:

Prayer

O God, the strength of them that hope in Thee, graciously be present with us when we invoke Thee, and, because mortal infirmity can do nothing without Thee, grant us the assistance of Thy grace

Deus, in te sperantium fortitudo, adésto propter invocatiónis nostris: et quia sine te nihil potest mortális infirmitas, præsta auxilium gratiae tuae; ut in exsequéndis mandátis tuis, et
voluntáte tibi et actione placéamus. Per Dóminum.

that, in executing Thy commands, we may be pleasing to Thee both in our desires and in our deeds. Through our Lord.

Epistle. Rom. 11, 33-36

Léctio Epistolæ beáti Pauli Apostoli ad Romános.


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

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

Gradual. Dan. 3, 55, 56


Munda Cor Meum, page 763.

Gospel. Matt. 28, 18-20

H Séquentia sancti Evangeliæ secundum Matthæum.

In illo tempore: Dixit Jesus disiculis suis: Data est mihi omnis potestas in celo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et

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

At that time, Jesus said to His disciples, All power is given to Me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the
Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Creed, page 765.

**Offertory.** *Tob. 12, 6*

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy toward us.

Offertory Prayers, page 767.

**Secret**

BY THE invocation of Thy holy name, O Lord, our God, sanctify, we beseech Thee, the matter of this oblation, and through it make us ourselves a perfect offering forever. Through our Lord.

Commemoration of the Sunday as follows:

**Secret**

BE PLEASED, we beseech Thee, O Lord, to accept the offerings dedicated to Thee, and grant that they may profit us for perpetual help. Through our Lord.

Preface for Sundays, page 773.

**Communion.** *Tob. 12, 6*

We bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

**Postcommunion**

May the receiving of this sacrament, O Lord, our God, and the confession of our faith in the eternal, holy Filii, et Spiritus Sancti: docentes eos servare omnia quæcumque mandávi vobis. Et ecce ego vobiscum sum ómnibus diébus, usque ad consummationem sæculi.

Offertory Prayers, page 767.

**Secret**

SANCTÍFICA, quæsumus, Dómine Deus noster, per suis sancti nóminis invocatió nem, hujus oblatiónis hóstiam: et per eam nosmetípos tibi pérfíce munus ætérnum. Per Dóminum.

Commemoration of the Sunday as follows:

**Secret**

HÓSTIAS nostras, quæsumus, Dómine, tibi dicástas placátus assúme; et, ad perpétuum nobis tribue pravenire subsidium. Per Dóminum.

Preface for Sundays, page 773.

**Communion.** *Tob. 12, 6*

We bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

**Postcommunion**

May the receiving of this sacrament, O Lord, our God, and the confession of our faith in the eternal, holy
piterne sancte Trinitatis, ejusdemque individuae unitatis confissio. Per Dominum.

Commemoration of the Sunday as follows:

Postcommunion

Antis, Domine, repleti muneribus: præsta, quæsumus; ut et salutaria dona capiamus, et a tua numquam laude cessamus. Per Dominum.

At the end of Mass the Gospel of the Sunday is read in place of that from the first chapter of St. John.

Postcommunion

HILLED with so great offerings, O Lord, we beseech Thee to grant that we may both lay hold upon Thy salutary gifts and never cease from praising Thee. Through our Lord.

Gospel. Luke 6, 36-42

At that time, Jesus said to His disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thy-
First Sunday after Pentecost

Concluding Prayers, page 793.

The Beginning of Mass, page 756.

Introit. Ps. 12, 6

O LORD, I have trusted in Thy mercy. My heart shall rejoice in Thy salvation; I will sing to the Lord, Who giveth me good things. ὦ Ps. 12, 1. How long, O Lord, wilt Thou forget me unto the end? how long dost Thou turn away Thy face from me? ὦ. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

On this, and on all other Sundays, until Advent, on which the Mass of the Sunday is celebrated, two other Prayers, Secrets and Postcommunions at least are said, unless commemorations of occurring saints' days, or octaves, have to be made. The first A cunctis ("Defend us," etc.), page 837; and the second one at the choice of the celebrating priest, pages 1494-1500.

Epistle. 1 John 4, 8-21

Lesson from the Epistle of blessed John the Apostle.

EARLY beloved, God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins.

My dearest, if God hath so loved us, we also ought to love one another. No man hath
quam. Si diligámus invicem, 
Deus in nobis manet et cári-
tas ejus in nobis perfecta est. 
In hoc cognóscimus, quóniam 
in eo manémus, et ipse in no-
bis: quóniam de Spíritu suo 
dedit nobis. Et nos vidimus, et 
testificátiúr, quóniam Páter 
misit Fílium suum Salvató-
rem mundi. Quidquam confés-
sus fúerit, quóniam Jesus est 
Fílius Dei, Deus in eo manet, 
et ipse in Déo. Et nos cognóvi-
mus, et crédidimus caritáti, 
quam habet Deus in nobis. 
Deus cáritas est: et qui ma-
et in caritáte, in Déo manet, 
et Deus in eo. In hoc perfecta 
est cáritas Déi nobíscum, ut 
fidúciam habeámus in die ju-
dicii: quia sicut ille est, et nos 
sumus in hoc mundo. Timor 
non est in caritáte: sed per-
fecta cáritas forsis mittit ti-
mórem, quóniam timor pé-
nam habet. Qui autem timet, 
non est perfectus in caritáte. 
Nos ergo diligámus Déum, 
quóniam Deus prior diléxit 
nos. Se quis dixerit, quó-
niam diligo Déum, et frá-
trem suum oédrit, mendax est. 
Qui enim non diliget fratrem 
suum quem videt, Déum, quem 
non videt, quómodo potest 
dилligere? Et hoc mandátum 
habémus a Déo: ut qui diligit 
Déum, diligat et fratrem suum. 

Gradual. Ps. 40, 5, 2

Ego dixi: Dómine, miserére 
mei: sana ánimam meam, 
quia peccávi tibi. V. Beátus 
qui intéllegit super egénum et 
páuperem: in die mala libe-
rábit eum Dóminus. Allelúja, 
allelúja. V. Ps. 5, 2. Verba mea 
áuribus percípe, Dómine: in- 
seen God at any time. If we 
love one another, God abideth 
in us, and His charity is per­ 
fected in us. In this we know 
that we abide in Him, and He 
in us; because He hath given 
us of His spirit. And we have 
seen, and do testify, that the 
Father hath sent His Son to be 
the Saviour of the World. 
Whosoever shall confess that 
Jesus is the Son of God, God 
abideth in Him, and he in 
God. And we have known, and 
have believed the charity which 
God hath to us. God is charity: 
and he that abideth in charity 
abideth in God, and God in 
him. In this is the charity of 
God perfected with us, that we 
may have confidence in the 
day of judgment: because, as 
He is, we also are in the world. 
Fear is not in charity, but per­ 
fekt charity casteth out fear: 
because fear hath pain; and 
he that feareth is not perfected 
in charity. Let us therefore 
love God, because God first 
hath loved us. If any man say, 
I love God, and hateth his 
brother, he is a liar. For he 
that loveth not his brother 
whom he seeth, how can he 
love God, Whom he seeth not? 
And this commandment we 
have from God, that he who 
loveth God love also his neigh­ 
bor.
O Lord, to my words; understand my cry. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Luke 6, 36-42**

At that time Jesus said to His disciples: Be ye therefore merciful, as your Father also is merciful. Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciples is not above his master: but every one shall be perfect if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

Creed, page 765.

**Offertory. Ps. 5, 3, 4**

Harken to the voice of my prayer, O my king and my Rex meus, et Deus meus:
quóñiam ad te orábó, Dó- God: for to Thee will I pray, O
mine. Lord.

Offertory Prayers, page 767.

Secret

Secret, Be pleased, we beseech Thee, page 628.
Second Secret, Graciously hear us; page 828; third at the
choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 9

Narrábo ómnia mirabilia I will relate all Thy wonders,
tua: laetábor et exsultábo in I will be glad and rejoice in
Thee; I will sing to Thy name,
tissime. O Thou most high.

Postcommunion

Postcommunion, Filled with so great offerings, page 628.
Second Postcommunion, May the gift, page 825; third at
choice of priest, pages 1494-1500.

Concluding Prayers, page 793.
FOR MY FLESH IS MEAT INDEED: AND MY BLOOD IS DRINK INDEED.
HE THAT EATETH MY FLESH AND DRINKETH MY BLOOD ABIDETH IN
ME: AND I IN HIM. AS THE LIVING FATHER HATH SENT ME AND
I LIVE BY THE FATHER: SO HE THAT EATETH ME, THE SAME SHALL
LIVE BY ME. (John 6, 56-59.)
Feast of Corpus Christi (White)
Double of the First Class with a Privileged Octave of the Second Order

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

**Introit.** Ps. 80, 17

He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. 80, 2. Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. Ὑ. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nobis sub Sacraménto mirábili passionis tuæ memóriam reliquisti: tribue, quæsumus, ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

Epistle. 1 Cor. 11, 23-29

Léctio Epístole beáti Pauli Apóstoli ad Corinthios.


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

Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me.
For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. John 6, 56, 57. My flesh is meat indeed, and My blood is drink indeed: He that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

Sequence

O Sion, thy Redeemer praising, Songs of joy to Him upraising, Laud thy pastor and thy guide: Swell thy notes most high and daring; For His praise is past declaring, And thy loftiest powers beside.

'Tis a theme with praise that gloweth, For the bread that life bestoweth

Corpus Christi

http://ccwatershed.org
Hodie propónitur.
Quem in sacra mensa cœna,
Turbæ fratrum duodénae
Datum non ambígitur.

Sit laus plena, sit sonóra,
Sit jucúnda, sit décora
Mentis jubilátio.

Dies enim solêmnis ágitur,
In qua mensæ prima recólitur
Hujus institútio.

In hac mensa novi Regis,
Novum Pascha novæ legis
Phase vetus términat.
Vetustátem nóvitas,
Umbram fugat véritas,
Noctem lux elíminat.

Quod in cœna Christus gessit,
Faciéndum hoc expréssit
In sui memoriam.
Docti sacris institútis,
Panem, vinum in salútis
Consecrámus hóstiam.

Dogma datur Christíanis:
Quod in carnem transit panis,
Et vinum in ságuinem.
Quod non capis, quod non vides,
Animósa firmat fides,
Præter rerum ordínem.

Sub dívérís specíébus,
Signis tantum, et non rebus,
Goes this day before us out;
Which, His holy supper taking,
To the brethren twelve His breaking
None hath ever called in doubt.

Full, then, be our praise and sounding,
Modest and with joy abounding
Be our mind's triumphant state;
For the festal's prosecution,
When the first blest institution
Of this feast we celebrate.

In the new king's new libation,
In the new law's new oblation,
Ends the ancient paschal rite;
Ancient forms new substance chaseth,
Typic shadows truth displaceth,
Day dispels the gloom of night.

What He did at supper seated,
Christ enjoined to be repeated,
When His love we celebrate:
Thus, obeying His dictation,
Blood and wine of our salvation,
We the victim consecrate.

'Tis for Christian faith asserted,
Bread is into flesh converted,
Into blood the holy wine:
Sight and intellect transcending,
Nature's laws to marvel bending,
'Tis confirmed by faith divine.

Under either kind remaining,
Form, not substance, still retaining.
Wondrous things our spirit sees:
Flesh and blood thy palate staining,
Yet still Christ entire remaining,
Under either species.
All untorn for eating given,
Undivided and unriven,
Whole He's taken and unrent;
Be there one, or crowds surrounding,
He is equally abounding,
Nor, though eaten, ever spent.
Both to good and bad 'tis broken,
But on each a different token
Or of life, or death attends:
Life to good, to bad damnation;
Lo, of one same manducation
How dissimilar the ends.
When the priest the victim breaketh,
See thy faith in nowise shaketh,
Know that every fragment taketh
All that 'neath the whole there lies:
This in Him no fracture maketh:
'Tis the figure only breaketh,
Form, or state, no change there taketh
Place in what it signifies.
Bread, that angels eat in heaven,
Now becomes the pilgrim's leaven,
Bread in truth to children given,
That must ne'er to dogs be thrown.
He, in ancient types disguised,
Was the Isaac sacrificed.

A suménte non concisus,
Non confractus, non divisus:
Integer accipitur.
Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consúmitur.

Fracto demum Sacraménto,
Ne vacíles, sed meménto,
Tantum esse sub fragmentó,
Quantum toto tégitur.
Nulla rei fit scissúra:
Signi tantum fit fractúra:
Qua nec status, nec sítuá
Signáti minúitur.

Bread, that angels eat in heaven,
Now becomes the pilgrim's leaven,
Bread in truth to children given,
That must ne'er to dogs be thrown.
He, in ancient types disguised,
Was the Isaac sacrificed.

http://ccwatershed.org
Agnus paschæ deputatúr: 
Datur manna pàtribus.

Bone pastor, panis vere, 
Jesu, nostri miseréré:

Tu nos pasce, nos tueré: 
Tu nos bona fac vidére

In terra vivéntium. 
Tu, qui cuncta scis et vales:

Qui nos pascis hic mortáles: 
Tuos ibi commensálès,

Coherédès et sodáles 
Fac sanctórum civium.

Amen. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 6, 56-59

Sequentia sancti Evangelii secundum Ioánnem.

IN ILLO tempore: Dixit Jesus turbis Judæorum: 
Caro mea vere est cibus, et sanguis meus vere est potus. 
Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. 
Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. 
Hic est panis, qui de calo descéndit. Non sicut manducavérunpt patres vestri manna, et mórtui sunt. 
Qui manducat hunc panem, vívet in ætérnum.

Amen. Allelúia.

Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Creed, Page 765.

Offertory. Lev. 21, 6

Sacerdótes Dómini incensum et panes ófferunt Deo: et
therefore they shall be holy to their God, and shall not defile His name. Alleluia.

Offertory Prayers, page 767.

Secret

O F THY goodness, we be­seech Thee, O Lord, grant to Thy Church the gifts of unity and peace which are mystically represented under the gifts we offer. Through our Lord.

Preface No. 1, page 798.

Communion. 1 Cor. 11, 26, 27

As often as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until He come; therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

Postcommunion

G RANT US, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth fore­show. Who livest.

On days within this octave the Mass of Corpus Christi will be celebrated and if no other feast occurs the second Prayer is Concede nos, page 824; with its corresponding Secret and Postcommunion and the third for the Church or for Pope, pages 825, 826. If there is a feast occurring, a commemoration of the same only is made. But if the occurring feast be a double of the first class, the Mass of that feast will be celebrated with the second Prayer, Secret and Postcommunion of the Mass of Corpus Christi.

Concluding Prayers, page 793.
Sunday Within the Octave of Corpus Christi (White)

The Beginning of Mass, page 756.

Introit. Ps. 17, 19, 20


Kyrie, page 761; Gloria, page 762.

Prayer

Grant us, O Lord, an abiding fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost firmly establish in Thy love. Through our Lord.

Commemoration of the octave of Corpus Christi, Prayer, page 635.

Epistle. 1 John 3, 13-18

Lectio Epistolæ beati Ioannis Apostoli.

Carissimi: Nolite mirari, si odit vos mundus. Nos scimus quoniam transiati sumus de morte ad vitam, quoniam diligitus 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 fratibus animas ponere. Qui habuerit substantiam hujus mundi, et

Lesson from the Epistle of blessed John the Apostle.

Dear beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother
in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Gradual. Ps. 119, 1, 2

In my trouble I cried to the Lord, and He heard me. Ps. O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluja, alleluia. Ps. 7, 2. O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

Munda Cor Meum, page 763.


At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused.

And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his ser-


compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

Credo, page 765.

Offertory. Ps. 6, 5

Dómine, convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.

Offertory Prayers, page 767.

Secret

Oblatio nos, Dómine, tuo nónini dicanda purificet: et de die in diem ad célestis vitas transferat actionem. Per Dóminum.

Second Secret of the octave of Corpus Christi, page 640.

Communion. Ps. 12

Cantabo Dómino, qui bona tribuit mihi: et psallam nómini Dómini altissimi.

Postcommunion

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

Second Postcommunion of the octave of Corpus Christi, page 640.

Concluding Prayers, page 793.
The Lord is sweet and righteous, therefore He will give a law to sinners in the way. He will guide the mild in judgment, He will teach the meek His ways. (Ps. 24, 8, 9.) Take up My yoke upon you and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls. (Matt. 11, 29.)
Friday after the Octave-Day of Corpus Christi
Feast of the Sacred Heart of Jesus (White)

Double of the First Class with a Privileged Octave of the Third Rank

The Beginning of Mass, page 756.

Introit. Ps. 32, 11, 19

O ngitationes cordis ejus in

generationem: ut eruat a morte
ánimas eorum et alat eos in fama Ps.
32, 1. Exsultate, justi, in Dó
mino, rectos decet colleu-
dátio. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O cos, who, in the Heart of thy Son, wounded by our sins, hast designed mercifully to bestow infinite treasures of love upon us; grant, we beseech Thee, that as we offer Him the faithful service of our devotion, we may also make worthy reparation. Through the same.

Epistle. Eph. 3, 8-19

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

Bethren: To me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of

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God may be made known to the principalities and powers in the heavenly places through the Church: according to the eternal purpose, which he made in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all understanding, that you may be filled unto all the fulness of God.

*In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.*

**Gradual. Ps. 24, 8-9**

The Lord is sweet and righteous, therefore he will give a law to sinners in the way. 
He will guide the mild in judgment, he will teach the meek his ways.

*In Votive Masses after Septuagesima the Lesser Alleluia is replaced by the Tract.*

**Lesser Alleluia**

Alleluia, alleluia. Matt. 11, 29. Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia.

Dulcis et rectus Dóminus, propter hoc legem dabit de-linquentibus in via. 
Diriget mansuetos in judicio, docebit mites vias suas.

Tract. Ps. 102, 8-10

The Lord is merciful and compassionate, long-suffering and plenteous in mercy. He will not always be angry, nor will he threaten for ever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

Greater Alleluia

Alleluia, alleluia. Matt 11, 29, 28. Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia. Come to me, all you that labor and are burdened, and I will refresh you. Alleluia.

Gospel. John 19, 31-37

At that time, the Jews besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs, but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony:
and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

Crest, page 765.

In Paschal-time, in Votive Masses, the following Offertory is replaced by the second one.

**Offertory. Ps. 68, 21**

My heart hath expected reproach and misery, and I looked for one that would grieve together with me and there was none; and I sought one that would console me and I found none.

**Offertory. Ps. 39, 7**

Burnt-offering and sin-offering Thou didst not require; then said I: behold I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my Heart. Alleluia.

**Secret**

Look, we beseech Thee, O Lord, on the unspeakable charity of the Heart of thy beloved Son: that what we offer up may be in your sight an accepted gift and the expiation of our sins. Through the same.

Preface No. 9, page 812.

In Paschal-time, in Votive Masses, the following Communion is replaced by the second one.

http://ccwatershed.org
THIRD SUNDAY AFTER PENTECOST

Communion. John 19, 34
Unus militum lancia latus ejus apéruit, et continuo exi­vit sanguis et aqua.

One of the soldiers with a spear opened his side, and immediately there came out blood and water.

Communion. John 7, 37
Si quis sitit vénit ad me et bibat. Alleluja, alleluja.

If any man thirst, let him come to me, and drink. Alle­luja, alleluja.

Postcommunion
Prebeat nobis, Dómine, Jesu, divínum tua sancta ferrerum; quo dulcisími Cordis tuui suavitatem percepíta, discamus terréna despícere, et amáre caéléstia: Qui vivis.

May thy holy mysteries, O Lord Jesus, give us holy fervor; that by it perceiving the sweetness of thy most loving Heart, we may learn to despise earthly things and to love those of heaven. Who livest.

Concluding Prayers, page 793.

Third Sunday After Pentecost (White)
(Sunday within the Octave of the Sacred Heart)
The Beginning of Mass, page 756.

Introit. Ps. 24, 16, 18
Respice in me, et miser­ére mei, Dómine; quá­niam unícus, et pauper sum ego: vide humilitátem meam, et laborem meum: et dimitte bar; and forgive ine all my sins, Deus meus, in te confido, non eru­bescam. V. Glória Patri.

Look Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my la­bor; and forgive ine all my sins, O my God. Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, my God, I put my trust; let me not be ashamed. V. Glory.


Prayer
Protéctor in te sperán­tum, Deus, sine quo nihil est validum, nihil sanc­cos, the protector of all who hope in Thee, without Whom nothing is
strong, nothing is holy, multiply Thy mercy upon us, that, with Thee for our ruler and leader, we may so pass through the good things of this life as not to lose those which are eternal. Through our Lord.

Second Prayer of the Sacred Heart, page 645.

Epistle. 1 Peter 5, 6-11

Lesson from the Epistle of blessed Peter the Apostle.

DEARLY beloved, Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation: casting all your care upon him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual. Ps. 54, 23, 17, 19

Cast thy care upon the Lord and He shall sustain thee. V. When I cried to the Lord He heard my voice, from them that draw near to me. Alleluia, alleluia. V. Ps. 7, 12. God is a just judge, strong and patient; is He angry every day? Alleluia.

Jacta, cogitáatum tuum in Dómino: et ipse te enutriet. V. Dum clamárem ad Dóminum exaudivit vocem meam ab his, qui appropinquant mihi. Allelúja, allelúja: Ps. 7, 12. Deus judex justus, fortis et pátiens, numquid írascitur per singulos dies? Allelúja.

Munda Cor Meum, page 763.


Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Dó­­
Let them trust in Thee who know Thy name. O Lord: for

http://ccwatershed.org
FOURTH SUNDAY AFTER PENTECOST

Thou hast not forsaken them that seek Thee: sing ye to the Lord, Who dwelleth in Sion: for He hath not forgotten the cry of the poor.

Offerary Prayers, page 767.

SECRET

Look upon the offerings of Thy supplicant Church, we beseech Thee, O Lord, and grant that, by Thy continual sanctification, they may conduce to the salvation of those who partake of them with faith. Through our Lord.


Preface No. 9, page 812; if commemoration is omitted, preface for Sundays, page 773.

COMMUNION

I say to you: there is joy before the angels of God upon one sinner doing penance. Dico vobis: gaudium est Angelis Dei super uno peccatore penitentiam agente.

POSTCOMMUNION

Day Thy holy things which we have received, O Lord, fill us with life, and prepare for Thine everlasting mercies those whom Thou hast purified. Through our Lord.

Second Postcommunion of the Sacred Heart, page 649.

Concluding Prayers, page 793.

FOURTH SUNDAY AFTER PENTECOST (Green)

The Beginning of Mass, page 756.

INTROIT

Ps. 26, 1, 2

The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. Ps. Dóminus illuminatío mea, et salus mea, quem timébo? Dóminus defensor vitae meae, a quo trepidabo? qui tribulant me infirmati sunt, et ceciderunt. Ps. 26, 3. Si consitant ad-
FOURTH SUNDAY AFTER PENTECOST 653

versum me castra: non timēbit cor meum. V. Gloria Patri.

Kysie, page 761; Gloria, page 762.

Prayer

D A NOBIS, quæsumus, Dómine, ut et mundi cursus pacifice nobis tuo órdine dirigatūr; et Ecclesiæ tua tranqüilla devotióné æstétur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 8, 18-23

Læctio Epistole beáti Pauli ad Romanos.


Propitius esto, Dómine, pecátis nostris: ne quando di-

Gradual. Ps. 78, 9, 10

Propitius esto, Dómine, pecátis nostris: ne quando di-

Forgive us our sins, O Lord, lest the gentiles should at any
time say, Where is their God? 

V. Help us, O God our Saviour; and for the honor of Thy name, O Lord, deliver us. Alleluia, alleluia. V. Ps. 9, 5, 10. O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

Munda Cor Meum, page 763.


(AT that time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that wasSimon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him, Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter cant gentes: Ubi est Deus eorum? V. Adjuva nos, Deus salutarius noster: et propter honorem nominis tui, Domine, libera nos. Alleluia, alleluia. V. Ps. 9, 5, 10. Deus, qui sedes super thronum, et judicas aequitatem: esto refugium paeuperum in tribulatione. Alleluia.

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

† Sequentia sancti Evangelii secundum Lucam.

Domine, Stupor enim circumdederat eum, et omnes, qui cum illo erant, in captura piscium quam ceperant: similiter autem Jacobum et Ioannem, filios Zebedaei, qui erant socii Simonis. Et ait ad Simonem Jesus: Noli timere: ex hoc jam hómines erts capíens. Et subductis ad terram navibus, reflexis illíbus, secúnt sunt eum. saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships followed him.

Creed, page 765.

Offertory. Ps. 12, 4, 5
Illúmina òculos meos, ne unquam obdormiam in morte: ne quando dícat inimicus meus: Preváulit adversus eum.
Offertory Prayers, page 767.

Secret
RECEIVING our oblations, be appeased, we pray Thee, O Lord, and in Thy kindness constrain our wills toward Thee, even when resisting. Through our Lord.
Second Secret, Gracious use us, page 828; third at the choice of the priest.
Preface for Sundays, page 773.

Communion. Ps. 17, 3
Dóminus firmamentum meum, et refugium meum, et liberátor meus: Deus meus, adiútor meus.

Postcommunion
MYSTERIA nos, Dómine, quassesimus, sumptas purificant: et suó munere tuéantur. Per Dóminum.
May the mysteries we have received purify us, we beseech Thee, O Lord, and by their virtue protect us. Through our Lord.
Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.
Concluding Prayers, page 793.
INTROIT. Ps. 26, 7-9

Hear, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. Ps. 26, 1. The Lord is my light, and my salvation: whom shall I fear? V. Glory.

Introit. Ps. 26, 7-9

Sáudi, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derezíquás me, neque despícas me, Deus salutáris meus. Ps. 26, 1. Dóminus illuminátió mea, et salus mea, quem tí-mébo? V. Glória Patri.

PRAYER

O God, Who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire. Through our Lord.

Second Prayer. A. cunctis, page 827; third at the choice of the priest, pages 1494-1500.

EPISTLE. 1 Peter 3, 8-15

Lesson from the Epistle of blessed Peter the Apostle.

Dearly beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good;

Lectio Epistolarum beáti Petri Apóstoli.

let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual. Ps. 83, 10, 9


Munda Cor Meum, page 763.


Sequentia sancti Evangelii secundum Matthaeum.

In illo tempore: Dixit Jesus discípulis suis: Nisi abundaverit justitia vestra plus quam scribárum et pharisaérum, non intrabitis in regnum cælórum. Audístis, quia dictum est antiquis: Non occides: qui autem occiderit, reus erit judicio. Ego autem dico vobis: quia omnis, qui irascitur fratri suo, reus erit judicio. Qui autem dixerit fratri suo, raca: reus erit concílio. Qui autem dixerit, fá-
to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

Creed, page 765.

**Offertory. Ps. 15, 7, 8**

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

Offertory Prayers, page 767.

**Secret**

Be propitiated, O Lord, by our supplications, and graciously accept these oblations of Thy servants and Thy handmaidens, that what each has offered to the honor of Thy name may profit for the salvation of all. Through our Lord.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion. Ps. 26, 4**

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Unam petii a Dómino, hanc requiram: ut inhábitem in domo Dómini omnibus diébus vitae meæ.
Postcommunion

Grant us, we beseech Thee, O Lord, whom Thou hast filled with the heavenly gift, that we be cleansed of our hidden sins and delivered from the snares of our enemies. Through our Lord.

Second Postcommunion, May the gift, page 828; third at choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 27, 8, 9

Domínus fortitúdo plebis tuae, et protector salútárium Christi sui est: salvum fac pópulum tuum, Dómine et benédic hereditáti tuae, et reges eos, usque in sæculum. Ps. 27, 1. Ad te, Dómine, clamábó, Deus meus, ne sileas a me: ne quando táceas a me, et assimilábó descendéntibus in lacum. V. Glória Patri.

Kýrie, page 761; Gloria, page 762.

Prayer

Deus virtútum, cujus est to tum quod est optimum: insere pectóribus nost rius amorém tuí nómínis, et præsta in nobis religiónis augmentum; ut, quæ sunt bona, nútrías, ac pietátis stúdio, quæ sunt nutrítia, custódias. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500
Brethren, all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For He that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. V. Lord, Thou hast been our refuge from generation to generation. Alleluia, alleluia. V. Ps. 30, 2, 3. In Thee, O Lord, have I hoped, let me never be confounded; deliver me in Thy justice, and release
me: inclina ad me aurement tu- am, accélera, ut eripias me. Allelúja.

Munda Cor Meum, page 763.

**Gospel. Mark 8, 1-9**


that had eaten were about four thousand: and He sent them away.

Creed, page 765.

**Offertory. Ps. 16, 5, 6, 7**

Perfice gressus meos in sé- mitis tuis, ut non moveántur Thy paths, that my footsteps
be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Offertory Prayers, page 767.

**Secret**

BE PROPITIOUS to our supplications, O Lord, and graciously accept these offerings of Thy people; and, that the prayer of none may be without effect, the petition of none vain, grant that what we ask in faith we may effectually obtain. Through our Lord.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion. Ps. 26, 6**

I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

**Postcommunion**

WE HAVE been filled with Thy gifts, O Lord; grant we beseech Thee, that by their effect we may be both cleansed and fortified. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

**Seventh Sunday after Pentecost (Green)**

The Beginning of Mass, page 756.

**Introit. Ps. 46, 2**

O CLAP your hands, all ye nations: shout unto God with the voice of joy. Ps. 46, 3. For the Lord is most high, He 3. Quóniam Dóminus excél-
sus, terribilis: Rex magnus super omnem terram. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Dexus, cujus providentia in sui dispositione non fallitur: te supplices exoramus; ut noxia cuncta submúveas, et omnia nobis profutúra concédas. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 6, 19-23

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Brethren, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Gradual. Ps. 33, 12, 6

Venite, fílí, audíte me: timórem Dómini docébo vos. Come, children, harken to me; I will teach you the fear
of the Lord. 

V. Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia. 

V. Ps. 46, 2. O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 7, 15-21


Creed, page 765.

Offertory. Dan. 3, 40

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice Sicut in holocáustis arie­tum et taurórum, et si­cut in millibus agnórum pin-
EIGHTH SUNDAY AFTER PENTECOST

Secret

 Deus, qui legállum differentiam hostiárum unius sacrificii perfectione sanctiátis: accipe sacrificium a devotis tibi fámulis, et pari beneficíóne, sanctifica; ut, quod singúli obtulérunt ad majestátis tuæ honórem, cunctis proficiat ad salútum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 30, 3

Inclína aurem tuam, accélera, ut eríplas me. Bow down Thy ear, make haste to deliver me.

Postcommunion

UA nos, Dómine, mediciális operátió, et a nostrís perversitátibus clementer expédiat, et ad ea que sunt recta, perduécat. Per Dómini num.

Second Postcommunion, May the gift, page 828, third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eighth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

Suscépimus, Deus, miseri cordiam tuam in médió templi tui: secundum nomen Thym mercy, O God, in the midst of Thy temple; accord-
ing to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. 47, 2. Great is the Lord and exceedingly to be praised, in the city of our God, in His holy mountain. Ἑ. Glory.

Keywords: psalm

Prayer

A ver graciously bestow upon us in abundance, we beseech Thee, O Lord, the spirit of thinking and doing what things are right, that we, who cannot exist without Thee, may have the strength to live in conformity with Thee. Through our Lord.

Keywords: prayer

Epistle. Rom. 8, 12-17

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

Brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudabílis nimis: in civítate Déi nostri, in monte sancto ejus. Ἑ. Glória Patri.

Keywords: epistle
quidem Dei, coheredes autem Christi.

heirs, also; heirs indeed of God, and joint heirs with Christ.

Gradual. Ps. 30, 3


Munda Cor Meum, page 763.


down quickly and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

Creed, page 765.

**Offertory. Ps. 17, 28, 32**

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord?

Offertory Prayers, page 767.

**Secret.**

Receive, we beseech Thee, O Lord, the gifts which out of Thine own bounty we bring to Thee, that these most holy mysteries may, by the operation of the power of Thy grace, both sanctify us in the conduct of our present lives and lead us unto everlasting joys. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion. Ps. 33, 9**

Taste and see that the Lord is sweet; blessed is the man that hopeth in Him.
Postcommunion

Let the heavenly mystery be to us, O Lord, the restoration of soul and body, that, as we perform its worship, we may experience its effect. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ninth Sunday after Pentecost (Green)
The Beginning of Mass, page 756.

Introit. Ps. 53, 6, 7

Behold, God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord, my protector. Ps. 53, 3. Save me, O God, by Thy name, and deliver me in Thy strength. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek, make them to ask only for those things that please Thee. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 10, 6-13

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

Neither become ye idolaters, as some of them: as
it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

**Gradual.**

Ps. 8, 2

O Lord our Lord, how admirable is Thy name in the whole earth. \( \checkmark \). For Thy magnificence is elevated above the heavens. Alleluia, alleluia. \( \checkmark \). Ps. 58, 2. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Munda Cor Meum, page 763.

**Gospel.** Luke 19, 4-47

\( \text{In illo tempore: Cum adpripinquaret Jesus Jerusalem, videns civitatem, flevit super illam, dicens: Quia } \)
known, and that in this thy
day, the things that are to thy
peace: but now they are hid-
den from thy eyes. For the days
shall come upon thee, and thy
enemies shall cast a trench
about thee, and compass thee
round, and straiten thee on
every side, and beat thee flat
to the ground, and thy children
who are in thee; and they shall
not leave in thee a stone upon
a stone, because thou hast not
known the time of thy visita-
tion. And entering into the
temple, He began to cast out
them that sold therein, and
they that bought, saying to
them, It is written, My house
is the house of prayer, but you
have made it a den of thieves.
And he was teaching daily in
the temple.

Creed, page 765.

**Offertory. Ps. 18, 9, 10, 11, 12**

Justitiae Dómini rectæ, læti-
ficantes corda, et judicóla ejus
dulcióra super mel et favum:
nam et servus tuus custódit
ea.

Offertory Prayers, page 767.

**Secret**

Concede nobis, quæsumus, Dómine, hác digne fre-
quentáre mystériá: quia, quó-
ties hujus hóstiae commemo-
rátio celebrátur, opus nostræ
redemptiónis exercétur. Per
Dóminum.

Grant us, we beseech Thee, O Lord, worthily to fre-
quently these mysteries, for as
often as the commemoration of
this victim is celebrated, the
work of our redemption is per-
formed. Through our Lord.

Second Secret, Graciously hear us, page 628; third at the
choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.
TENTH SUNDAY AFTER PENTECOST

Communion. John 6, 57

He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him; saith the Lord.

Postcommunion

Let the communion of Thy sacrament, we beseech Thee, O Lord, both cleanse us from sin and make us of one mind and one heart in Thy service. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Tenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 18, 20, 23

When I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. Ps. 54, 2. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost chiefly manifest Thy power in forbearance and mercy, multiply upon us Thy pity, that, hastening on to Thy promises, we may be made partakers of the blessings of heaven. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.
**Epistle. 1 Cor. 12, 2-11**

Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

**Gradual.**

Ps. 16, 8, 2

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. V. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable. Alleluia, alleluia. V. Ps. 64, 2. A hymn, O God, be-
cometh Thee in Sion: and a
tibi reddétur votum in Jeru-
svalem. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 18, 9-14

IN ILLO témpero: Dixit Je­
sus ad quosdam, qui in se
confidébant tamquam justi, et
aspernabántur céteros, pará­
bolam istam: Duo hómines
ascendérent in templum ut
orárent: unus pharísseus, et
alter publicánus. Pharisaeus
stans, hæc apud se orabat
Deus, grátias ago tibi, quia
non sum sicut ceteri hómi­
um: captóres, injusti, adúl­
teri: velut étiam hic publicá­nus. Jejúno bis in sábbato:
décimas do ómnium, quæ po­
sídæo. Et publicánus a longe
stans, nolébat nec óculos ad
cælum leváre: sed percutiébat
pectus suum, dicens: Deus,
propitius esto mihi peccatóri.
Dico vobis descéndit hic jus­
tificatús in domum suam ab
illo: quia omnis, qui se exáltat,
humilíabitur: et qui se
humilíbit, exaltabitur.

Creed, page 765.

Offertory. Ps. 24, 1, 3

Ad te, Dómine, levávi án­
nam meam: Deus meus, in te
confido, non erubéscam: ne­
que irídeant me inimici mei:
ét enim universi qui te exspé­
tant, non confundéntur.

Offertory Prayers, page 767.
**Secret**

Let the sacrifices dedicated to Thee, O Lord, be rendered back, since Thou hast given them to be presented for the honor of Thy name, so that in them Thou mightest afford us a remedy for all our ills. Through our Lord.

*Second Secret; Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

**Communion. Ps. 50, 21**

Acceptabis sacrificium justitiae, oblationes, et holocausta, super altare tuum, Domine.

Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord.

**Postcommunion**

O Lord, our God, we pray that in Thy loving-kindness Thou wilt not deprive of Thine assistance those whom Thou ceasest not to restore with divine sacraments. Through our Lord.

*Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

**Eleventh Sunday after Pentecost (Green)**

The Beginning of Mass, page 756.

**Introit. Ps. 67, 6, 7, 36**

On in His holy place; God Who maketh men of one mind to dwell in a house: He shall give power and strength to His people. Ps. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. Y. Glory.

Kyrie, page 761; Gloria, page 762.
ELEVENTH SUNDAY AFTER PENTECOST

Prayer

Almighty, eternal God, Who, in the abundance of Thy loving-kindness, dost exceed both the deserts and the hopes of Thy suppliants, pour forth Thy mercy upon us, to take away from us those things which our conscience feareth, and to add that which our prayer presumeth not to ask. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 4, 1-10

Lesson from the Epistle of blessed Paul the Apostle.

Brethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, Christus mortuus est, pro peccatis nostris secundum Scripturas: et quia sepultus est, et post hoc indecim. Deinde visus est Jacóbo, deinde Apóstolis omnibus: novissime autem omnium tamquam abortivo, visus est mihi. Ego enim sum minimum Apostolorum, qui non sum dignus vocari Apóstolus, quóniam persecutus sum Ecclesiá Dei. Grátia autem Dei sum

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id quod sum, et gratia ejus in me vacua non fuit.

Gradual. Ps. 27, 7-1

In Deo, speravit cor meum, et adjutus sum: et reflotuit caro mea: et ex voluntate mea confitabor illi. V. Ad te, Domine, clamavi: Deus meus, ne sisceas: ne discedas a me. Alleluja, alleluja. V. Ps. 80, 2, 3. Exsultate Deo adjutóri nostro, jubiláte Deo Jacob: sümite psalmum jucundum cum cithara. Alleluja.

Munda Cor Meum, page 763.

Gospel. Mark 7, 31-37

At that time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him, Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more
a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

*Creed, page 765.*

**Offertory. Ps. 29, 2, 3**

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

*Offertory Prayers, page 767.*

**Secret**

Look with mercy, we beseech Thee, O Lord, upon our homage, that the gift we offer may be accepted by thee and be the support of our frailty. Through our Lord.

*Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.*

**Communion. Prov. 3, 9, 10**

Honor the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

*Preface for Sundays, page 773.*

**Postcommunion**

By receiving Thy sacrament, we beseech Thee, O Lord, may we experience help in soul and body, that, being saved in both, we may glory in the fulness of our heavenly remedy. Through our Lord.

*Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.*

*Concluding Prayers, page 793.*
Twelfth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3


Kyrie, page 761; Gloria, page 762.

Prayer

Omnipotens et miséricors Deus, de cujus munere venit, ut tibi a fidélibus tuis digne et laudabiliter servíta-tur: tribue, quæsumus, nobis; ut ad promissiones tuas sine offensione currámus. Per Dó- minum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 3, 4-9

Eratres: Fídúciam talem habémus per Christum ad Deum: non quod sufficiéntes simul cogitáre álquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit ministros novi testamenti: non littera sed spirítu: littera enim occidit, spiríitus autem vivificat. Quod si ministráti mortis, litteris deformátæ in lapídibus, fuit in glória; ita ut non possent intèndere filii Israël in fácem Móysi, propter glóriam vultus ejus, quæ Brehren, such confidence we have through Christ toward God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the
TWELFTH SUNDAY AFTER PENTECOST

glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

I will bless the Lord at all times; His praise shall be ever in my mouth. 

Gradual. Ps. 33, 2, 3

Benedicam, Dóminus in omni tempore: semper laus ejus in ore meo. 

In Illo tempore: Dixit Jesus discipulis suis: Benedicta in omni tempore: semper laus ejus in ore meo.


At that time, Jesus said to His disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life? But He said to him, What is written in the law? How readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him, Thou hast answered evacuátur: quómodo non ma-gis ministrátio Spíritus erit in glória? Nam si ministrátio damnationis glória est: multo magis abúndat ministerium justitiae in glória.

Munda Cor Meum, page 763.

Sequentia sancti Evangelii secundum Lucam.

Creed, page 765.

Offertory. Ex. 32, 11, 13, 14

Precātus est Mōyses in cons-pēctu Dōmini Dēl sui et dixit: Quare, Dōmine, irāscēris in pōpulo tuo? Parce irānāmæ tūæ: memēnto Abra-ham, Isaac et Jacob, quibus jurāsti dare terram fluēntem lac et mel. Et placātus factus Moses prayed in the sight of the Lord his God, and said, Why, O Lord, is Thy indignation enkindled against Thy peo-ple? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flow-
ing with milk and honey: and est Dóminus de malignitáte,
the Lord was appeased from do-
wing the evil, which He had
spoken of doing against the people.
Offertory Prayers, page 767.

Secret

GRACIOUSLY behold, we pray
Thee, O Lord, the sac-
rifices which we lay upon Thy
sacred altars, that, in bringing
us plentiful forgiveness, they
may give honor to Thy name.
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 103, 13, 14, 15

The earth shall be filled
with the fruit of Thy works, O
Lord, that Thou mayest bring
bread out of the earth, and that
wine may cheer the heart of
man; that he may make the
face cheerful with oil; and that
bread may strengthen man’s
heart.

Postcommunion

May the holy partaking of
this mystery, we pray
Thee, O Lord, vivify us, bring-
ing us at once forgiveness and
strengthening. Through our
Lord.

Second Postcommunion, May the gift, page 828; third at the
choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Thirteenth Sunday after Pentecost (Green)
The Beginning of Mass, page 756.

Introit. Ps. 73, 20, 19, 23

AVE regard, O Lord, to Thy
co√ent, and forsake not to the end the souls of Thy
ánimas páuperum tuórum ne
derelíquas in finem: ex-
substræ, Dómine, et júdica
causam tuam: et ne oblivis-
cáris voces quáeréntium te.
Psal. 73, 1. Ut quid, Deus, re-
pulísti in finem: irátus est
fúror tuus super oves páscuæ
tuæ? V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Omniptens sempitérne
Deus, da nobis fidei,
spe, et caritátis augmentum:
et, ut necámur ásequi quod
promíttis, fac nos amáre quod
præcipis. Per Dóminum.

Second Prayer, A cunctís, page 827; third at the choice of
the priest, pages 1494-1500.

Epistle. Gal. 3, 16-22

Léctio Epístole beáti Pauli
Apóstoli ad Gálátos.

Fratres: Abrahæ dictæ
sunt promissiônes, et
sémíni ejus. Non dicit: Et
semínibus, quasi in multis;
sed quasi in uno: Et sémíni
tuo, qui est Christus. Hoc au-
tem dico: testaméntum con-
firmátum a Deo, quæ post
quadringéntos et triginta an-
nos factura est lex, non iríritum
facit ad evacuándum promí-
siônem. Nam si ex lege her-
editas, jam non ex promis-
siônem. Abrahæ autem per re-
promissiônem donavit Deus.
Quid igitur lex? Propter
transgressiones pósita est do-
nec veníret semen, cui prom-
iserat, ordinata per Ángelos
in manu mediátorís. Mediá-
tor autem unus non est: De-
us autem unus est. Lex ergo

poor: arise, O Lord, and judge
Thy cause, and forget not the
voices of them that seek Thee.
Psal. 73, 1. O God, why hast Thou
cast us off unto the end: why is
Thy wrath enkindled against
the sheep of Thy pasture? V.
Glory.

Brethren, To Abraham
were the promises made,
and to his seed. He saith not,
And to his seeds, as of many;
but as of one, And to thy seed,
which is Christ. Now this I
say, that the testament which
was confirmed by God, the law
which was made after four-
hundred and thirty years, doth
not disannul; to make the
promise of no effect. For if the
inheritance be of the law, it is
no more of promise. Why then
was the law? It was set be-
cause of transgressions, until
the seed should come, to whom
He made the promise: being or-
dained by angels in the hand
of a mediator. Now a mediator
is not of one: but God is one.
Was the law then against the
promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

**Gradual. Ps. 73, 20, 19, 22**

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. Alleluia, alleluia. Ps. 89, 1. Lord, Thou hast been our refuge, from generation to generation. Alleluia.

**Gospel. Luke 17, 11-19**

At that time, As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when He saw, He said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answered: 

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Creed, page 765.

**Offertory. Ps. 30, 15, 16**

In te speravi Dómine dixi: Tu es Deus meus, in mánibus tuis tempora mea.

Offertory Prayers, page 767.

**Secret**


Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion. Wis. 16, 20**

Sumptis, Dómine, cálestibus sacramentis: ad redemptiónis ætérnae, quæsumus, proficiámus augmentum.

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

**Postcommunion**

Anem de cælo dedisti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátes. Per Dóminum.

Having received Thy heavenly sacraments, O Lord, we beseech Thee that we may profit unto the increase of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.
**Introit. Ps. 83, 10, 11**

**Psalters**

Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

**Prayer**

Guard Thy Church, we beseech Thee, O Lord, with Thy continual kindness; and, because without Thee human frailty falleth, let it, by Thine assistance, ever be both withheld from harm and guided to what is salutary. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

**Epistle. Gal. 5, 16-24**

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

Brethren: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, withcrafts, en-
amicitia, contentiones, emulationes, sectae, rixae, dissensiones, irae, invidiae, homicidia, ebrietates, comessationes, et his similia; quae prædico vobis, sicut prædixi: quoniam, qui taliæ agunt, regnum Dei non consequuntur. Fructus autem Spiritus est: caritas, gaudium, pax, patientia, benignitas, bonitas, benignity, goodness, longanimitas, mansuetudo, fides, modestia, continence, chastity. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitis, et concupiscéntiis.

**Gradual. Ps. 117, 8, 9**

It is good to confide in the Lord, rather than to have confidence in man. V. It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. V. Ps. 94, 1. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 6, 24-33**

In illo tempore: Dixit Jesus discipulis suis: Nemo potest duobus dominis servire: aut enim unum odio habebit, et alterum dilet: aut unum sustinèbit, et alterum contémnet. Non potéstis Deo servire, et mammònæ. Ideo dico vobis, ne solliciti sitis ánimaæ vestra quid manducetis, neque córpori vestro quid induámini. Nonne ánima mites, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.
more than the meat, and the
body more than the raiment?
Behold the birds of the air; for
they neither sow, nor do they
reap, nor gather into barns, and
your heavenly Father feedeth
them. Are not you of much
more value than they? And
which of you, by taking
thought, can add to his stature
one cubit? And for raiment
why are you solicitous? Con-
sider the lilies of the field, how
they grow; they labor not,
neither do they spin; but I say
to you, that not even Solomon
in all his glory was arrayed as
one of these. Now if God so
clothed the grass of the field,
which is to-day, and to-morrow
is cast into the oven, how much
more you, O ye of little faith!
Be not solicitous therefore, say-
ing, what shall we eat, or what
shall we drink, or wherewith
shall we be clothed? for after
all these things do the heathen
seek. For your Father knoweth
that you have need of all these
things. Seek ye therefore first
the kingdom of God, and His
justice; and all these things
shall be added unto you.

Creed, page 765.

Offertory. Ps. 33, 8, 9

The angel of the Lord shall
encamp round about them that
care Him, and shall deliver
them. O taste, and see that the
Lord is sweet!

Offertory Prayers, page 767.

Secret

Grant us, we beseech Thee,
O Lord, that this saving
Victim may become both the
plus est quam esca: et cor-
pus plus quam vestimentum?
Respícite volatilia caelí, quó-
niam non serunt, neque me-
tunt, neque congregant in
horrea: et Pater vester cae-
léstitis pascit illa. Nonne vos
magis pluris estis illis? Quis
autem vestrum cógitans po-
test adjicere ad statúram su-
am cútium unum? Et de
vestimentó quid solíciti estis?
Consideráte filia agri quó-
modo crescent; non labórant,
neque nent. Dico autem vo-
bis, quóniam nec Salómon in
omni glória sua coopérntus est
sicut unum ex ists. Si autem
fernum agri, quod hódie est,
et cras in clibanum mittitur,
Deus, sic vestit: quanto ma-
gis vos módicae fidei? Nolite
ergo solíciti esse, dicéntes:
Quid manducábimus, aut quid
bibémus, aut quo operémur?
Hæc enim òmnia gentes in-
quírunt. Scit enim Pater ves-
ter, quia his ómnibus indígè-
tis. Queríte ergo primum
regnum Dei, et justítiam ejus:
et hæc òmnia adjícléntur
vobis.

Concéde nobis, Dómine,
quæsumus, ut hæc hó-
stia salútaries, et nostrórum
FIFTEENTH SUNDAY AFTER PENTECOST


Preface for Sundays, page 773.

Communion. Matt. 6, 33

Primum quaerite regnum Dei, et omnia adjacentur vobis, dicit Dominus. Seek first the kingdom of God; and all things shall be added unto you, saith the Lord.

Postcommunion

O day Thy Sacraments, 0 God, ever purify and fortify us, and bring us to the effect of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Fifteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 1, 2, 3

Inclina, Domine, aurem tuam ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te: miserere mihi, Domine, quoniam ad te clamavi tota die. Ps. 85, 4. Letifica animam servitui: quia ad te, Domine, animam meam levavi. V. Glory. Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Ecclésiam tuam, Domine, miseratio continuata mundet et muniat: et quia sine te non potest salva con-

ET Thy continual pity, O Lord, cleanse and fortify Thy Church; and, because without Thee it can not be

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safely established, let it ever sistere; tuo semper munere be governed by Thy grace. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Gal. 5, 25, 26; 6, 1-10

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

Brethren, if we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not falling. Therefore, whilst we

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FIFTEENTH SUNDAY AFTER PENTECOST

Slowly move towards domesticos fidei.

Gradual.

Bonum est confitéri Domino: et psallere nomen tuum, Altissime. 

Ps. 91, 2, 3

It is good to give praise to the Lord; and to sing to Thy name, O most High. To show forth Thy mercy in the morning, and Thy truth in the night. Alleluia, alleluia. 


Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her, Weep not. And He came near, and touched the bier. And they that carried it stood still. And He said, Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up amongst us and God hath visited His people.
Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Offertory Prayers, page 767.

Secret

Thy sacraments, O Lord, keep us and guard us always from the assaults of the devil. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. John 6, 52

The bread that I will give is My flesh for the life of the world.

Postcommunion

The operation of the heavenly gift, O Lord, possess our souls and bodies, that, its holy grace, not our own impulses, may continually be our guide. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 3, 5

Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, tota die: quia tu, Dómine,
súavis ac mitis es, et copíosus in misericórdia ómnibus invocántibus te. Ps. 85, 1. In cliña, Dómine, aurem tuam mini, et exáudi me: quóniam inops et pauper sum ego. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

Let Thy grace, we beseech Thee, O Lord, ever go before us and follow us, and may it make us to be continually zealous in doing good works. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

**Epistle. Eph. 3, 13-21**

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

Fratres: Obsecro vos, ne deficiátis in tribulationibus meis pro vobis: quae est glória vestra, Hujus rei gratia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis paternitas in caelis et in terra nominátur, ut det vobis secúndum dé vitias glóriæ suæ, virtúte corroborári per Spiritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris: in caritate radicáti, et fundáti, ut possítsis comprehéndere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublimítas et profundum: scire étiam superemínéntem scientiæ caritátem Christi, ut impleámini in omnin plenitúdinem Dei. El autem, qui potens est ómnia fácere superabun-
all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Gradual. Ps. 101, 16, 17


Munda Cor Meum, page 763.


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

IN ILLO témpore: Cum intraret Jesus in domum cujusdam principis phariseórum sabbato manducre panem, et ipsi observábant eum. Et ecce homo quidam hydþricus erat ante illum. Et respondens Jesus dixit a! legisperitos et pharisios, diciens: Si licet sabbato curáre? At illi tacuerunt. Ipse vero apprehénsum sanavit eum, ac dimísit. Et respondens ad illos, dixit: Cujus vestrum ásinus, aut bos in puteum cadet, et non contínuo extrahet illum dié sabbati? Et non póterant ad hæc respondére illi. Dicébat autem et ad invítatos parábolam, intén-dens quómodo prímos accúbitus elígerent, diciens ad illos: Cum invitátus fúeris ad
nuptias, non discúmbas in primo loco, ne forte honorátor te sit invitáitus ab illo, et véniens is, qui te, et illum vocávit, dicat tibi: Da huic locum: et tunc incipias cum rubórem novíssimum locum tenère. Sed cum vocátau fúeris, vade, recúmbre novíssimum loco: ut, cum vérerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humílibit: et qui se humíliat, exáltabitur. one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Creed, page 765.

**Offertory. Ps. 39, 14, 15**

Dómine, in auxílium meum réspice: confundántur et revereántur, qui quærunt ánimam meam, ut aúferant eam: Domíne, in auxílium meum réspice. Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

Offertory Prayers, page 767.

**Secret**

*Cleanse us, we beseech Thee, O Lord, by the effect of the present sacrifice, and in Thy mercy bring to pass in us that we may deserve to be partakers of it. Through our Lord.*

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion. Ps. 70, 16, 17, 18**

Dómine, memorábóur justítiæ tuae solús: Deus, docúísti O Lord, I will be mindful of Thy justice alone: Thou hast
taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not.

Postcommunion

In Thy loving-kindness, purify our souls, we beseech Thee, O Lord, and renew them with the heavenly sacrament, that we may receive bodily assistance thereby, both for this life and for the life to come. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Seventeenth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 118, 137, 124

Thus art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant Thy people, we beseech Thee, O Lord, to shun the defilements of the devil, and with pure hearts to follow Thee, the only God. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 4, 1-6

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

Brethren, I, a prisoner of the Lord, beseech you that you walk worthy of the ut digne ambulétis vocatióne,
IN ILLO tempore: Accesserunt ad Jesum pharisaei: et interrogavit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandatum magnum in lege? Ait illi Jesus: Diligis Dominum Deum tuum ex toto corde tuo, et in toto anima tua, et in toto mente tua. Hoc est maximum, et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all, Who is blessed for ever and ever. Amen.

Gradual. Ps. 32, 12, 6


Munda Cor Meum, page 763.

Gospel. Matt. 22, 35-46

Sequentia sancti Evangelii secundum Matthæum. Continuation of the holy Gospel according to St. Matthew.

At that time, the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him, Master, which is the greatest commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou
shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying, What think you of Christ; Whose son is He? They say to Him, David's. He saith to them, How then doth David, in spirit, call Him Lord; saying, The Lord said to My Lord, Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

**Creed, page 765.**

**Offertory. Dan. 9, 17, 18, 19**

I, Daniel, prayed to my God, saying, Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favorably look down upon this people upon whom Thy name is invoked, O God.

Offertory Prayers, page 767.

**Secret**

We implore Thy majesty, O Lord, that the holy mysteries which we are celebrating may free us of past and save us from future sins. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.
Communion. Ps. 75, 12, 13

Vovête, et réddite Dómino Deo vestro omnes, qui in círcuito ejus affértis múnera: terríbili, et ei qui auferit spíritum príncipum: terríbili apud omnes reges terræ.

Vow ye, and pay to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him Who taketh away the spirit of princes; to the terrible with all the kings of the earth.

Postcommunion

Sanctificationibus tuís, B y thy grace, O almighty God, let our wicked pro-
vítia nostra curéntur, et rem-
édia nobis aétéra provéniánt. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

September Ember-Days¹

Station at St. Mary Major
Major Feries not Privileged

Ember-Wednesday (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 80, 2, 3, 4, 5

Exsúltáte Deo adjutóri nostro: jubíláté Deo Jacob: súmit psalmum ju-
cúndum cum cíthara: cánite in inítió mensís tuba, quia preécéptum in Israël est, et judícium Deo Jacob. Ps. 80, 6. Testímnium in Joseph pósuit illud, cum exíret de terra Ægypti: linguam, quam non

¹The ember-days of the autumn season, though here placed as next following the seventeenth Sunday after Pentecost, are invariably kept on the Wednesday, Friday, and Saturday next following the fourteenth day of September, which is the feast of the Exaltation of the Holy Cross.
the land of Egypt: he heard a nóverat, audívit. V. Glória
tongue which he knew not. V. Patri.
Glory.

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison the priest says:

Let us pray

V. Let us kneel.  
R/. Arise.

V. Flectámus génua. 
R/. Leváte.

Prayer

Et our frailty, we beseech Thee, O Lord, be helped by the remedies of Thy mercy, that, whereas it is wasted by its own nature, it may be repaired by Thy clemency. Through our Lord.

Lesson. Amos 9, 13-14

Lesson from Amos the Prophet.

Thus saith the Lord God, Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them: and I will plant them upon their own land; and I will no more pluck them out of their land which I have given them; saith the Lord thy God.

Gradual. Ps. 112, 5, 7

Who is as the Lord our God, Qui sicut Dóminus Deus
Who dwelleth on high; and noster, qui in altis hábitat:
et humilium respicit in caelo, et in terra? V. Suscitans a terra inopem: et de stercore erigens pauperem.

V. Dominius vobiscum. R. Et cum spiritu tuo.

V. The Lord be with you. R. And with thy spirit.

Præsta, quæsumus, Domine, familiae tuae supplicanti: ut, dum a cibis corporalibus se abstinet, a vitælis quoque mente jejünet. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Lesson. 2 Esd. 81, 1-10

In diébus illis: Congregatus est omnis populus quasi vir unus ad plateam, quae est ante portam aquarum et dixerunt Esdræ scribere ut afféret librum legis Móysi, quam præceperat Dóminus Israel. Attulit ergo Esdræ sacerdos legem coram multitudine virorum et mulierum, cunctisque qui poterant intelligere, in die prima mensis septimae. Et legit in eo apérte in platea, quae erat ante portam aquarum, de mane usque ad médiam diem, in conspectu virorum et mulierum, et sapientum: et aures omnis populi erant eréctæ ad librum. Stetit autem Esdræ scriba super gradum ligneum, quem fecerat ad loquendum. Et apéruit librum coram omni populo: super universum quippe populum eminēbat: et cum aperuisset eum, stetit

In those days, all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until midday, before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he made, to speak upon. And he opened the book before all the people, for he was above all the people; and when
he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered, Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the levites made silence among the people to hear the law; and the people stood in their place; and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras, the priest and scribe, and the levites who interpreted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

Gradual. Ps. 32, 12, 6

Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Munda Cor Meum, page 763.

Gospel. Mark 9, 16-28

At that time, One of the multitude, answering, said to Jesus, Master, I have brought to Thee my son, having a dumb spirit; who, whereso-
cúmque eum apprehénderit, allidit illum, et spumat, et stridet déntibus, et aréscit: et dixi discípulis tuis ut ejicerent illum, et non potuérunt. Qui respondent eis, dixit: O generátio increádua, quámdiu apud vos ero? quámdiu vos pátiári? Afférite illum ad me. Et attulérunt eum. Et cum vidisset eum, statim spíritus conturbávit illum: et elísus in terram, volutábatur spumáns. Et interrogávit patrem ejus: Quantum temporis est, ex quo ei hoc accidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum peròeret. Sed si quid potes, áduva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, omnia pos síbilia sunt crédenti. Et continuo exclámans pater púeri, cum lácrimis ajébat: Credo, Dómine: áduva incre dulitátem meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spíritui im móndo, dicens illi: Surde et mute spíritus, ego præcipio tibi, ex ab eo: et ámbius ne intróeas in eum. Et excla máns, et multum discérepens eum, éxit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est. Jesus autem tenens manum ejus, elevávit eum, et sur rexit. Et cum introísset in domum, discípuli ejus secreto Interrogábant eum: Quare nos non potuimus ejicere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratióne, et jejunio. ever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to Thy disciples to cast him out, and they could not. Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto Me: and they brought him; and when He had seen him, immediately the spirit troubled him, and being thrown down upon the ground, herrolled about foaming. And He asked his father, How long time is it since this happened unto him? But he said, From his infancy: and oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him, Why could not we cast him out? And He said to them. This kind can go out by nothing, but by prayer and fasting.
Offertory. Ps. 118, 47 48

I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hand to Thy commandments, which I have loved.

Offertory Prayers, page 767.

Secret

May this sacrifice, we beseech Thee, O Lord, cleanse our sins away, and sanctify the bodies and minds of them that serve Thee unto celebrating the sacrifice. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 775.

Communion. 2 Esd. 8, 10

Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord; be not sad, for the joy of the Lord is our strength.

Postcommunion

In receiving Thine adorable sacrament, we supplicate Thee, O Lord, that what, of Thy bounty, we perform in diligent service, we may, by Thy grace, become more and more worthy to share in this heavenly gift. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.
EMBER-FRIDAY

Ember-Friday (Purple)

STATION AT THE TWELVE APOSTLES

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

_let the heart of them re-

Joice that seek the Lord: 

seek ye the Lord and be

strengthened: seek His face 

evermore. Ps. 104, 1. Give glory 
to the Lord, and call upon His 

name: declare His deeds among 

the gentiles. \textit{V.} Glória 
Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

P_RESTA, quæsumus, omni-
potens Deus ut observa-
tiónes sacras annuæ devo-
tiónis recolentes, et córpor-
ti tibi placeámus, et mente.

Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of 
the priest, pages 1494-1500.

Lesson. Osee 14, 2-10

Lectio Osée Prophète.

Ec dicit Dóminus Deus: 

Convértete Israël ad 

Dóminum Deum tuum: quó-
niam corruisti in iniquitáte 
tua. Tóllite vobiscum verba, 
et convertímini ad Dóminum: 
et dícite ei: Omnem aufer in-
iquitátem, accipe bonum: et 
reddenámus vítulos labiórum 
nostrórum. Assur non salva-
bit nos, super equum non 
ascendémus, nec dicémus ul-
tra: Díi nostri ópera mánuum 
nostrárum: quia ejus, qui in 
te est, misericórdis pupílli. 
Sanábó contritiónes éorum, 
diligam eos spontánee: quia 

Grant, we beseech Thee, O 
almighty God, that, vener-
ating the sacred yearly ob-
servations with devotion, we 
may be pleasing to Thee both 
in body and in soul. Through 
our Lord.

Lesson from Osee, the 
Prophet.

H_{r}us saith the Lord God: 

Return, O Israel, to the 
Lord thy God; for thou hast 
fallen down by thy iniquity. 
Take with you words, and re-
turn to the Lord, and say to 
Him, Take away all iniquity, 
and receive the good, and we 
will render the calves of our 
lips. Assyria shall not save us, 
we will not ride upon horses, 
 neither will we say any more, 
The works of our hands are our 
gods; for thou wilt have mercy 
on the fatherless that is in thee. 
I will heal their breaches I 
will love them freely; for My
wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree, and his smell as that of Libanus. They shall be converted that sit under his shadow; they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little, and be entreated in favor of Thy servants. Y. Lord, Thou hast been our refuge, from generation to generation.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

Continuation of the holy Gospel according to St. Luke.

At that time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she anoints the feet of Jesus. He then said to the Pharisee, A certain woman in this city was a sinner, who, when she knew that He sat at meat, came behind, and anointed His feet with ointment. And He said to the pharisee, A certain lawyer sat at meat, and there came a woman of the city, and held an alabaster box of ointment, and poured it on His head. And He said to the pharisee, A certain lender gave two debts: one of a hundred denarii, and the other of five denarii. When the lender gave the first a hundred denarii, and the other a five, he would say, Be contented, sir. But when he had given the less, he would say, Pay me that thou owest me. Who is wise, and he in eis, intelliget ista? intellligens, et sciet haec? quia rectæ viae Domini, et justi ambulabunt in eis, prævaricatóres vero córruent in eis.

Sequentia sancti Evangelii secundum Lucam.
et capillis capitis suji tergebati,
et osculabatur pedes ejus, et
unguento ungebat. Videns
autem Phariseus, qui voca-
verat eum, ait intra se, di-
cens: Hic si esset propheta,
sciret utique, quae et quales est
mulier, quae tangit eum: quia
peccatrix est. Et respondens
Jesus, dixit ad illum: Simon,
habeo tibi aliquod dicere. At
ille ait: Magister, dic. Duo
debitores erant cuidam fec-
eratario: unus debebat dena-
rlos quingentos, et alius quin-
quaginta. Non habentibus illis
unde redderent, donavit utris-
quos. Quis ergo eum plus dilig-
it? Respondens Simon, dixit:
Aestimo quia is, cui plus donavit. At ille dixit ei:
Recte judicasti. Et conversus
ad mulierem, dixit Simoni:
Vides hanc mulierem? In-
travi in domum tuam, aquam
pedibus meis non dedisti:
haec autem lacrimis rigavit
pedes meos, et capillis suis
tersit. Osculum mihi non de-
disti: haec autem, ex quo in-
travit, non cessavit osculari
pedes meos. Oleo caput meum
non unxisti: haec autem un-
guento unxit pedes meos.
Propter quod dico tibi: Re-
mittuntur ei peccata multa,
quoniam dilixit multum. Cui
autem minus dimittitur, min-
us diligit. Dixit autem ad
illam: Remittuntur tibi pecc-
cata. Et ceperunt, qui simul
accumbabant, dicere intra se:
Quis est hic, qui etiam pecc-
cata dimittit? Dixit autem
ad mulierem: Fides tua te
salvam fecit: vade in pace.

also? And He said to the woman, Thy faith hath made thee
safe; go in peace.
Offertory. Ps. 102, 2, 5

Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Offertory Prayers, page 767.

Secret

Let the offerings of our fast be accepted by Thee, we pray Thee, O Lord, that by their expiation they may make us worthy of Thy grace and lead us to Thine everlasting promises. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 118, 22, 24

Remove from me reproach and contempt, because I have sought out Thy commandments, O Lord: for Thy testimonies are my meditation.

Postcommunion

We beseech Thee, O almighty God, that, showing gratitude for the gifts we have received, we may receive more especial benefits. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ember-Saturday (Purple)

Station at St. Peter

The Beginning of Mass, page 756.

Introit. Ps. 94, 6, 7

Come, let us adore God, and fall down before the Lord: let us weep before Him Who minun, piorémus ante eum,

http://ccwatershed.org

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison is said:

Let us pray

V. Flectámus génua.
R. Leváte.

Prayer

Omnipotens sempitérne Deus, qui per continéntiam salutárem corpóribus medéris et méntibus: majestátem tuam súpplices exorámus; ut pia jejunántium deprecationé placátus, et prásentia nobis subsidia tribuas, et futúra. Per Dóminum.

Lesson. Lev. 23, 27-32

Lectio libri Levítici.

In diébus illis: Locútus est Dominus ad Móysen, dícens: Décimo die mensis hu- jus séptimi, dies expiatiónum erit celebérimus, et vocábitur sanctus: affligéntisque ánimas vestras in eo, et offerétis holo- cáustum Dómino. Omne opus servile non factétis témpore diei hujus: quia dies propitiationís est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afficta non fúerit die hac, peribit de púpulis suis: et quæ óperis quídplam fécérit, délebo eum de púpulo suo. Nihil ergo óperis faciéntis in eo: legítimum sempitér- num erit vobis in cunctis generationibus, et habitatiónibus made us; for He is the Lord our God. Ps. 94, 1. Come let us praise the Lord with joy; let us joyfully sing to God our Savior. V. Glory.

In those days the Lord spoke to Moses, saying, Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day:
it shall be an everlasting ordi-
nance unto you in all your gen-
erations and dwellings. It is a
sabbath of rest: and you shall
afflict your souls; beginning on
the ninth day of the month;
from evening until evening you
shall celebrate your sabbaths;
vestris. Sabbatum requietiónis
est, et affligétis ánimas vest-
tras die nono mensis: a vés-
pera usque ad vésperam cele-
brábitis sábbatás vestrá: dicit
Dóminus omnipotens.

saith the Lord almighty.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord; lest they
should say at any time among the gentiles, Where
is their God? V. Help us, O God our Saviour, and for the glory
of Thy name, O Lord, deliver us.

Let us pray

V. Let us kneel. 
R'. Arise.

Prayer

Grant us, we pray Thee, O almighty God, that by
fasting we may be filled with Thy grace, and by abstaining
may be made stronger than all our enemies. Through our Lord.

Lesson. Lev. 23, 39-43

Lesson from the Book of Lev-
itícus.

In those days, the Lord spoke
to Moses, saying: From the fifteenth day of the seventh
month, when you shall have
gathered in all the fruits of your land, you shall celebrate
the feast of the Lord seven
days; on the first day and the
eighth shall be a sabbath, that
is, a day of rest. And you shall
take to you, on the first day,
the fruits of the fairest tree,
and branches of palm-trees,
and boughs of thick trees, and
willows of the brook and you


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stro. Celebrabitisque solemnitiatem ejus septem diébus per annum. Legitimum sempernum erit in generationibus vestris. Mense séptimo festa celebrabitis, et habitabitis in tabernáculis septem diébus. Omnis, qui de génere est Israel, manébit in tabernáculis, ut discant posteri vestri, quod in tabernáculis habitáre fécerim filios Israël, cum educerem eos de terra Ægypti, Ego Dóminus Deus vester.

shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

Gradual. Ps. 83, 10, 9

Behold, O God our protector; and look on Thy servants. O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray

Let us kneel.
Arise.

Prayer

Guard Thy household, we beseech Thee, O Lord, that we may obtain by Thy gift those remedies of eternal health which we seek by Thine inspiration. Through our Lord.

Lesson. Mich. 7, 14-20

Lesson from Micheas the Prophet.

O Lord our God, feed Thy people with Thy rod, the flock of Thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their
strength. Who is a God like to Thee, Who taketh away iniquity and passeth: by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth in mercy. He will turn again, and have mercy on us: He will put away our iniquities, and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old, O Lord our God.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. 
\textit{V.} Lord, Thou hast been our refuge, from generation to generation.

\textit{V.} Let us kneel. 
\textit{Rf.} Arise.

Prayer

Grant us, we beseech Thee, O Lord, so to abstain from carnal delicacies that we may likewise fast from the sins that overwhelm us. Through our Lord.

Lesson. Zach. 8, 14-19

Lesson from Zacharias the Prophet.

In those days, the word of the Lord came to me, saying, Thus saith the Lord of hosts: As I purposed to afflict you when your fathers had provoked Me to wrath, and I had no mercy; so turning again, I have thought in these days to


Convértere, Dómine, ali-quantulum, et deprecære super servos tuos. 
\textit{V.} Dómine, refugium factus es nobis, a generatione et progénie.

Let us pray

\textit{V.} Flectamus genua. 
\textit{Rf.} Leváte.

Præsta quæsumus, Dómine, sic nos ab emptis abstíner carmalibus: ut a vitii irruentibus páriter jejunémus. Per Dóminum.

Léctio Zacharíæ Prophétæ.

In diébus illis: Factum est verbum Dómini ad me, dicens: Hæc dicit Dóminus exercituum: Sicut cogitávi, ut affligém vos, cum ad iracundiam provocássent patres vestri me, dicit Dóminus, et non sum misértus: sic
do good to the house of Juda, and Jerusalem: fear not. These
then are the things which you shall do, Speak ye truth every
one to his neighbor; judge ye truth and judgment of peace in
your gates; and let none of you imagine evil in your hearts
against his friend; and love not a false oath; for all these are
the things that I hate, saith the Lord. And the word of the
Lord of hosts came to me, saying, Thus saith the Lord of
hosts, The fast of the fourth month, and the fast of the fifth,
and the fast of the seventh, and the fast of the tenth, shall be to
the house of Juda joy and gladness, and great solemnities;
only love ye truth and peace: saith the Lord of hosts.

Gradual. Ps. 140, 2

Let my prayer be directed
like incense in Thy sight, O
Lord. V. The lifting up of my
hands as even sacrifice.

Let us pray

V. Flectamus génua. 
R. Leváte.

Prayer

As thou dost give us the
grace to offer Thee, O
Lord, a solemn fast, so grant
us, we beseech Thee, the assis-
tance of Thy pardon. Through
our Lord.

Lesson. Dan. 3, 40

Lesson and Canticle of Daniel as on Ember Saturday in
Advent, page 125.

V. Dóminus vobiscum. 
R. Et cum spíritu tuo.

V. The Lord be with you. 
R. And with thy spirit.
**Prayer**

O **God,** Who didst subdue the flames of fire for the three children, mercifully grant that the flames of our sins may not consume us Thy servants. Through our Lord.

Second Prayer, A **cunctis, page 827; third at the choice of the priest, pages** 1494-1500.

**Epistle. Heb. 9, 2-12**

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

**Brethren,** There was a **tabernacle made the first,** wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of Holies, having the golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiary: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the high priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according

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perfectum fàcere servîentem, solùmmodo in cibis; et in pó-
tibus, et vârîis baptismâtibus, et justîtiiis carnis usque ad
tempus correctionis imposítis. Christus autem assistens Pôn-
tifex futurórum bonórumb, per ámbitus et perfécitus taber-
náculum non manufáctum, id est, non hujus creationis; néque per sânguinem hircó-
rum aut vitulórum, sed per própríum sânguinem introivit
semel in Sancta, ætërina re-
demptione invénta.

Tract. Ps. 116, 1, 2

Laudáte Dóminum omnes
gentes: et collaudáte eum, omnes pópuli. ὡ. Quóniam
confirmátâ est super nos mi-
seriórdia ejus: et véritas Dó-
mini manet in ætérnum.

Munda Cor Meum, page 763.

Gospel. Luke 13, 6-17

H Sequéntia sancti Evan-
gèlii secundúm Lucam.

I n illo témpore: Dicébat
Jesus turbishanc similitu-
dinem: Arborem fici habébat
quidam plantátam in vinea
sua, et venit quærens fructum
in illa, et non invénit. Dixit
autem ad cultórem vineae: Ecce
anni tres sunt ex quo vénio
quærens fructum in fictúnea
hac, et non invénio: sucede
ergo illam: ut quid étiam ter-
ram ocupat? At ille respon-
dens, dicit illi: Dómine, di-
mitte illam et hoc anno, usque
dum fódiam circa illum, et
mittam stércora: et si quidem
fécérít fructum: sin autem, in
futúrum succídes eam. Erat
to which gifts and sacrifices are
offered, which cannot, as to the
conscience, make him perfect
that serveth, only in meats and
in drinks, and divers washings,
and justices of the flesh, laid
on them until the time of cor-
rection. But Christ being come,
a high priest of the good things
to come, by a greater and more
perfect tabernacle, not made
with hands, that is, not of this
creation, neither by the blood
of goats nor of calves, but by
His own blood, entered once
into the Holies having obtained
eternal redemption.

O praise the Lord, all ye na-
tions: and praise Him together,
all ye people. ὡ. For His mercy
is confirmed upon us: and the
truth of the Lord remaineth for
ever.

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

At that time, Jesus spoke
to the multitude this
parable: A certain man had a
fig-tree planted in his vineyard,
and he came seeking fruit on it,
and found none; and he said to
the dresser of the vineyard, Be-
hold, for these three years I
come seeking fruit on this fig-
tree, and I find none. Cut it
down, therefore: why cumber-
eth it the ground? But he an-
wering, said to him, Lord, let
it alone this year also, until I
dig about it, and dung it; and
if happily it bear fruit; but if
not, then after that thou shalt
cut it down. And He was teach-
ing in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her, Woman, thou art delivered from thy infirmity; and He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude, Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day? And when He said these things, all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him.

**Offertory. Ps. 87, 2, 3**

> O Lord, the God of my salvation, I have cried in the day, and in the night before Thee; let my prayer come in before Thee, O Lord.

**Offertory Prayers, page 767.**

**Secret**

Grant, we beseech Thee, O almighty God, that the gift offered in the sight of Thy majesty may become a sacrifice vouchsafed by Thine all-powerful goodness.
tum, et gratiam nobis devotionis obtineat, et effectum beata perenitatis acquirat. Per Dominum.

Second Secret, Graciously hear us. page 828; third at choice of the priest, pages 1494-1500.

Preface for Weekdays, page 773.

Communion. Lev. 23, 41, 43
In the seventh month shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

Postcommunion

PERFICIANT in nobis, Domine, quassumus, tua sacramenta quod continent: ut, quae nunc specie gerimus, rerum veritatis capiamus. Per Dominum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eightheenth Sunday after Pentecost (Green)
The Beginning of Mass, page 756.

Introit. Ecclus. 36, 18
Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. Ps. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Diecari corda nostra, quassumus, Domine, ut in miserationis operatione: quia...
Eratres: Gratias ago Deo semper pro vobis in gratia Dei, quae data est vobis in Christo Jesu: quod in omnibus divites: facti estis in illo, in omni verbo, et in omni scientia: sicut testimonium Christi firmatum est in vobis: ita ut nihil vobis desit in ulla gratia, exspectantibus revelacionem Domini nostri Jesu Christi, qui et confirmabit vos usque in finem sine crimi ne, in die adventus Domini nostri Jesu Christi.

Gradual. Ps. 121, 1, 7


Munda Cor Meum, page 763.

Gospel. Matt. 9, 1-8

In illo tempore: Ascendens Jesus in naviculam, transfretavit, et venit in civitatem suam. Et ecce offerebant ei paralyticum jacentem in lecto. Et videns Jesus fidem
seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say, Thy sins are forgiven Thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy). Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God Who had given such power to men.

Creed, page 765.

Offertory.  Ex. 24, 4, 5

Sanctificabit Móyses altáre Dómino, ófferens super illud holócaustus, et immolans víctimas: fecit sacrificium vesper-tínun in odórem suavitátis Dómino Deo, in conspectu fil-iórum Israēl.

Offertory Prayers, page 767.

Secret

Deus, qui nos per hujus sacrificii veneránda commercia, unius summa divinitátis participes éfficiis: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis méribus assequámur. Per Dóminum.

O god, Who, through the august communication of this sacrifice, dost make us part-takers of the one supreme divinity, grant, we beseech Thee, that, as we know Thy truth, so we may ever follow it with worthy actions. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

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Communion. *Ps. 95, 8, 9*

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

Postcommunion

Strongest by the sacred gift, we render thanks to Thee, O Lord, beseeching Thy mercy that Thou make us entirely worthy to partake thereof. Through our Lord.

Second Postcommunion, May the gift, *page 828*; third at the choice of the priest, *pages 1494-1500.*

Concluding Prayers, *page 793.*

Nineteenth Sunday after Pentecost *Green*

The Beginning of Mass, *page 756.*

Introit

I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me I will hear them; and I will be their Lord for ever. *Ps. 77, 1.* Attend, O My people, to My law; incline your ears to the words of My mouth. *V. Gloria.*

*Kyrie,* *page 761*; *Gloria,* *page 762.*

Prayer

Almighty and merciful God, in Thy loving-kindness do Thou keep us from all things that war against us, that, being unhampered alike in soul and in body, we may with free minds perform the works that are Thine. Through our Lord.

Second Prayer, *A. cunctis,* *page 827*; third at the choice of the priest, *pages 1494-1500.*

http://ccwatershed.org
Epistle. Eph. 4, 23-28

Lection Epistolæ beáti Pauli Apostoli ad Ephésios.


Gradual.


Munda Cor Meum, page 763.

Gospel. Matt. 22, 2-14

Sequentia sancti Evangelii secúndum Matthæum.

In illo témpeste: Loquebátur Jesus principibus saeculórum et pharisaés in parábolís, dicens: Simile factum est regnum calórum hóminis regi, qui fecit nuptias fillo suo. Et misit servos suos vocáre invitátos ad nuptias, et nolébant veníre. Iterum misit alios servos, dicens: Dicte in...
saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fellings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

**Creed, page 765.**

**Offertory.**

Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies: and Thy right hand shall save me.

**Offertory Prayers, page 767.**
Secret

Tu mandasti mandata tua custodiiri nimis: utinam dirigatur viae meae, ad custodiendas justificati6nes tuas. Per D6minum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 4, 5

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

Tu nos, D6mine, medicina, et a nostris perversitatibus clemens, et tuis semper faciat inhærire mandatis. Per D6minum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twentieth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Dan. 3, 31, 29, 35


Kyrie, page 761; Gloria, page 762.

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Prayer

Being appeased, O Lord, grant to Thy faithful in abundance, we beseech Thee, both forgiveness and peace, that they may both be cleansed from all offenses and with a quiet mind give themselves to thy service. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 5, 15-21

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

Brethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of Our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. V. Ps. 107, 2. My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory. Alleluia.

Munda Cor Meum, page 763.
Gospel. John 4, 46-53

In illo tempore: Erat qui dam régulus, cujus fílius infirmabátur Caphárnaum. Hic cum audisset, quia Jesus adveníret a Judá in Galiláeam, ábit ad eum, et rogábat eum ut descénderet, et sanáret fílium ejus; incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priusquam moriétur. Jesus saith to him, Thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Creed, page 765.

Offertory. Ps. 136, 1

Super flúmina Babylónis il- lic sédimus, et flévimus: dum recordarémur tui, Sion.

Upon the rivers of Babylon, there we sat and wept; when we remembered Thee, O Sion.

Offertory Prayers, page 767.

Secret

Et these mysteries, we be- seech Thee, O Lord, be our heavenly medicine and
TWENTY-FIRST SUNDAY AFTER PENTECOST

purge the evil from our hearts. vitia nostri cordis expurgent. Through our Lord. Per Dóminus.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 49, 50

Be thou mindful of Thy word Meménto verbi tui servo to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

Postcommunion

That we may be rendered worthy of Thy sacred gifts, O Lord, grant us, we beseech Thee, ever to obey Thy commandments. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-first Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Esther 13, 9, 10, 11

All things are in Thy will, O Lord, and there is none that can resist Thy will: for thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all. Ps. 118, 1. Blessed are the undefiled in the way; who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Keep Thy household, we beseech Thee, O Lord, with continual loving-kindness, that by Thy protection it may
sitting free from all adversities and
tuo nomine sit devota. Per Domini.

Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.

**Epistle. Eph. 6, 10-17**

Lectio Epistolae beati Pauli
Apостоли ad Ephesios.

Brethren, be strengthened
in the Lord, and in the
might of His power. Put you on
the armor of God, that you may be able to stand against the
decuits of the devil. For our
wrestling is not against flesh
and blood, but against princi-
palities and powers, against the
rulers of the world of this dark-
ness, against the spirits of wick-
edness in the high places.
Therefore, take unto you the
armor of God, that you may be
able to resist in the evil day,
and to stand in all things per-
frect. Stand therefore having
your loins girt about with truth,
and having on the breast plate
of justice, and your feet shod
with the preparation of the
gospel of peace; in all
taking the shield of faith,
wherewith you may be able to
extinguish all the fiery darts of
the most wicked one. And take
unto you the helmet of salva-
tion, and the sword of the spirit, which is the word of God.

**Gradual. Ps. 89, 1, 2**

Lord, Thou hast been our
refuge, from generation to gen-
eration. Y. Before the moun-
tains were made, or the earth
and the world was formed;
from eternity and to eternity
Thou art God. Alleluia, alleluia. 

Ps. 113, 1. When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 23-35

quam, omne débitum dimiși tibi, quóniam rogásti me: nonnne ergo opórtuit et te miséreri consérvi tui, sicut et ego tui misérts sum? Et iráts dóminus ejus trádidit eum tortóribus, quoadúsque réd·
deret univérsum débitum. Sic et Pater meus cæléstis fáciet vobis, si non remíséríts unusquisque fratri suo de Córdi-
bus vestris.

Creed, page 765.

Offertory. Job 1

Vir erat in terra Hus, nómi-
ne Job: simplex et rectus, ac timens Deum: quem Satan petítit, ut tentaret: et data est ei potéstas a Dómino in fac-
ultátês, et in carnem ejus: perdiditque omnem substánti-
am ipsius, et filios: carnem quoque ejus gravi úlcere vul-
erávit.

Offertory Prayers, page 767.

Secret

Súscripse, Dómine, propítius hóstias: quibus et te pla-
cári volúísti, et nobis salútem poténti pietáte restitui. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 81, 84, 86

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persequénti-
bus me judicium? iniqui per-
secúti sunt me, áduva me, Dómine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judg-
ment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.
 TWENTY-SECOND SUNDAY AFTER PENTECOST

Postcommunion

HAVING obtained the nourishment of immortality, we beseech Thee, O Lord, that what has passed our lips we may embrace with a pure mind. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-second Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 129, 3, 4

If thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel. Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my voice. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, our refuge and our strength, the very author of piety, be present to the devout supplications of Thy Church, and grant that what we seek in faith we may effectively arrive at. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Philip. 1, 6-11

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

BRETHREN, we are confident in the Lord Jesus, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is

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Gradual. Ps. 132, 1, 2

Ecce quam bonum, et quam jucúndum, habitáre fratres in unum!  †. Sicut ungúentum in cápite, quod descéndit in bar­bam, barbam Aaron. Alleluja, alleluja. †. Ps. 113, 11. Qui ti­ment Dóminum sperent in eo: adjútor et protector eórum est. Alleluja.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 15-21

† Sequéntia sancti Evan­gélii secúndum Matthæum.

In illo témpore: Abeúntes pharísæi, consilií inté­runt ut cáperent Jesum in sermo né. Et mittunt el discí­pulos suos cum Herodíánis, dicéntes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de álquo: non enim ré­speris per sonam hóminum: dic ergo nos quid tibi vidé-

meet for me to think this for you all, for that I have you in my bands, and in the defence and confirmation of the gospel you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Behold how good and how pleasant it is for brethren to dwell together in unity. †. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. †. Ps. 113, 11. They that fear the Lord, let them hope in Him: He is their helper and protector. Alleluia.

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

HT that time, the phar­isees went and con­sulted among themselves, how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not
regard the person of men. Tell us therefore, what, dost Thou think? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and superscription is this? They say to Him, Cæsar's. Then He saith to them, Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's.

Creed, page 765.

**Offertory. Esther 14, 12, 13**

Remember me, O Lord, Thou Who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Offertory Prayers, page 767.

**Secret**

Grant, O merciful God, that this saving oblation may forever rid us of our own guilt and defend us from all adversities. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

**Communion**

I have cried, for Thou, O God, hast heard me: O incline Thy ear unto me, and hear my words.

**Postcommunion**

We have taken the gifts of the sacred mystery, O Lord, humbly imploring that tur, licet censum dare Cæsari, an non? Cognita autem Jesus nequitia eorum, ait: Quid me tentátis, hypocrítæ? osténdite mihi numisma census. At illi obtulérunt ei denárium. Et ait illis Jesus: Cujus est imá-go hæc, et superscriptio? Di-cunt ei: Cæsaris. Tunc ait illis: Réddite ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Del, Deo.
What Thou hast bidden us do in commemoration of Thee may avail unto the help of our infirmity. Who livest.

Second Postcommunion. May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

**Twenty-third Sunday after Pentecost (Green)**

The Beginning of Mass, page 756.

If there be only twenty-three Sundays after Pentecost the following Mass, appointed for the twenty-third Sunday after Pentecost, is said on Saturday or some other day of the preceding week, according to special rubrics, and the Mass of the twenty-fourth Sunday after Pentecost is said in its stead.

**Introit. Jer. 29, 11, 12, 14**

The Lord said, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. Ps. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

Remit, we beseech Thee, O Lord, the sins of Thy people, that by Thy kindness we may be delivered from the trammels of our sins, in which, through our frailty, we have become entangled. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

**Epistle. Philip. 3, 17-21 4, 1-3**

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

Brethren, be ye followers of me, and observe them who walk so as you have our model. For many walk, of
whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evedam, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. V. In God we will glory all the day; and in Thy name we will give praise for ever. Alleluia, alleluia. V. Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 18-26

Continuation of the holy Gospel according to St. Matthew.
AT that time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying, Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said, Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Secret

We offer Thee, O Lord, the sacrifice of praise for the increase of our service,
that Thou mayest graciously quod imméritis contulisti,
complete that which, for no propitiis exsequáris. Per Dó-
merit of ours, Thou hast grant-
ed unto us. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatso-
ever, you ask when you pray,
believe that you shall receive,
and it shall be done to you.

Postcommunion

W E PRAY Thee, O almighty Deus: ut, quos divina
God, that Thou wilt not tribuis participatiónem gaudére,
suffer to be overcome by human, humanis non sinas subjácere
dangers those to whom Thou grantest participation in things
that are divine. Through our Lord.

Second Postcommunion, May the gift, page 828; third at
the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-fourth and Last Sunday after Pentecost

In case there are more than 24 Sundays after Pentecost see
Supplementary Masses for extra Sundays after Pentecost on
page 740. The following Mass, however, is always said on the
last Sunday after Pentecost, that is, the Sunday preceding the
first Sunday of Advent.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

I THE Lord saith, I think Dicit Dóminus: Ego có-
thoughts of peace, and gito cogitatiónes pacis, et non affli-
not of affliction; you shall call ctiónis: invocábitis
upon Me and I will hear you; me, et ego exáudiám vos: et
and I will bring back your redúaum captivitátém ves-
captivity from all places. Ps. tram de cunctis locis. Ps. 84, 2.
84, 2. Lord, Thou hast blessed BenediXisti, Dómine, terram
Thy land: Thou hast turned tuam: avertisti captivitátém
away the captivity of Jacob. Jacob. Y. Glóriá Patri.

Y. Glory.

Kyrie, page 761; Gloria, page 762.
Prayer

Arouse, we beseech Thee, O Lord, the wills of Thy faithful, that, by more earnestly following after the fruit of the divine work, they may the more abundantly partake of Thy mercies. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 1, 9-14

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

Brethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long-suffering with joy; giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day: and in Thy
name we will give praise for ever. Alleluia, alleluia. V. Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.


At that time, Jesus said to His disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; he that readeth, let him understand: then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as has not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you, Lo, here is Christ, or there; do not believe Him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, sæcula. Alleluia, alleluia. V. Ps. 129, 1, 2. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Alleluia.

I have told it to you beforehand: if they therefore shall say to you, Behold, He is in the desert, go ye not out; behold, He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and He shall send His angels with a trumpet and a great voice and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

**Offertory.** Ps. 129, 1, 2

De profundis clamavi ad te, Dómine: Dómine, exaudi orationem meam: de profundis clamavi ad te, Dómine.

Offertory Prayers, page 767.
Secret

Propitius, O Lord, to our supplications, and accept the offerings and prayers of Thy people: turn all our hearts unto Thee, that, being delivered from earthly desires, we may pass on to the enjoyments of heaven. Through our Lord.

Second Secret, graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion.

Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Postcommunion

Grant us, we beseech Thee, O Lord, that, through this sacrament which we have received, whatever is evil in our hearts may be restored by its gift of healing. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Masses for Extra Sundays after Pentecost

Supplementary Mass No. 1.

Mass of the Sixth Sunday after Epiphany (Green)

If there are twenty-five Sundays after Pentecost, this is said on the twenty-fourth; if twenty-six, on the twenty-fifth; if twenty-seven, on the twenty-sixth, and if twenty-eight, on the twenty-seventh.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

The Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your captivitatem ves-

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tram de cunctis locis. Ps. 84, 2. Benedixisti Dómine terram tuam: averísti captivitátem Jacob, Ἱ. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayér


Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10


tivity from all places. Ps. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. Ἱ. Glory.

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

BRETHREN, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia
and Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus Who hath delivered us from the wrath to come.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.


At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree: so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of in Macedónia, et in Achaíâ, sed et in omni loco fides vestra, quae est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsī enim de nobis annuntiant qualem intróitum habérīmus ad vos: et quómodo convérsi estis ad Deum a simulacrīs, servire Deo vivo, et vero, et expectáre Filīum ejus de cælis (quem suscitavit ex mortuís Jesum, qui eripuit nos ab ira ventúra.

H. Continuation of the holy Gospel according to St. Matthæum.

In illo tempore: Dixit Jesus turbis parábolam hanc: Simile est regnum cælorum grano sinápis, quod accipiens homo seminávit in agro suo: quod minimum quidem est omnibus semínibus: cum autem créverit, majus est omnibus oléribus, et fit arbór, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parábolam, locútus est eis. Simile est regnum cælorum fermente, quod accéptum muller abscondit in farīnae satis trībus, donec fermentátum est
meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

**Offertory.** Ps. 129, 1, 2

De profundis clamavi ad te Dómine; Dómine exáudi orationem meam: de profundis clamavi ad te Dómine.

Offertory Prayers, page 767.

**Secret**

EC nos oblátio Deus mundet, quæsumus, et rénovet, gubernet, et prótegat. Per Dóminum.

**Communion.** Mark 11, 34

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

**Postcommunion**

CELESTIBUS Dómine pasti deliciis: quæsumus; ut semper éadem, per quæ verá-citer vivímus, appetámus. Per Dóminum.

Being fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Concluding Prayers, page 793.
Supplementary Mass No. 2.

Mass of the Fifth Sunday after Epiphany, (Green)

If there are twenty-six Sundays after Pentecost, this is said on the twenty-fourth; if twenty-seven, on the twenty-fifth; if twenty-eight, on the twenty-sixth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

†HE Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. Ps. 84, 2.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. †. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy, that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

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

BRETHREN, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of
Gradual. 

Liberasti nos, Domine, ex affigentibus nos: et eos qui oslerunt, confudisti. Lord, from them that afflict us: and hast put them to shame. 

Deo laudabimur tota die: et in nomine tuo confitebimur. In God we will glory all the day: and in Thy name we will give praise for ever. 

Alleluia, alleluia. 

Munda Cor Meum, page 763.

Gospel. Matt. 13, 24-30

In illo tempore: Dixit Jesus 

turbis parabolam hanc: Símilis factum est regnum caelórum hómini, qui seminavit bonum semen in agro suo. Turbulent parable he spoketh. The kingdom of heaven is likened to a man that sowed good seed in his field. 

Cum autem dormírent hómines, venit inimicus ejus, et superseminávit zizánia in médio trítici, et abívit. Cum autem crevísit herba, et fructum fecisset, tunc apparuérunt et zizánia. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him. 

Sir, didst thou not sow good
seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gathering up the cockle you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest, I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into  

my barn.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, the sacrifice of reconciliation, that Thou mayest mercifully forgive our sins and direct our wavering hearts. Through our Lord.

Preface for Sundays, page 773.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Postcommunion

We pray Thee, O almighty God, that we may receive the effect of that salva-
per hæc mystéria pignus accépimus. Per Dóminus.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 3.

Mass of the Fourth Sunday after Epiphany (Green)
If there are twenty-seven Sundays after Pentecost, this is said on the twenty-fourth; if twenty-eight, on the twenty-fifth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

Dicit Dóminus, ego cógito cogitationes pacis, et non afflictiónis: invocábítis me, et ego exáudiam vos; et redúcám captivitátem vestram de cunctis locis. Ps. 84, 2. Benedixisti Dómine terram tuam: avertísti captivitátem Jacob. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O CON, Who knowest that we are surrounded by perils so great as to be unendurable because of our human frailty, grant us health of mind and body, so that by Thine assistance we may conquer the things with which we are afflicted because of our sins, Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 13, 8, 10

Léctio Epístole beáti Pauli Apóstoli ad Romános.

Brethren, owe no man any thing, but to love one another; for he that loveth his
neighbor hath fulfilled the law. For thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

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

Creed, page 763.
Offertory. Ps. 129, 1, 2

De profundis clamavi ad te Domine; Domine exaudi orationem meam: de profundis clamavi ad te Domine.

Offertory Prayers, page 767.

Secret


Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen dico vobis, quidquid orantes petitis, credite quia accipiétis, et fiet vobis.

Postcommunion

O unera tua nos Deus a delectationibus terrénis expédiant: et célestibus semper instáurent aliménitis. Per Dominum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 4.

Mass of the Third Sunday after Epiphany (Green)

If there are twenty-eight Sundays after Pentecost this is said on the twenty-fourth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

Dict Dominus, ego cogito cogitatio nes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos; et reducam captivitatem vestram de cunctis locis. Ps. 84,
Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. \textit{V.} Glory.

Kyrie, page 761; Gloria, page 762.

\textbf{Prayer}

\textit{A}lmighty, eternal God, look with mercy upon our infirmities, and stretch forth the right hand of Thy majesty to protect us. Through our Lord.

\textit{Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.}

\textbf{Epistle.} Rom. 12, 16-21

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


\textbf{Gradual.} Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. \textit{V.} In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. \textit{V. Ps. Liberásti nos, Dómine, ex affligéntibus nos: et eos qui nos odéruit, confudísti. \textit{V. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. Allelúja, allelúja. \textit{V. Ps. 129, 1, 2. De profundis}

129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 1-13

 населення святого Евангелії secundum Matthæum.

At that time, when Jesus was come down from the mountain, great multitudes followed Him; and behold a leper came and adored Him, saying, Lord, if Thou wilt Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen
I say to you, I have not found Jacob in regno celorum: filli autem regni ejiciuntur in tenebras exteriores: ibi erit fetus, et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

We beseech Thee, O Lord, that Thou wouldst vouchsafe to fit us to receive the benefits of these august mysteries as Thou dost of Thy bounty grant us to perform them. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.
The Asperges

or

Solemn Sprinkling with Holy Water

The Asperges or sprinkling with holy water may be performed every Sunday immediately before High Mass. This water is blessed before the ceremony.

The priest who is about to celebrate High Mass enters the sanctuary vested in alb and stole (and sometimes in a cope also) of the color of the Mass, accompanied on his left by an acolyte bearing the vessel of holy water. Arriving at the foot of the altar the priest, while intoning the following anthem sprinkles the altar three times, then himself, and afterward his assistants. Then he sprinkles the congregation. On Passion Sunday and on Palm Sunday the Gloria Patri after the psalm-verse is omitted. In Paschal-time the Asperges is replaced by Vidi Aquam.

Antiphon

A SPÉRGES me Dó- mine, hyssópo, et mundábó; lavábis me et super nivem dealbábor. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; and I shall be made whiter than snow.

Psalm 50

ISERERE mei Deus, secúndum magnam misericórdiam tuam. AVE mercy on me, O God, according to Thy great mercy.

V. Glória Patri, et Filio, et Spiritui Sancto. V. Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen.


Antiphon


Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord. Amen.

Sit while the celebrant vests for Mass.

In Paschal Time

Antiphon

SAW water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

VIDI aquam egrediéntem de templo, a latere dextro, alleluia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, alleluia.
Ps. 117. Confitémini Domíno, quóniam bonus: quóniam in sæculum misericórdia ejus.

Ps. 117. Give praise to the Lord, for He is good: for His mercy endureth forever.

Glória Patri, et Filio, et Spiritui Sancto.

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


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

ANTIPHON Vidi aquam egredientem de templo, a látère dextro allelúia; et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

ANTIPHON I saw water coming forth from the temple on the right side, allelúia: and all those to whom this water came, were saved, and shall say, allelúia.

Osténde nobis, Domíne, misericórdiam tuam. Allelúia.

Show us, O Lord, thy mercy, allelúia.

Et salutáre tuum da nobis. Allelúia.

And grant us thy salvation. Allelúia.

Dómine, exáudi orationem meam.

O Lord, hear my prayer.

Et clamor meus ad te véniat.

And let my cry come unto thee.

Dóminus vobiscum.

The Lord be with you.

Et cum spiritu tuo.

And with thy spirit.

Let us pray

XÁUDI nos, Domíne sancte, Pater omnipotens, æterne Deus: et mittere dignérís sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, visitet atque défendet omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. Amen.

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord. Amen.
The Ordinary of the Mass

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.3

Bowing before the altar, the priest makes the sign of the cross, saying:

\[ \text{IN nomine Patris, \ Filii, \ et Spiritus Sancti. Amen.} \]

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

The priest and server say alternately:

Psalm 42

In Passion-tide and in Masses for the Dead, this Psalm is omitted as far as Adjutórium at.

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

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

P. I will go in to the altar of God: to God Who giveth joy to my youth.

"The Ordinary of the Mass here given is that for Low Mass. The variations for Solemn High Mass or Requiem Mass are given at the foot of their respective pages. The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general custom for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

758
P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.


P. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

*P. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

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

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

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

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

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

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

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

R. Who made heaven and earth.

---

The preparatory prayers at the foot of the altar. The priest says the "Confiteor."
Bowing down low, the priest says:

**I CONFESS** to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed:

*(The priest strikes his breast three times, saying:) through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me."

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

**P. Amen.**

**I CONFESS** to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed:

*(Now strike your breast three times, saying:) through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael


**B.** *Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.*

**P. Amen.**

**O CONFITEOR Deo omnipotenti, beata Mariae semper virginis, beato Michaeli archangelo, beato Joanne Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere:* *(Percute tibi pectus ter, dicens:) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangela, beatum Joanne...*
nem. Baptistam, sanctos
Apósto los Petrum et Paulum, omnes Sanctos, et te,
Pater, orare pro me ad
Dóminus Deum nostrum.

P. Misereáitur vestri
omnipotens Deus, et di-
missis peccátis vestris,
perducat vos ad vitam
ætérnam.

Æ. Amen.

The priest signs himself, saying:

P. Indulgéntiam, absolutionem et remissió
em peccatórum nostró-
rum, tribuat nobis omni-
potens et miséricors Dó-
minus.

Æ. Amen.

Again bowing slightly, the priest goes on:

P. Deus tu conversus
vivificábis nos.

Æ. Et plebs tua látábi-
tur in te.

P. Osténde nobis, Dómi-
ne, misericórdiam tuam.

Æ. Et salutáre tuum
da nobis.

P. Dómine exáudi oratiónem meam.

Æ. Et clamor meus ad
te véniam.

P. Dóminus vobiscum.

Æ. Et cum spíritu tuo.

P. Orémus.

Going up to the altar, the priest prays silently:

Habet a nobis, quæsumus Dómine,
iniquitátes nostras: ut ad
Sancta Sanctórum puris
meréamur mentibus in-
troire. Per Christum Dó-
minus nostrum. Amen.

He bows down over the altar, which he kisses, saying:

the archangel, blessed John
the Baptist, the holy apos-
tles Peter and Paul, all the
saints, and thee, Father, to
pray to the Lord our God
for me.

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

Æ. Amen.

P. May the almighty and
merciful Lord grant us par-
don, absolution, and re-
mission of our sins.

Æ. Amen.

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

Æ. And Thy people will
rejoice in Thee.

P. Show us, O Lord, Thy
mercy.

Æ. And grant us Thy sal-
vation.

P. O Lord, hear my
prayer.

Æ. And let my cry come
unto Thee.

P. The Lord be with you.

Æ. And with thy spirit.

P. Let us pray.
WE BESEECH Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.

O RAMUS te, Dómine, per mérita sanctórum tuórum, quorum reliquiae hic sunt et omnium sanctórum: ut indulgére dignérís ómnia peccáta mea. Amen.

Standing at the Epistle side of the altar, he reads the Introit, which varies according to the Mass being celebrated, and which will be found in its proper place in each Mass.

In Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the dead, pages 1501 to 1534.

At Solemn High Mass the priest before reading the Introit, blesses incense, saying:


He then incenses the altar and is himself incensed by his deacon. After this the celebrant reads the Introit.
The priest returns to the middle of the altar and says, alternately with the server:

**Kyrie Eleison**

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<td>Lord, have mercy on us.</td>
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When the Gloria is to be said or sung the priest standing at the middle of the altar, extends and joins his hands, making a slight bow.
Gloria in Excelsis

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

Turning to the people, the priest says:

P. The Lord be with you. P. Dóminus vobiscum.
R. And with thy spirit. R. Et cum spiritu tuo.

The Prayer

Here follow the Prayers appointed for the day, which will be found in their proper places in each Mass. Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the Dead, pages 1501 to 1534. See page 819 for various prayer endings.

1At Solemn High Mass the celebrant sings the first words of the Gloria in excelsis Deo, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.
The priest next reads the Epistle, or Lesson, from the Mass he is celebrating, after which the server says: Deo gratias (Thanks be to God). Then follows the Gradual, or Tract or Sequence.

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

UND A cor meum, ac lábia mea, omnípo- tens Deus, qui lábia Isaíæ prophética calcu- lá, dignaré mundáre, ut s a n c t u m Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostri- trum. Amen.

Jube Dómine benedicere.

Dóminus sit in corde

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

Vouchsafe, O Lord, to bless me.

The Lord be in my heart

1At Solemn High Mass the Epistle is sung by the sub-deacon, the choir afterwards singing the Gradual.
The priest goes to the Gospel side of the altar and reads the Gospel. See the Mass of the day.

\[\text{Stand} \quad \star \quad \text{The Gospel}\]

\textit{P.} The Lord be with you. \quad \textit{If.} And with thy spirit. \quad \textit{If.} Et cum spiritu tuo.

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

\textbf{Pray, sir, a blessing.}

\begin{flushleft}
The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, \textit{N.} and of the Holy Ghost. Amen.
\end{flushleft}

\textbf{Jube, domne, benedicere.}

\begin{flushleft}
\end{flushleft}

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.
The following (or the beginning) is taken from the Holy Gospel according to St. N.

F. Glória tibi Dómine.  
F. Glory be to Thee, 0 Lord.

At end of Gospel the server says:

F. Laus tibi, Christe.  
F. Praise be to Thee, 0 Christ.

The priest kisses the book, saying:

P. Per evangelica diēta,  
P. May our sins be blotted out by the words of the Gospel.

The priest returns to the middle of the altar and recites the Creed, if it is to be said.

**The Nicene Creed**

**CREDO in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et imperii,  
**I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and
invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (Here genuflect) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceeded from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

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

*P.* The Lord be with you.  
*N.* And with thy spirit.  
*P.* Let us pray.
He now says the Offertory, "which will be found in its proper place in each Mass. Then the priest uncovers the chalice."

Oblation of the Host

SIT

The Offertory

He now says the Offertory, "which will be found in its proper place in each Mass. Then the priest uncovers the chalice."

Offering of the Host

SUSCIPE sancte Pater omnipotens aetérne Deus, hanc immaculatam hóstiam, quam ego indig-nus fámulus tuus ófferó tibi Deo meo vivó et vero, pro innumerabilibus pec-cátis et offensionibus et negligéntiis meis, et pro omnibus circumstántibus, sed et pro omnibus fidéli-bus Christiánis vivís atque

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail

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

The priest goes to the Epistle side and pours wine and water into the chalice.¹

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

OFFERING OF THE CHALICE

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.³

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

²Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the Pater Noster.

³In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

http://ccwatershed.org
IN spíritu humilitátis, et in ánimo contrito suscipiámur a te Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut plácet tibi Dómine Deus.

VÉNI sanctificátor omnípotens ætérne Deus, et benédíc hac sacri­fícium tuo sancto nómini præparátum.¹

⁰UMBLED in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee. Who art our Lord and our God.

COMÉ, Thou, the Sanctifi­er, God, almighty and everlasting; bless this sacrifice which is prepared for the glory of Thy holy name.²

¹At Solemn High Mass incense is then blessed, the cele­brant saying:

By the intercession of bless­ed Michael the archangel, who standeth at the right hand of the altar of incense, and of all His elect, may the Lord vouch­safe to bless this incense, and to receive it for an odor of sweetness. Through Christ our Lord. Amen.

Receiving the thurible from the deacon he incenses the bread and wine on the altar with the words:

May this incense, blessed by Thee, ascend before Thee, O Lord, and may Thy mercy descend upon us.

He then incenses the altar itself, reciting from Ps. 140.

Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth; and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

The celebrant returns the thurible to the deacon saying:

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

Afterward, the celebrant himself, the clergy, and the peo­ple are incensed.
Going to the Epistle side the priest washes his fingers and says:

_I WILL_ wash my hands among the innocent, and will compass Thine altar, 0 Lord.

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

I have loved, 0 Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, 0 God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

_LAVABO_ inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Dómine diléxi decórem domus tuæ, et locum habitatóris glóriæ tuæ.

Ne perdas cum ímpiis Deus ánimam meam: et cum viris sánquinum vi-tam meam.

In quorum máníbus iniquitátes sunt: déxtéra eórum repléta est munéribus.
Ego autem in innocencia mea ingræsus sum: redime me, et miserere mei.

Fecit meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria, etc.

The Gloria Patri, etc., is omitted in Masses for the dead and in Passion-tide.

The priest returns to the middle of the altar and bowing slightly says:


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

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

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

The Oraete Fratres

BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

AY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to
our own benefit, and to that utilitatem quoque nos-
of all His Holy Church. tram totiusque Ecclesiae
sae sanctae.

The Secret Prayer

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

The Preface

The priest now says in a louder voice, or sings:

P. World without end.  P. Per omnia saecula


P. The Lord be with you.  P. Et cum spiritu tuo.

R'. And with thy spirit.  R'. Surosum corda.

P. Lift up your hearts.  R'. Habemus ad Dominum.

R'. We have them lifted up unto the Lord.

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

R'. It is meet and just.

R'. Dignum et justum est.
The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

*ERE dignum et justum est, æquum et salutare, 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 unius singularitáte persónæ, sed in unius Trinitáte substantiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu sancto, sine differentia discretiónis sen- timus. Ut in confessióne váre, sempiternæque Dei- tátis, et in persónís pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-
The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

**The Preface for Sundays**

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-be-gotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-

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feccion of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

The bell now is rung three times.

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Kneel

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

*Remain kneeling until after Communion.
The following Preface is said throughout the year on all week-days and feasts that have no proper Preface.

**V**ERE dignum et jus-
tum est, æquum et salutare, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater om-
nipotens, æterne Deus: per Christum Dóminum nostrum. Per quem ma-
jestátem tuam laudant Angéli, adórant Domina-
tiónes, tremunt Poté-
státes. Céli, cælorúmque Virţiûès, ac béata Séra-
phim, sócia exsultátioné concélébrant. Cum quibus et nostras voces, ut ad-
mitti júbeas deprecámur, súpplici confessioné di-
céntes:

**IT** IS truly meet and just, right and profit-
able for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

**Kneel**.

**The Sanctus**

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt céli, et terra glória tua. Hosánna in excélsis. Ben-
edictus qui venit in nó-
mine Dómini. Hosánna in excélsis.

*Remain kneeling until after Communion.*
For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation. (Malachi 1, 11.)
The priest now prays silently. The & indicates that he makes the sign of the cross over the offerings.

We ēgitur clementis-sime Pater, per Jes- tum Christum Filium tuum Dōminum nostrum, supplices rogāmus ac pé-timus, uti accēpta hābeas, et benedīcas hāc & dona, hāc & mūnera, hāc & sancta sacrificia illībāta, in primis quae tibi offēri-mus pro Ecclēsia tua sancta Catholica; quam pacificāre, custodire, ad-unāre, et régere dignēris toto orbe terrārum: una cum fāmulo tuo Papa nostro Ṇ. et Antistite nostro Ṇ. et ōmnibus ortho-dōxis, atque Catholīcē et Apostolīcē fīdei cultūribus.

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

Commemoration of the Living

DE MÉNTO Dómine famulórum, famu-larūmque tuárum Ṇ. et Ṇ. et ōmnium circumstānti-um, quorum tibi fides cōgnita est, et nota devōtio, pro quibus tibi offērimus: vel qui tibi offerunt hoc sacrificium laudis pro se, BE MINDFUL, O Lord, of Thy servants, Ṇ. and Ṇ., and of all here pres­ent, whose faith and devo­tion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their
friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

The Communicantes

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

Amen.

The priest extends his hands over the oblation.

The "Hanc Igitur"

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that

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in electórum tuórum we be saved from eternal júbeas grege numerári. damnation and numbered Per Christum Dóminum among the flock of Thine nostrum. Amen. elect. Through Christ our Lord. Amen.

Here the bell is rung once.

Quam Obleationem

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

 Qui pridie quam patetur, accipit panem in sanctas ac venerabiles manus suas: et elevatibus oculis in caelum ad Deum Patrem suum omnipotentem, tibi gratas agens, bene dixit, fregit, deditque discipulis suis, dicens:

Accipite et manducate ex hoc omnes:

The Consecration of the Host.

The priest bends over the Host and says:

For this is My Body

Hoc est enim Corpus Meum

Then the priest adores and elevates the Sacred Host.

The bell is rung.

When the priest elevates the Sacred Host, look at it and say devoutly:

“My Lord and My God”

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.

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"The Consecration of the Wine."
"This is the Chalice of My Blood."

"The Elevation of the Chalice."
The priest uncovers the chalice and says:

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it and gave it to His disciples, saying:

Accipite et bibite ex eo omnes:

Take ye, and drink ye all of this:

The Consecration of the Wine.

The priest bends over the chalice and says:

Hic est enim Calix For this is the Chalice Sanguinis mei, novi et of My Blood, of the new æterni testamenti: mys- terium sidei, qui pro the mystery of faith, which vobis et pro multis ef- fundetur in remissionem for you and for many shall peccatorum. be shed unto the remission of sins.

Hæc quotiescúmque As often as ye shall do feceritis in mei memóriam these things, ye shall do faciétis. them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.
Therefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim which is pure, a victim which is holy, a victim which is stainless, the holy bread of life everlasting, and the chalice of eternal salvation.

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

We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred Body and Blood of Thy Son by partaking thereof from this altar may be filled with every heaviness.

Supra quæ propitio ac sereno vultu re-spicere digneris: et accepta habère, sicuti accepta habère dignatus es minera püeri tui justi Abel, et sacrificium patriarchæ nostri Abraham: et quod tibi obtulit summus sanctus tuus Melch:sedech, sanctum sacrificium, immaculatam hostiam.

Suplices te rogamus, omnipotens Deus; jube hac perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpsérimum omni benedictione celosti et gratia repleámur. Per
COMMEMORATION OF THE DEAD

eúmdem Christum Dóminum nostrum. Amen.

Commemoration of the Dead

DEMENTO étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos praecessérunt cum signo fidei, et dórmunt in somno pacis.

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

EPSE Dómine, et ómnibus in Christo quiescentibus, locum refrigérii, lucis et pacis, ut indulgeas, deprecámur, per eúmdem Christum Dóminum nostrum. Amen.

EO THESE, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Striking his breast the priest says:

OBIS quoque peccatóribus fámulis tuis, de multitudine miseratiónum tuárum sperántibus, partem álquam et sociétátem donátum dignérís, cum tuis sanctis Apóstolis et Martýribus: cum Joáne, Stéphano, Matthía, Bárnaba, Ignátio, Alexán-dro, Marcellíno, Pétró, Felicitáte, Perpétua, Agátha, Lúcia, Agnéte, Cécilia, Anastásia, et ómnibus sanctis tuis; intra quorum nos consórtium, non aestimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

US sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

PER quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivificas, benefícias et praestas nobis.

BY WHOM, O Lord, Thou dost always create, sanctify ♀, quicken ♀, bless ♀, and bestow upon us all these good things.
Let us pray

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

Orémus

PRÆCEPTIS salutari-bus móniti, et divina institutione formáti, au-démus dicere:

PATER noster, qui es in celis: sanctificetur nomen tuum: advéniat regnum tuum: fiat volún-
tas tua sicut in cælo et in
terra. Panem nostrum
quotidiænum, da nobis
dié: et dimítte nobis
debita nostra, sicut et nos
dimíttimus débitóribus
nostris. ¹ Et ne nos índucas
in tentationém.

P. Amen.

But deliver us from
evil.

P. Amen.

Sed líbera nos a
malo.

But seech Thee, O Lord,
from all evils, past, present,
and to come: and by the in-
tercession of the blessed
and glorious Mary, ever a
virgin, Mother of God, and
of Thy holy apostles Peter
and Paul, of Andrew, and of
all the saints, graciously
grant peace in our days,
that through the help of
Thy bountiful mercy we
may always be free from sin
and secure from all disturb-
ance.

The priest breaks the Sacred Host, saying:

Through the same Jesus
Christ, Thy Son, our Lord,
Who liveth and reigneth
with Thee in the unity of
the Holy Ghost, God.
World without end.

Pax Ætérna Domini sit semper vobis et semper vos servabit.

And with Thy spirit.

¹Here at Solemn High Mass the subdeacon goes up to the
altar and gives the paten to the deacon. The subdeacon then
dives himself of the humeral veil.
The priest drops a particle of the Sacred Host into the Chalice.

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

Bowing down the priest says:

The Agnus Dei

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

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

In Masses for the dead only.

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

Except in Masses for the dead, the priest, bowing and with joined hands, says:

O Lord Jesus Christ, who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity...
care et coadunäre dig-nérís. Qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.¹

In Masses for the dead, the kiss of peace, ordinarily given here, is omitted; the priest continues as follows:

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

**PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus sum eré præsúmo, non mihi provéniat in judíciam et condemnatiónem: sed pro tua pietátte prosit**

¹Here at Solemn High Mass the Kiss of Peace is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spirítu tuo" and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

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ness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

At the Communion

The priest genuflects, rises and says:

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

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung):

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

The "Priest's Communion."
Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:

\[ \text{Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.} \]

The priest receives Holy Communion and after a brief meditation continues:

\[ \text{Quid retribuam Domino pro omnibus que retribuit mihi? Calicem salutaris accipiam, et nomen Dominum, et ab inimicis meis salvus ero.} \]

The priest takes the chalice in his right hand and makes the sign of the cross, saying:

\[ \text{Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.} \]

Here Holy Communion is administered to those of the faithful who desire to receive it. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the Conitoe as found on page 758, the priest responding with the Misereator and the Indulgentiam. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

\[ \text{Ecce Agnus Dei, ecce qui tollit peccata mundi. Behold the Lamb of God, behold Him who taketh away the sins of the world.} \]

Then he says three times:

\[ \text{Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.} \]
He then goes to the communion rails and gives Holy Communion to each communicant saying:

ody the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

baki the Body, O Lord, which I have received, mine, quod sumpsi, et Sanguis, quem potavi, adhaeret visceribus meis: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen. 1

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

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

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

P. The Lord be with you. P. Dominus vobiscum.
R. And with thy spirit. R. Et cum spiritu tuo.
P. Let us pray. P. Oremus.

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

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

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

P. Dóminus vobiscum.  P. The Lord be with you.  
R̆. Et cum spiritu tuo.  R̆. And with thy spirit.  

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

Kneel.

P. Ite, missa est.  P. Go, the Mass is ended.  
R̆. Deo grátias.  R̆. Thanks be to God.  

Bowing down over the altar, the priest prays:

PLÁCEAT tibi sancta Trinitas, obsequium servitútis meæ; et præsta, ut sacrificium, quod óculis tue majestátis indignus óbtuli, tibi sit acceptábilé, mihi et ómnibus, prò quibus illud óbtuli, sit, te miseránnte, propitiábilé. Per Christum Dóminum nostrum. Amen.  

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

The Blessing

In Masses for the dead the blessing is not given.

The priest kisses the altar, and at the word "Pater" turns toward the people, and blesses them, saying:

BENEDICAT vos omnipotens Deus, May almighty God, the Father, and the Son,

At Solemn High Mass the Ite, missa est or Benedicamus Domino is chanted by the deacon.
And the Holy Ghost, bless Pater, et Filius, et Spiritus Sanctus.

R/. Amen.

R/. Amen.

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

Stand

P. The Lord be with you.

R/. And with thy spirit.

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

R/. Glory be to Thee, O Lord.

P. Dóminus vobiscum.

R/. Et cum spiritu tuo.

P. Initium sancti Evangélii secundum Joánnem.

R/. Glória tibi Dómine.
The Last Gospel


Here all genuflect.

Et Verbum caro factum est, et habitavit in nobis et vidimus glori am ejus, glori am quasi unigentii a Patre, plenum gratiae et veritatis.

By Deo gratias.

And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

By Thanks be to God.
After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

“Hail Mary,” three times. Then,

**Salve Regina**

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

**V. Pray for us, O holy Mother of God.**

**R. That we may be worthy of the promises of Christ.**

**Let us pray**

**O GOD, our refuge and strength,** look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

**Orémus**

**DEUS refugium nostrum et virtus,** populum ad te clamantium propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beáto Josépho ejus Sponsó, ac beátis Apóstolis tuís Petro et Paulo, et ómnibus Sanctis, quas pro conversione peccatórum, pro libertáte et exaltatóne sanctæ Matris Ecclesiæ, preces effúndimus, misericors et benignus exáudi. Per eúndem Christum Dóminum nostrum. Amen.
Sancte Michael Arch-\-angele, defende nos in praello; contra nequitiam et insidias diaboli esto prasidium. Imperet illi Deus; supplices deprecamur: tuque, Princeps militiae celestis, Sathanam ali-\-osque spiritus malignos, qui ad perditi\-\-nem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.


Cor Jesu sacratissimum, Most sacred Heart of Jesus, have mercy on us!

(Three times, alternately with the priest.)

Indulgence of seven years and seven quarantines.—Plus X, June 17, 1904.

Stand and remain in the pew until priest has entered the sacristy.
The Prefaces and the Proper Communicantes for Certain Feasts and Times

In this section the Sanctus is included after each Preface, and the reference then is to the beginning of the Canon in the Ordinary of the Mass, page 777. However, when the Communicantes is different, this part of the Canon also is included and at its conclusion the reference is then to the continuation of the Canon as per page indicated.

1. Preface and Proper Communicantes of the Nativity

On Christmas and throughout its Octave the following Preface with Communicantes is said. After the Octave and until Epiphany, as well as on the feasts of the Holy Name, the Purification of our Blessed Lady, Corpus Christi and its Octave and the Transfiguration of Our Lord, the following Preface without the Communicantes is said:

\[\text{Y.} \quad \text{The Lord be with you.} \]
\[\text{Y.} \quad \text{And with thy spirit.} \]
\[\text{Y.} \quad \text{Lift up your hearts.} \]
\[\text{Y.} \quad \text{We have them lifted up unto the Lord.} \]
\[\text{Y.} \quad \text{Let us give thanks to the Lord our God.} \]
\[\text{Y.} \quad \text{It is meet and just.} \]

\[\text{It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, because by the mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end saying:} \]

\[\text{Y.} \quad \text{Dóminus vobiscum.} \]
\[\text{Y.} \quad \text{Et cum spiritu tuo.} \]
\[\text{Y.} \quad \text{Sursum corda.} \]
\[\text{Y.} \quad \text{Habémus ad Dóminum.} \]
\[\text{Y.} \quad \text{Grátiáis agámus Dómino Deo nostro.} \]
\[\text{Y.} \quad \text{Dignum et justum est.} \]
PREFACE OF THE NATIVITY


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

The Beginning of the Canon


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

Be mindful, 0 Lord, of Thy servants N. and N. And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls, and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Christmas this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Communicantes, et diem (noctem) sacratíssimum celebrating the most sacred celebrántes, quo beatæ Mariae day (at the Christmas mid-
night Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

2. Preface and Proper Communicantes of the Epiphany

On Epiphany and during its Octave

Y. The Lord be with you. 
R. And with thy spirit.  
Y. Lift up your hearts.  
R. We have lifted them up unto the Lord.  
Y. Let us give thanks to the Lord our God.  
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God: because Thine only-begotten Son appearing intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosae semper Virginis Mariae, genitalis ejusdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártirum tuórum, Petri et Pauli, Andrée, Jacóbi, Ioánnis, Thomæ, Jacóbii, Philíppi, Bartholomei, Matthaei, Simónis et Thaddaei: Lini, Cléti, Cleméntis, Xysti, Cornélii, Cypríáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiani et omnium Sanctórum tuórum: quorum méritos precibusque concédís ut in omnibus protectionis tuae muniamur auxilio. Per eúmdem Christum Dóminum nostrum. Amen.
mortalitatis apparuit, nova nos
immortalitatis sue luce repa-
ravit. Et ideo cum Angelis et
Archangelis, cum Thronis et
Dominationibus, cumque omni
millitia caelestis exercitus,
yhymnum gloriae tuae can-
mus, sine fine dicentes:

Sanctus, Sanctus, Sanctus,
Dowminus Deus Sabaoth. Pleni
sunt coeli et terra, gloria tua.
Hosanna in excelsis. Benedic-
tus qui venit in nomine Do-
mini. Hosanna in excelsis.

The Beginning of the Canon

Teigitur, clementissime
Pater, per Jesum Christum
Filium tuum Domini nost-
rum, supplices rogamus,
ac petimus, uti accepta habeas,
et benedicas, haec X dona,
haec X munera, haec X sanct-
a sacrificia illibata. In pri-
mis, quae tibi offerimus pro
Ecclesia sancta tua catholica:
quam pacificare, custodire,
adunare, et regere digneris
toto orbe terrarum; una cum
famulo tuo Papa nostro N.,
et Antistite nostro N., et omni-
bus orthodoxis atque catho-
licae, et apostolicae fidei culto-
ribus.

Mememento, Domine, famulo-
rum famularumque tuarum N.
et N. et omnium circuman-
tium, quorum tibi fides cogni-
ta est, et nota devotio, pro
quibus tibi offerimus: vel qui
tibi offerunt hoc sacrificium
laudis, pro se, suisque omni-

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

Be mindful, O Lord, of Thy
servants, N. and N., and of all
here present, whose faith and
devotion are known to Thee,
for whom we offer, or who offer
up to Thee, this sacrifice of
praise, for themselves, their
families, and their friends, for
the salvation of their souls and
the health and welfare they
hope for, and who now pay
their vows to Thee, God etern­
al, living, and true.

The Communicantes

Having communion in and
celebrating the most sacred
day on which Thine only-be-
gotten Son, co-eternal with
Thee in Thy glory, in very
truth visibly appeared in our
bodily flesh; venerating the
memory in the first place of the
glorious Mary, ever a virgin,
mother of the same Jesus
Christ our God and Lord, like-
wise of Thy blessed apostles
and martyrs, Peter and Paul,
Andrew, James, John, Thomas,
James, Philip, Bartholomew,
Matthew, Simon, and Thadd­
eus; of Linus, Cletus, Clem­
ent, Xystus, Cornelius, Cyprian,
Lawrence, Chrysogonus, John
and Paul, Cosmas and Damian,
and of all Thy saints: for the
sake of whose merits and pray-
ers do Thou grant that in all
things we may be defended by
the help of Thy protection.
Through the same Christ our
Lord. Amen.

Continuation of the Canon, at Hanc igitur, page 778.

3. Preface of Lent

On Sundays and week-days from Ash Wednesday till the
Saturday before Passion Sunday.

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up
unto the Lord.
V. Let us give thanks to the
Lord our God.
R. It is meet and just.

V. Dóminus vobíscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.
R. Dignum et justum est.
VÈRE dignum et justum est, æquum et salutare, nos tibi semper et ubique gràtias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui corporáli jejúnio vitia cómprimis mentem élevas, virtútem largíris et præmia: per Christum Dóminum nostrum. Per quem majéstátem tuam laudánt Angéli, adórant Dominationes, tremunt Pote-státes, Cæli, celórumque Virtútes, ac béáta Séráphim, só-cia exsultatióne concelebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecá-mur, súpplici confessione di-céntes:


Beginning of the Canon, Te igitur, page 777.

4. Preface of the Holy Cross

From Passion Sunday to Maundy Thursday and also on the feasts of the Holy Cross, of the Passion, and of the Precious Blood.

V. Dóminus vobiscum. Rf. Et cum spirítu tuo.
V. Sursum corda. Rf. Habémus ad Dóminum.
V. Grátiás agámus Dómino Deo nostro. Rf. Dignum et justum est.

V. The Lord be with you. Rf. And with thy spirit.
V. Lift up your hearts. Rf. We have them lifted up unto the Lord.
V. Let us give thanks to the Lord our God. Rf. It is meet and just.
It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind in the wood of the cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overthrown. Through Christ our Lord: Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty, which the heavens, and the forces of heaven, together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

**Beginning of the Canon, Te igitur, page 777.**

### 5. Preface and Proper Communicantes for Easter

From Holy Saturday to the Ascension. On Easter Sunday and till following Saturday, inclusive: On this day, but on Holy Saturday, for the word die (day) substitute nocte (night).

- V. THE LORD BE WITH YOU.
- R. AND WITH THY SPIRIT.
- V. LIFT UP YOUR HEARTS.
- R. WE HAVE THEM LIFTED UP UNTO THE LORD.
- V. LET US GIVE THANKS TO THE LORD OUR GOD.
- R. IT IS MEET AND JUST.

- V. DOMINUS VOBISCUM.
- R. ET CUM SPIRITU TUIO.
- V. SURSUM CORDA.
- R. HABÉMUS AD DÓMINUM.
- V. GRATIAS AGÁMUS DÓMINO DEO NOSTRO.
- R. DIGNUM ET JUSTUM EST.

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**PREFACE OF EASTER**

*Vere dignum et justum est, æquum et salutare:*

Te quidem, Dómine, omni tempore, sed in hac potissimum die (vel: in hoc potissimum) gloriosius prædicáre, cum Pascha nostrum immolatus est Christus. Ipsa enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram muriendo destruxit, et vitam resurgéndo reparavit. Et ideo cum Angelis et Archángelis, cum Thronis, et Dominatiöibus, cumque omni militia caeléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:


**The Beginning of the Canon**

Te igitur, clementissíme Pater, per Jesum Christum Filium tuum Dóminiöm nostrum, supplices rogámus, ac pétimus, uti accépta hábeas, et benédicas, hæc η dona, hæc η munéra, hæc η sancta sacrificia illíbata, in primis que tibi offerimus pro Ecclesiá tua sancta catholíca: quam pacificáre, custodíre, adunáre et régere dignérís toto orbe terrárum: una cum fáculo tuo Papa nostro Η et Antistite nostro Η et ómnibus orthódoxis, atque cathólicas et apostólicas fidei cultóribus.

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

Be mindful, O Lord, of Thy servants, Η and Η, and of all
Having communion in and celebrating the most sacred day of the resurrection of Our Lord Jesus Christ according to the flesh; venerating also the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

After the Octave of Easter, this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

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

Continuation of the Canon at the Hanc igitur, page 778, except during Easter week the Hanc igitur is as follows:

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, make to Thee, N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incoluimtatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos whole family, make to Thee, http://ccwatershed.org
OFFERED IT UP IN LIKE MANNER
FOR THOSE ALSO WHOM THOU HAST
BEEN PLEASED TO MAKE TO BE
BORN AGAIN OF WATER AND THE
HOLY GHOST. GRANT TO THEM THE
FORGIVENESS OF ALL THEIR SINS;
DO THOU ESTABLISH OUR DAYS IN
THY PEACE; NOR SUFFER THAT WE
BE CONDEMNED FOREVER, BUT
RATHER COMMAND THAT WE BE
NUMBERED IN THE FLOCK OF THINE
ELECT. THROUGH CHRIST OUR LORD.
AMEN.

Continuation of the Canon at the Quam oblationem,
page 779.

6. Preface for the Ascension

From Ascension Day to the Vigil of Pentecost exclusive.

V. Dóminus vobiscum.  
R'. Et cum spiritu tuo.  
V. Sursum corda.  
R'. Habémus ad Dóminus.  
V. Grátias agámus Dómino Deo nostro.  
R'. Dignum et justum est.

V. The Lord be with you.  
R. And with thy spirit.  
V. Lift up your hearts.  
R. We have them lifted up unto the Lord.  
V. Let us have them lifted up unto the Lord.  
R. It is meet and just.

It is truly meet and just, right and available to sal-
vation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God: Through Christ our Lord; Who after His resurrection very openly showed Himself to all His disciples, and in their sight was raised up to heaven, in order to give to us to be par-
takers of His Godhead. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:
Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.


**The Beginning of the Canon**

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

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

Meménto Dómine famuló-rum, famularümque tuárum N. et N. et omnium circum-stántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus; vel qui tibi offérient hoc sacrifí-cium laudis pro se, suisqueómnibus: pro redémptiôné animalrum suárum, pro spe salútis et incoluntatís suæ: ti-bique reddunt vota sua átérno Deo vivo et vero.

On Ascension Day and during Octave of Ascension only, the following special Communicantes is said. Otherwise continue the Canon, at the Hanc igitur, page 778.

**The Communicantes**

Having communion in and celebrating the most sacred day on which Our Lord, Thine only-begotten Son, established
stbi fragilitatis nostræ sub-
stantiam in gloriæ tue déx-
tera collocavit: sed et me-
móriam venerantes, in prims gloriöse semper virginis Ma-
rie, Genitrícis Dei et Dómini nostri Jesu Christi: sed et be-
atórum Apostolórum ac Má-
tyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thómas, Jacóbi, Philippi, Bar-
tholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cle-
méntis, Xysti, Cornélii, Cyprí-
áni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et 
Damiáni, et omnium sanctó-
rum tuórum: quorum méri-
tis precibusque concédas, ut 
in omnibus protectionis tuae 
muniámur auxilio. Per eúm-
dem Christum Dóminum nos-
trum. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

7. Preface and Communicantes for Pentecost

From the Vigil of Pentecost, till the following Saturday in-
cusive, and in votive Masses of the Holy Ghost (when the 
words hodierna die (this day) are omitted).

\[\text{V. Dóminus vobiscum.} \quad \text{V. The Lord be with you.}\]
\[\text{RF. Et cum spiritu tuo.} \quad \text{RF. And with thy spirit.}\]
\[\text{V. Sursum corda.} \quad \text{V. Lift up your hearts.}\]
\[\text{RF. Habémus ad Dóminum.} \quad \text{RF. We have them lifted up,}\]
\[\text{unto the Lord.}\]
\[\text{V. Grátias agámus Dómino Deo nostro.} \quad \text{V. Let us give thanks to the}\]
\[\text{RF. Dignum et justum est.} \quad \text{RF. It is meet and just.}\]

\[\text{ERE dignum et justum est, aquam et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte,}\]
\[\text{Pater omnipotens, ætérne, Deus: per Christum Dómi-
num nostrum. Qui ascéndens super omnes caelos, sedénsque}\]

at Thy right hand in glory that frail nature of ours which He had assumed: venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cle-
tus, Clement, Sixtus, Cornelius, 
Cyprian, Lawrence, Chrysogo-
nus, John and Paul, Cosmas 
and Damian, and of all Thy 
saints: for the sake of whose 
merits and prayers do Thou 
grant that in all things we 
may be defended by the help of 
Thy protection. Through the 
same Christ our Lord. Amen.
sitting at Thy right hand, did (this day), according to His word, send down the Holy Ghost upon the children of His adoption. Wherefore all peoples upon this earth rejoice with exceeding great joy; the heavenly virtues likewise and the angelic powers sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.


The Beginning of the Canon

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

Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they

ad déxteram tuam, promís-
sum Spiritum sanctum (ho-
diérna die) in filios adoptió-
nis effúdit. Quapropter pro-
fúsis gáudiis, totus in orbe
terrárum mundus exsultat.
Sed et supernæ Virtútes, at-
que angélicaæ Potestátæ, hym-
num glóriae tuae cóncinunt,
sine fine dicéntes.

Te igitur clementíssime
Pater, per Jésu Christum
Filium tuum Dóminum no-
strum, súpplices rogámus ac
pétimus, uti accépta hábeas,
et benedícas hæc hæc dona, hæc
múnéra, hæc sancta sac-
rificía illiábæta, in primis qua
tibi offérimus pro Ecclesiæ tua
sancta Catholíca; quam pa-
cificáre, custodíre, adunáre,
et régere dignris toto orbe
terrárum: una cum fámulo
tuo Papa nostro N. et Anti-
stite nostro N. et omnibus or-
thodóxis, atque Catholícae et
Apostólicae fidei cultóribus.

 Meménto Dómine famuló-
rum, famularúmque tuárum
N. et N. Et omnium circum-
stantiírum, quorum tibi fides
cógnota est, et nota devótio,
pro quibus tibi offérimus: vel
qui tibi offerunt hoc sacrifici-
cium laudis pro se, suisque
ómnibus: pro redemptione
animárum suárum, pro spe
salutis et incolumitatis suæ: hope for, and who now pay

tibique reddunt vota sua ætér-

no Deo vivo et vero.

After the Octave of Pentecost, the following Communicantes

is not said. Continue the Canon at page 778.

The Communicantes

Communicantes, et diem

sacratissimum Pentecostes

celebrantes, quo Spiritus

sanctus Apóstolis, innumeris

linguis apparuit: sed et me-

móriam venerántes, in primis

gloriosæ semper Virginis Ma-

ría, Genitrícis Dei et Dómini

nostri Jésu Christi: sed et be-

atórum Apostolórum et Már-

tyrum tuórum, Petri et Pauli,

Andréæ, Jacóbi, Joánnis,

Thome, Jacóbi, Philippi, Bar-
tholomæi, Matthæi, Simônis et

Thaddæi; Lini, Cleti, Cle-
méntis, Xysti, Cornélii, Cyprí-

ání, Lauréntii, Chrysógoni,

Joánnis et Pauli, Cosmæ et

Damiáni, et ómnium sanctó-

rum tuórum: quorum méritis

precibusque concedas, ut in

ómnibus protectionis tuæ mu-
niámur auxílio. Per eúmdem

Christum Dóminum nostrum.

Amen.

Continuation of the Canon at the Hanc igitur, page 778.

However, during Pentecost week the Hanc igitur is as follows:

Hanc igitur oblationem ser-
vitúten nostræ, sed et cunctæ

familie tuae, quam tibi offeri-

mus pro his quoque, quos re-
genérate dignátus es ex aqua

et Spiritu sancto, tribuens eis

remissionem ómnium pecca-
tórum, quæsumus Dómine, ut

placátus accípias: diéisque

nostros in tua pace dispónas,
atque ab ætérna damnatiónè

nos éripí, et in electórum tuó-

Wherefore, we beseech Thee,

O Lord, graciously to receive

this oblation which we Thy

servants and with us Thy

whole family, make to Thee,

offering it up in like manner

for those also whom Thou

hast been pleased to make to

be born again of water and the

Holy Ghost. Grant to them the

forgiveness of all their sins; do

Thou establish our days in

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Thy peace; nor suffer that we be condemned forever, but rather command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Continuation of the Canon at the Quam oblationem, page 779.

8. Preface of the Most Holy Trinity, or for Sundays

This preface is found in The Ordinary of the Mass, page 773. It is said or sung on all Sundays unless another one is assigned.

9. Preface of the Sacred Heart

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up unto the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God; who hast willed that thine only-begotten Son hanging on the cross should be transfixed with a soldier's lance, so that the opened Heart, treasure-place of divine bounty, might flood us with the torrents of compassion and grace, and that that which never ceased to burn with love for us, should be repose for the devout and to the penitent should open the shel-
num gloriae tuae cælætum, sine fine dicéntes:

dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:


Beginning of the Canon, Te igitur, page 777.

10. Preface of Jesus Christ, King

\( \text{V.} \) Dóminus vobiscum.
\( \text{R.} \) Et cum spíritu tuo.
\( \text{V.} \) Sursum corda.,
\( \text{R.} \) Habémus ad Dóminum.
\( \text{V.} \) Grátias agámus Dómino Deo nostro.
\( \text{R.} \) Dignum et justus est.

\( \text{V.} \) Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens ætérne Deus: Qui unígénitum Fílium tuum Dóminum nostrum Jesus Christum, Sacerdótem ætérnum et universórum Régem, óleo exsultátiónis unxiisti: ut seíspum in ara crucis, hóstiam immaculatam et pacíficam, ófferens, redemptionis humánae sacraménta perágeret: et suo subjéctis império omnibus creatúris, ætérnum et universále regnum imménsæ tuae tárderet Majéstáti: regnum veritátis et vitae; regnum sanctitátis et grátie; regnum justitiae, amoris et pacis. Et ídeo cum Angélis et Archángelis, cum Thronis et Dominió nibus, cumque omni militia célestis exercitus, hym-

\( \text{V.} \) The Lord be with you.
\( \text{R.} \) And with thy spirit.
\( \text{V.} \) Lift up your hearts.
\( \text{R.} \) We have them lifted up unto the Lord.
\( \text{V.} \) Let us give thanks to the Lord our God.
\( \text{R.} \) It is meet and just.

\( \text{It is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who didst anoint with the oil of gladness Thine only-begotten Son, our Lord Jesus Christ, eternal Priest and King of the universe: that, offering Himself as a stainless peace-offering on the altar of the cross, He might fulfill the pledges of man's redemption; and, having all creatures subject to His power, might deliver to Thy sublime majesty an eternal and universal kingdom, a kingdom of truth and life; a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore with the angels and archangels, with the thrones and dominations, and with all}
the array of the heavenly host, 
we sing a hymn to Thy glory 
and unceasingly repeat: 

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

Beginning of the Canon, Te igitur, page 777.

II. Preface of the Blessed Virgin

On all feasts of our Blessed Lady except Purification. In this 
Preface the title of the occurring festival of our Blessed Lady 
is inserted in the place indicated. In Masses of the Blessed 
Virgin Mary said on other than her feast-days, the insertion is 
Et te in veneratione (“Likewise ... in the veneration”).

V. The Lord be with you. 
R. And with thy spirit. 
V. Lift up your hearts. 
R. We have them lifted up 
unto the Lord. 
V. Let us give thanks to the 
Lord our God. 
R. It is meet and just.

It is truly meet and just, 
right and availing unto 
salvation, that we should at 
all times and in all places give 
thanks to thee, O holy Lord, 
Father almighty, everlasting 
God: and on the ... of the 
blessed Mary, ever a virgin, 
should praise and bless and 
proclaim Thee. For she con-
ceived Thine only-begotten Son 
by the overshadowing of the 
Holy Ghost; and losing not the 
glory of her virginity, gave 
to the world the everlasting light, 
Jesus Christ our Lord. Through 
whom the angels praise thy 
majesty, the dominions wor-
ship it, and the powers are in 
awe. The heavens and the 
heavenly hosts, and the blessed

num gloriae tuae canimus, sine 
dicentes.

Sanctus, Sanctus, Sanctus 
Dominus Deus Sabaoth. Pleni 
sunt caeli et terra gloria tua. 
Hosanna in excelsis. Benedic-
tus qui venit in nomine Dó-
mini. Hosanna in excelsis.

V. Dóminus vobiscum. 
R. Et cum spíritu tuo. 
V. Sursum corda. 
R. Habémus ad Dóminum. 
V. Grátias agámus Dómino 
Deo nostro. 
R. Dignum et justum est.

Verum et justum est, sequum et salutáre, 
nos tibi semper et ubique grá-
tias ágere: Dómine sancte, 
Pater omnipotens, ésaterne De-
us: Et te in ... beáte Ma-
rie semper Virginis collau-
dáre, benédicere et praedicare. 
Qué et Unigéntum tuum 
Sancti Spíritus obumbrátione 
concépit: et virginitátis glória 
permanénte, lumen ætérnum 
mundo effúdit, Jesum Chri-
stum Dóminum nostrum. Per 
quam majestátem tuam lau-
dant Angéli, adórant Domina-
tiones, tremunt Potestátés. 
Caélum et aëriumque Virtútes, ac 
beáta Séraphim, sócia exsul-
tátione concélebránt. Cum 
quibus et nostras voces ut ad-
Seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise:

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

Beginning of the Canon, Te igitur, page 777.

12. Preface of St. Joseph

In all the Masses of St. Joseph and in those not of Our Lord in which he is commemorated, unless another Preface is prescribed.

V. Dóminus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vt is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, and on the festivity (veneration) of St. Joseph to magnify Thee with due praise, to bless and proclaim Thee. The just man who was given by Thee as a spouse to the Virgin Mother of God, and was placed over Thy Family as a faithful and prudent servant; so that taking the place of the eternal Father, he might guard the only-begotten Son conceived by the shadow of the Holy Ghost, Jesus Christ, Our...
Lord, through Whom the angels praise Thy majesty, the dominions worship it, the powers are in awe, the heavens and the heavenly hosts and the blessed seraphim join together in celebrating their joy. With these, we pray Thee, join our own voices also, while we sing with lowly praise:

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

Beginning of the Canon Te igitur, page 777.

13. Preface of the Apostles

On the festivals of the Apostles and Evangelists (except that of St. John, Apostle and Evangelist, Dec. 27), and during their octaves.

V. The Lord be with you.  
R. And with thy spirit.  
V. Lift up your hearts.  
R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.  
R. It is meet and just.

It is truly meet and just, right and profitable, humbly to beseech Thee, O Lord, to forsake not the flock of which Thou art the eternal shepherd, but through Thy holy apostles ever to guard and keep it, so that it be governed by those rulers whom Thou didst set over it to be its pastors under Thee. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the


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PREFACE FOR WEEKDAYS

hymnum glóriæ tuae cælóminus, sine fine dicéntes.


Beginning of the Canon, Te igitur, page 777.

14. Preface for Weekdays

Also called Common or Daily Preface.

This Preface is found in the Ordinary of the Mass, page 775.

15. Preface for the Dead

In all Masses for the Dead.

V E R E dígnüm et justum est.

The Lord be with you.
And with thy spirit.
Lift up your hearts.
We have them lifted up
unto the Lord.
Let us give thanks to the Lord our God.
It is meet and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: through Christ, our Lord, in Whom the hope of a happy resurrection has shone on us, so that those whom the certain fate of dying renders sad, may be consoled by the promise of future immortality. For with regard to Thy faithful, O Lord, life is changed, not taken away; and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained. So with the angels and archangels, with
the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end, saying:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. 

Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

*Beginning of the Canon, Te igitur, page 777.*
 Prayer Conclusions

The endings of the Prayers (also named Collects), Secrets and Postcommunions vary according to the nature of the prayer.

Because of their frequent repetition they are not given in full, but are referred to under abbreviated designations as follows:

Through our Lord. This is used in prayers addressed to God the Father, and its complete form is: Through Our Lord Jesus Christ, Thy Son, Who livest and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.

(Latin: Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen).

Through the same. This is used in prayers making mention of our Blessed Lord. The complete form is: Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen. (Latin: Per eúmdem Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in imitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen).

Through . . . in the unity of the same. This is used when the prayer makes mention of the Holy Ghost. The complete form is: Through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. R. Amen. (Latin: Per Jesum Christum filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen).

Who with Thee. This is used when the final clause in the prayer refers to our Blessed Lord. The complete form is: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen. (Latin: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen).

Who livest. This is used when the prayer is addressed directly to God the Son. The complete form is: Who livest and reignest, with God the Father, in the unity of the Holy Ghost, God, world without end. R. Amen. (Latin: Qui vivis et regnas, cum Deo Patre in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen).
Additional Prayers

Prayers, Secrets and Postcommunions

On all days on which no festival marked in the calendar as of double rite occurs, the number of Prayers (sometimes known as Collects), and of corresponding Secrets and Postcommunions said at Mass, may not be less than three. If more are used, the whole number must be odd, (five or seven). The exceptions to this rule are stated in their proper places in this Missal, and are to be found noted each year in the diocesan directory or Ordo.

Of the three Prayers, the first is the one proper to the Mass then being celebrated. For the second and third are counted such commemorations as may have to be made of saints’ days, octaves, vigils, or ferias. For days on which such commemorations are lacking, two Prayers, varying according to the seasons of the liturgical year, are appointed, one or both to be said as may be required.

When a semi-double or simple feast occurs on a Sunday, the second prayer is of the feast, the third of our Blessed Lady, and the prayer for the Church or Pope is omitted. When two semi-double or simple feasts, or one semi-double and one simple feast occur on a Sunday, they are commemorated and the commemoration of our Blessed Lady and the prayer for the Pope are omitted. When a double feast or a double and a simple feast occur on a Sunday they are commemorated, and the commemoration of our Blessed Lady and the prayer for the Pope are omitted.

They are called Common Commemorations and are six in number, as follows:

1. Of Our Blessed Lady.
2. For God’s Holy Church, or for the Pope.
3. For the Intercession of the Saints.
4. For the Living and the Dead.
5. Of the Holy Ghost.
6. Prayer at the Choice of the Celebrant.
The following table indicates how these Common Memorations are to be employed throughout the ecclesiastical year:

1. From the first Sunday of Advent to the vigil of the Nativity of Our Lord exclusive:

IN MASSES OF THE SEASON: ¹

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, of Our Blessed Lady.

2. From the Octave of the Epiphany to the Purification:

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

3. From the Purification to Ash Wednesday:

Second Prayer, for the Intercession of the Saints.
Third Prayer, at the choice of the Celebrant.

4. From Ash Wednesday to Passion Sunday:

IN MASSES OF THE SEASON:

Second Prayer, for the Intercession of the Saints.
Third Prayer, for the Living and the Dead.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, for the Intercession of the Saints.

5. From Passion Sunday to Holy Thursday:

IN MASSES OF THE SEASON:

Second Prayer, for God's Holy Church, or for the Pope.
Third Prayer is not said.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, for God's Holy Church, or for the Pope.

¹The term Prayer here includes also the corresponding Secret and Postcommunion.
6. *Within the Octave of Easter:*

Second Prayer, for God's Holy Church, or for the Pope.
Third Prayer is not said.

7. *From the Octave of Easter to the Feast of the Ascension:*

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

8. *Within the Octave of Pentecost:*

Second Prayer, for the Church, or for the Pope.
Third Prayer is not said.

9. *From the Octave of Pentecost to Advent:*

Second Prayer, for the Intercession of the Saints.
Third Prayer, at the Choice of the Celebrant.

10. *Within the Octaves of the Blessed Virgin and of All Saints; likewise on Saturdays when the Office of the Blessed Virgin is recited:*

Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

11. *Within the Octaves of Corpus Christi and of All Saints:*

**IN THE MASSES OF THE OCTAVE:**

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.

**ON SEMI-DOUBLE FEASTS OCCURRING WITHIN OCTAVES:**

Second Prayer, of the Octave.
Third, that Prayer which would be said in the second place if the Mass of the Octave were celebrated.

12. *On Vigils (except the Vigils of Christmas, Pentecost, and All Saints):*

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.
13. On Vigil of All Saints:
Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

14. For the Votive Mass of the Immaculate Conception of the Blessed Virgin Mary:
Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

Note.—When on a Sunday a commemoration is made of any double, or of an octave-day, or of a day within an octave, the third prayer in Mass is omitted.

Of Our Blessed Lady
(From the first Sunday of Advent to Christmas Eve)

Prayer. Deus qui de beatae

D eus, qui de beatae Ma- O cod, Who didst will that riae Virginis útero, Ver- at the message of an bum tuum, Angelo nuntiánte, angel angel Thy word should take carnem suscipere voluísti: fles in the womb of prasta supplicibus tuis; ut qui the Blessed Virgin Mary: vere eam Genitrícem Dei cré- grant believe her to be truly dimus, ejus apud te interces- the mother of God, may be siónibus adjuvémur. Per helped by her intercession with eumdem Dóminum.
Thee.

Through the same.

Secret

I n ménitibus nostris quaesu- S trengthen in our minds, mus Dómine vere fidei, we beseech Thee, O Lord, sacramenta confirmá: ut qui the mysteries of the true faith: concéptum de Virginé Deum that we, who profess Him Who verum et hóminem confite- was conceived of the Virgin to mur; per ejus salutiferæ re- to be true God and man, may, by surrectionis poténtiam, ad the power of His saving resur- æternam mereámur pervenire rection, deserve to attain unto letitiam. Per eúmdem Dó- everlasting joy. Through the same.

minum.

Postcommunion

G rátiám tuam, quaesumus, O forth, we beseech Dómine, méntibus nos- Thee, O Lord, Thy grace tris infúnde: ut qui, Angelo into our hearts: that we, to
who the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same.

(From Christmas Day to the feast of the Purification)

Prayer. Deus, qui salutis

O con, Who, through the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience the intercession in our behalf of her through whom we have been made worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

Secret

By thy clemency, O Lord, and by the intercession of blessed Mary, ever Virgin, may this offering avail us for prosperity and peace, now and forevermore. Through our Lord.

Postcommunion

May this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of the heavenly remedy. Through our Lord.

(From the feast of the Purification to Advent Sunday)

Prayer. Concede nos

Grant us, Thy servants, we beseech Thee, O Lord God, to enjoy continual health
sanitás gaudére: et gloriósa beátæ Maríæ semper Virgínis intercessióné, a præsentí libéralí tristítiá, et sætárná pérfrui letítia. Per Dóminum.

of soul and body; and by the glorious intercession of blessed Mary, ever Virgin, to be deliv-
ered from present sorrow, and to attain everlasting joy. Through our Lord.

Secret

B y thy mercy, O Lord, and through the intercession of blessed Mary, ever Virgin, may this offering avail us unto our welfare and peace, both now and forever. Through our Lord.

Postcommunion

G rant, O Lord, that we who have received these helps to salvation may be everywhere defended by the patronage of blessed Mary, ever Virgin, in whose honor we have offered this sacrifice to Thy majesty. Through our Lord.

For God's Holy Church

G raciously hear, O Lord, the prayers of Thy Church that, having overcome all adversity and every error, she may serve Thee in security and freedom. Through our Lord.

Secret

P rotect us, O Lord, who assist at Thy mysteries, that, cleaving to things divine, we may serve Thee both in body and in mind. Through our Lord.

Postcommunion

O Lord our God, we pray Thee that Thou suffer
not to succumb to human hazards those whom Thou hast been pleased to make sharers of divine mysteries. Through our Lord.

tribuis participatio ne gaude re, hum anis non sinas sub jacere periculis. Per Dó mi num.

For the Pope

Prayer. Deus, omnium fidelium

O god, the shepherd and ruler of all the faithful, look with favor upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church: grant him, we beseech Thee, that by word and example he may be of profit to those over whom he has been placed, and, together with the flock committed to his care, attain unto life everlasting. Through our Lord.

Secret

Be appeased, we beseech Thee, O Lord, by the gifts we offer; and govern by Thy continuous protection Thy servant N., whom Thou hast been pleased to appoint chief shepherd over Thy Church. Through our Lord.

Postcommunion

May the reception of this divine sacrament be our protection, O Lord; and may it ever save and defend Thy servant N., whom Thou hast been pleased to set up as pastor over Thy Church, and also the flock Thou hast entrusted to his care. Through our Lord.

In Masses in which a Collect in honor of the Blessed Virgin has been said either as the prayer proper to the Mass, or as an obligatory commemoration, in place of those just given, the Collect or Prayer of the Holy Ghost is said before that for the Church or for the Pope.
Prayer. Deus, qui corda

Deus, qui corda fidélium
Sancti Spiritus illustratióné docuísti: da nobis in
eódem Spiritu recta sápare, et
de ejus semper consolatióne
gaudére. Per Dóminum . . .
in unitáte.

Sanctify, we beseech Thee,
O Lord, the gifts we offer,
and cleanse our hearts by the
light of the Holy Ghost.
Through . . . in the unity of the same . . .

Postcommunion

SANCTI Spiritus, Dómine,
corda nostra mundet in-
fusó: et sui roris intima as-
persióne fecundet. Per Dómi-
um . . . in unitáte.

May our hearts be cleansed,
O Lord, by the inpour-
ing of the Holy Spirit; may He
render them fruitful by water-
ing them with His heavenly
dew. Through . . . in the unity
of the same.

By exception, from Passion Sunday to Low Sunday, and
within the octave of Pentecost, only two prayers are obligatory
at Mass: the one proper to the Mass itself, and another which,
when no commemoration has to be made, must be one of those
given above for the Church or for the Pope.

At other seasons of the year, that is, from the feast of the
Purification to Lent, and from Trinity Sunday to Advent, the
two additional prayers are: the first, for the intercession of
the saints, and the second, any one of those in the Missal that
the priest may choose. This third prayer is usually selected
from those which appear toward the end of this volume, un-
der the title Occasional Prayers, page 1494. But in Lent it is
appointed that the celebrant say in this place the Prayer for
the living and the dead.

For the Intercession of the Saints

Prayer. A cunctis

A cunctis nos quæsumus
Dómine mentis et cór-
poris défende perículis: et in-

D efend us, we beseech
Thee, O Lord, from all
dangers of mind and body: and
through the intercession of the blessed and glorious Mary, ever Virgin, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (the patron saint) and of all the saints, in Thy loving-kindness grant us safety and peace; that, all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord.

Secret

Graziously hear us, O God our Saviour, and, by virtue of this Sacrament, defend us from all enemies of soul and body, bestowing upon us Thy grace here and Thy glory hereafter. Through our Lord.

Postcommunion

O Sacred Gift of this Divine Sacrament which we have offered, cleanse us and defend us, we beseech Thee, O Lord; and through the intercession of the Blessed Virgin Mary, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (the patron saint of the Church) and of all the saints, free us from all iniquity and deliver us from all adversity. Through the same.

For the Living and the Dead

Prayer. Omnipotens sempiterne Deus

Almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all of whom Thou foreknowest that they tercedénte beáta et gloríosa semper Virgíne Dei Genitríce María, cum beáto Joseph, beátis Apóstolís tuís Petro et Paulo, atque beáto N. et ómnibus Sanctís, salútem nobís tribue benignus et pacem; ut destrúctí adversitátabus et erróribus universí, Ecclesiá tua sécura tibi sériát liber-táte. Per Dóminum.

Exaudi nos Deus salutáris noster: ut per hujus sacraménti virtútem, a cunctís nos mentís et córpóris hóstibus tuéaris, grátiam tribu-ens in præsénti, et glóriam in fúturo. Per Dóminum.

Unde et muniat nos quæsumus Dómine di- vín sacraménti munus oblá- tum: et intercedénte beáta Virgíne Dei Genitríce María, cum beáto Joseph, beátis Apóstolís tuís Petro et Paulo, atque beáto N. et ómnibus Sanctís; a cunctísnos reddat et pervérsitátabus expiátos, et adversitátabus expeditos, Per eundem Dóminum.

Omnipotens sempiterne Deus, qui vivórums do- mináris simul et mortuórum, omniumque miseréris, quos tuos fide et ópere futúros esse

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prænóscis: te súpplices exo-
rámus: ut pro quibus effün-
dere preces decrevimus, quos-
que vel præsens sæculum ad-
huc in carne rétinet; vel fu-
túrum jam exútos córporé
suscépit, intercedéntibus óm-
nibus Sanctis tuis, piétátis
tue clementía ómnium delíc-
tórum suórum véniam conse-
quántur. Per Dóminum.

will be Thine by faith and good
works, we humbly beseech
Thee, that they for whom we
have resolved to pour forth our
prayers, whether this world
still retaineth them in the flesh,
or the other world hath already
received them freed from the
body, may by the grace of Thy
loving-kindness, and through
the intercession of all Thy
saints, obtain the forgiveness
of all their sins. Through our
Lord.

Secret

D eus, cui soli cógnitus est
númerus electórum in
supérna felicitéte ló candus:
tribue quæsumus; ut interce-
déntibus ómnibus Sanctis tuis,
universórum, quos in oratíone
commendátos suscépitimus, et
ómnium fidélium nómina, be-
átæ prédestinatiónis liber
adscripta rétineat. Per Domi-
num.

O god, to Whom alone is
known the number of the
elect who shall attain the hap-
piness of heaven, grant, we be-
seech Thee, that by the inter-
cession of all Thy saints, the
names of those who have been
commended to our prayers and
of all the faithful, may be writ-
ten in the book of blessed
pre-
destination. Through our Lord.

Postcommunion

P uífícient nos quæsumus
omnipotens et miséri-
cors Deus sacraménta que
súmpsimus: et intercedénti-
bus ómnibus Sanctis tuis,
præsta; ut hoc tuum sacra-
méntum non sit nobis réa-
tus ad pænam, sed inter-
céssio salútaris ad véniam: sit
ablútio scélérum, sit fortitúdo
fraglíum, sit contra ómnia
mundi perícula firmament-
um; sit vivórum atque mortu-
órum fidélium remísso ómní-
um delictórum. Per Dóminum.

A lmighty and merciful
God, let the sacred mys-
teries we have received purify
us, we beseech Thee, and grant,
by the intercession of all Thy
saints, that this Thy sacrament
may be unto us not an occasion
of guilt and punishment, but a
means of pardon and salvation:
may it wash away our offenses;
may it be our strength in weak-
ness; may it be our defence in
all dangers; and to every one
of the faithful, whether living
or dead, may it avail to the re-
mission of all their sins.
Through our Lord.

For other Prayers, see page 1494.
The Proper of Saints

As the ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next before or after the feast of St. Andrew the Apostle (Nov. 30), it is customary to begin this part of the Missal with the Mass of the vigil of the same Apostle, or with that of the feast if any appointed to be celebrated on St. Andrew's-eve (Nov. 29).

Nov. 29—Vigil of St. Andrew, Apostle (Purple)

If the feast of St. Andrew falls on a Monday and as no vigil may be kept on a Sunday, the Mass of this vigil is celebrated on the preceding Saturday.

The Beginning of Mass, page 756.

Introit. Matt. 4, 18, 19

The Lord saw two brothers, Peter and Andrew, by the seaside of Galilee, and He called them; Come ye after Me, I will make you to befishers of men. Ps. 18, 2. The heavens show forth the glory of God, and the firmament declareth the works of His hands. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

We beseech Thee, O almighty God, that blessed Andrew, Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offenses being pardoned, we may also be saved from all dangers. Through our Lord.

In Advent: The Second Prayer is that of the Feria (Prayer 1st Sunday of Advent, page 103); the third of St. Saturninus as below.

Before Advent: The Second Prayer is that of St. Saturninus as below; the third, Concede nos, page 824.

If this vigil is celebrated on the preceding Saturday: The Second Prayer is Deus qui de beatae. page 823; the third, Ecclesia tuae. page 825; or Deus omnium fidelium, page 826. In that case the Prayer of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.
Deus, qui nos beáti Satur-nini Mártýris tuí con-cédis natalitio pérfrui: ejus nos tríbue méritis adjuvári. Per Dóminum.

Prayer

O con, Who dost permit us to enjoy the feast-day of blessed Saturninus, Thy mar­tyr, grant us to be assisted by his merits. Through our Lord.

Lesson. Ecclus. 44, 25-27; 45, 2-4; 6-9

Léctio libri Sapiéntiae.


Lesson from the Book of Wisdom.

The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words He made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction: and He exalted him. He made an ever-lasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Gradual. Ps. 138, 17, 18

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. V. Di-numerábo eos: et super aré­nam multiplicabúntur.

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. V. I will number them, and they shall be multiplied above the sand.

Munda Cor Meum, page 763.
That time, John stood, and two of his disciples: and beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, He saith to them, What seek you? Who said to Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them, Come, and see. They came, and saw where He abode, and they stayed with Him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus, looking upon him, said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee: and He findeth Philip. And Jesus saith to him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found Him of Whom Moses in the law and the prophets did write, Jesus, the son of Joseph of Nazareth. And Nathanael saith to him, Can anything of good come from Nazareth? Philip saith to him, Come, and see.
Jesus saw Nathanael coming to Him: and He said to him, Be­hold an Israelite indeed, in whom there is no guile. Na­thanael saith to Him, Whence knowest Thou me? Jesus an­swered, and said to him, Be­fore that Philip called thee, when thou wast under the fig­tree, I saw thee. Nathanael an­swered Him, and said, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him, Be­cause I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him, Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum, et constitúisti eum super ópera mánuum tuárum, Dómine.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, the gift to be consecrated, whereby, commemorat­ing the solemnity of blessed Andrew, the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

IN ADVENT: The second Secret is that of the Feria (Secret 1st Sunday of Advent, page 105); the third Secret of St. Saturninus as below.

BEFORE ADVENT: The second Secret is that of St. Saturninus as below; the third Secret, By Thy mercy, page 825.

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: The second Secret is Strengthen in our minds, page 825; the third, Protect us, page 825, or, Be appeased, page 826. In that case the Secret of St. Saturninus is said on Sunday.
Commendation of St. Saturninus.

Secret

GÚNERA, Dómine, tibi dí-
cátà sanctifica: et, in-
tercedénte beáto Saturnino
Mátyre tuo, per hæc éadem
nos placátus inténde. Per
Dóminum.

Preface for Weekdays, page 775.

Communion. John 1, 41, 42

Andrew saith to Simon his
brother: We have found the
Messias, Who is called Christ;
and he brought him to Jesus.

Postcommunion

HÁVING received Thy sacra-
ments, O Lord, we hum-
bly beseech Thee, that, by the
intercession of blessed Andrew,
Thy apostle, that which we per-
form in honor of his venerable
passion may profit unto our
healing. Through our Lord.

IN ADVENT: The second Postcommunion is that of the Feria
(Postcommunion 1st Sunday of Advent, page 106); the third
Postcommunion of St. Saturninus as below.

BEFORE ADVENT: The second Postcommunion is that of St.
Saturninus as below; the third Postcommunion, Grant O Lord,
page 825.

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: The
second Postcommunion is Pour forth, page 823; the third, O
Lord our God, page 825, or, May the reception, page 826. In
that case the Postcommunion of St. Saturninus is said on
Sunday.

Commemoration of St. Saturninus.

Postcommunion

MAY the partaking of Thy
divine sacrament, sanctify
us, we beseech Thee, O
Lord, and by the intercession
of Thy saints render us ac-
ceptable. Through our Lord.

Concluding Prayers, page 793.
Nov. 30—St. Andrew, Apostle

Double of the Second Class

If this feast occurs on the first Sunday of Advent, it is celebrated on the Monday following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Ome Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

We supplicate Thy majesty, O Lord, that as blessed Andrew was in this world a preacher and ruler of Thy Church, so he may be our constant intercessor before Thee. Through our Lord.

In Advent commemoration of the feria (Prayer, 1st Sunday of Advent, page 103).

Epistle. Rom. 10, 10-18

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

Brethren: With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call
upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? or how shall they believe Him of Whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidingsof good things! But all do not obey the gospel. For Isaiah saith, Lord, who hath believed our report? Faith, then, cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

**Gradual. Ps. 44, 17, 18**

*Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord.* † Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. † The Lord loved Andrew for an odor of sweetness. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 4, 18-22**

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

At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net que invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audierunt? Quómodo autem àudi­ent sine prædicânte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciosi pedes evangeliântium pacem, evangeli­zántium bona! Sed non omnes obédient Evangelîo. Isaías enim dicit: Dómine, quis crè­didit auditori nostro? Ergo fi­des ex audîtu, audîtus autem per verbum Christî. Sed dico: Numquid non audierunt? Et quidem in omnem terram exí­vit sonus córum, et in fines orbis terræ verba córum.

**Sequentia sancti Evangelii secundum Matthæum.**

In illo tempore: Ambulans Jesus juxta mare Galilææ, vidit duos fratres, Simónem, qui vocávit Petrus, et Andréam fratrem ejus, mitténtes
into the sea (for they were fishers). And He saith to them, Come ye after Me, and I will make you to be fishers of men: and they immediately leaving their nets followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and He called them: and they forthwith left their nets and father, and followed Him.

Creed, page 765.

**Offertory.**  
Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

**Secret**

Sacrificium nostrum tibi, Dómine, quæsumus, beáti Andrææ Apóstoli precátio sancta conciliét: ut, in cujus hónore solémniter exhibétur, ejus méritús efficiátur accéptum. Per Dóminum.

In Advent commemoration of the feria (Secret, 1st Sunday of Advent, page 105).

Preface No. 13, page 816.

**Communion.**  
Matt. 4, 19, 20

Come ye after Me: I will make you to be fishers of men. But they immediately leaving their nets, followed the Lord.

**Postcommunion**

Rejoicing, O Lord, on the feast-day of blessed Andrææ festivitáte létántes: quæ,
Thy divine mysteries, and may- est Thou make them, we beseech Thee, redound to our forgiveness as they do to the glory of Thy saints. Through our Lord.

In Advent the commemoration of the feria (Postcommunion, 1st Sunday of Advent, page 106).

Concluding Prayers, page 793.

Dec. 2—St. Bibiana, Virgin, Martyr (Red)

Semi-double

Mass, Me exspectaverunt, page 1363, except:

Prayer

O con, the giver of all good gifts, Who in Thy handmaid Bibiana didst join the palm of martyrdom to the flower of virginity, by her intercession, unite our hearts in charity to Thee, that our perils may be removed, and we may obtain the rewards of eternity. Through our Lord.

In Advent a commemoration of the feria (the Prayer, Secret and Postcommunion) of the preceding Sunday or those of an Ember-day is made, and similarly on all other festival-days until Christmas.

Dec. 3—St. Francis Xavier, Confessor (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. Ps. 116, 1, 2. Praise the Lord, all ye nations, and praise Him, all ye people: because His mercy is confirmed upon us, and the truth of the...
Prayer

O CON, WHO wast pleased to gather into Thy Church the nations of the Indies by the preaching and miracles of blessed Francis, mercifully grant that we, who venerate his glorious merits, may also imitate the example of his virtues. Through our Lord.

Commemoration of the feria.

EPISTLE AS ON THE FEAST OF ST. ANDREW, PAGE 835.

GRADUAL. Ps. 91, 13, 14

JUSTUS UT PALMA FLOREBIT: THE just man shall flourish like the palm-tree: he shall grow up like the cedar of Lebanon, V. 91, 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. V. James 1, 12. Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

GOSPEL. Mark 16, 15-17

IN ILLO TEMPORE: DIXIT JESUS DISCIPULIS SUIS: EUNTES IN MUNDUM UNIVERSUM, PRÆDICATE EVANGÉLII OMNI CREATURE. QUI CREDIDERIT, ET BAPTIZÂTUS FUERIT, SALVUS ERIT: QUI VERO NON CREDIDERIT, CONDEMNÂBITUR. SIGNA AUTEM EOS, QUI CREDIDERINT, HÆC SEQUÉNTUR: IN NÔMINE MEÔ DÆMONIA EFICIENT: LINGUIS LO-

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new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

**Offertory.**  
Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.  
Offertory Prayers, page 767.

**Secret**

Grant, we beseech Thee, O almighty God, that the offering of our lowliness may be both pleasing to Thee for the honor of Thy saints and may likewise purify us in body and soul. Through our Lord.

Commemoration of the feria.  
Preface for Weekdays, page 775.

**Communion.**  
Matt. 24, 46, 47

Blessed is that servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods.  

Postcommunion

We beseech Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Francis, Thy confessor, be fortified by the same against all adverse influences. Through our Lord.

Commemoration of the feria.  
Concluding Prayers, page 793.
Dec. 4—St. Peter Chrysologus, Bishop, Confessor, Doctor of the Church (White)

Double

St. Barbara, Virgin, Martyr

The Beginning of Mass, page 756.

Introt. Ecclus. 15, 5


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui beá tum Petrum Chrysólogum Doctórem egregium, divinitus praemonstrátum, ad regéndam et instruéndam Ecclesiam tuam eligísti: quae voluísti: ut, quem Doctórem habitum in terris, intercessórém habére mereámur in celis. Per Dóminum. O god, Who didst will that blessed Peter Chrysologus, divinely foreshown to be a great doctor, should be elected to rule and instruct Thy Church, grant, we beseech Thee, that we may be worthy to have him as our intercessor in heaven, whom we have had as a teacher of holy living on earth. Through our Lord.


Epistle, from the Mass In medio, page 1345.

Gradual. Ecclus. 44, 16


Behold a great priest, who in his days pleased God. V. Ecclus. 20. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. V. Ps. 109, 4. Thou art a priest forever according to the order of Melchisedech. Alleluia.
Munda Cor Meum, page 763.
Gospel from the Mass In medio, page 1346.
Creed, page 765.
Offertory from the Mass In medio, page 1347.
Offertory Prayers, page 767.
Preface for Weekdays, page 775.

**Communion.** Matt. 25, 20

Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.


Concluding Prayers, page 793.

Dec. 5—St. Sabbas, Abbot (White)

Simple


Dec. 6—St. Nicholas, Bishop, Confessor (White)

Double

The Beginning of Mass, page 756.

**Introit.** Ecclus. 45, 30

The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. 131, 1. O Lord, remember David, and all his meekness. V. Glory.

Kyrie, page 761; Gloria, page 762.

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Prayer

DEVS, qui beátum Nicoláum Pontíficem innúmeris décorásti miráculis: tribue quáesumus; ut ejus méritis et prǽcisibus, a gehénnæ incéndiis liberémur. Per Dóminum.

Commemoration of the feria.

Epistle. Heb. 13, 7-17

Léctio Epistolæ beáti Pauli Apostoli ad Hebræos.

FRATRES: Mementóte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes exitum conversatiónis, imitáminti fidem. Jesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váríis et peregrínis nólite abduci. Optimum est enim grátia stabilire cor, non escís, quae non profúerunt ambulantibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo déserviunt. Quorum enim animálium infértur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra cástra. Propter quod et Jesus, ut sanctificáret per suum sánnguinem populum, extra por-tam passus est. Exeámus igitur ad eum extra castra, im-propérium ejus portántes. Non enim habémus hic ma-néntem civitátem, sed futúram inquirimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est, fructum labórium confiténtium nómíni ejus. Benefícéntie autem, et communiónis nólite oblivisci: tálibus enim hóstís promeré-
and to impart: for by such sac- tur Deus. Obeyde præpositis rifices God’s favor is obtained. vestris, et subjácete eis. Ipsi obey your prelates, and be sub- nem pro animábus vestris red- ject to them; for they watch, ditùri.
as being to render an account
as to render
account

**, Gradual. Ps. 88, 21-23**

I have found David, My ser- Invéni David servum me- vant: with My holy oil I have um, óleo sancto meo unxi anointed him; for My hand eum: manus enim mea auxilia- shall help him, and My arm ábitur ei, et bráchium meum shall strengthen him. Y. The confortátum eum. Y. Nihil pro- enemy shall have no advantage ficiet inimicus in eo, et filius over him; nor the son of in- iniquitatis non nocébit ei.

Alleluia, alleluia. Y. Ps. 91, 13. The just man shall flourish Allelúja, allelúja. Y. Ps. 91, like the palm-tree: he shall 13. Justus ut palma fiorébit:
grow up like the cedar of Li- sicut cedrus Libani multipli- banus. Alleluia.
cábítur. Allelúja.

Munda Cor Meum, page 763.


**, Offertory. Ps. 88, 25**

My truth and mercy shall be Véritas mea, et misericórdia with him: and in My name mea cum ipso: et in nómine shall his horn be exalted.

meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

**, Secret**

Sanctify, we beseech Thee, Sanctifica, quaesumus, Dó- O Lord God, these gifts, mine Deus, hæc munera, which we offer on the solemnity quæ in solemnitáte sancti Ant- of Thy holy bishop, Nicholas, tistitis tuí Nicoláí offérimus:
that through them our lives, ut per ea, vita nostra inter
whether in adversity or in prosper- adversa et próspera ubique ity, may everywhere be dirigátor. Per Dóminum.
guided aright. Through our Lord.

Commemoration of the feria.

Preface for Weekdays, page 775.

**, Communion. Ps. 88, 36-38**

Once have I sworn by My Semel jurávi in sancto meo: holiness, his seed shall endure semen ejus in sætérnum mané-
bit, et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in aeternum, et testis in caelo fideliis.

forever: and his throne as the sun before Me, and as the moon perfect forever; and a faithful witness in heaven.

Postcommunion

Sacrificia, que sumpsumus, Domine, pro solemnitate sancti Pontificis tuui Nicolai, sempiterna nos protectione conservent. Per Dominum.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 7—St. Ambrose, Bishop, Confessor, Doctor of the Church (White)

Double

Vigil of the Immaculate Conception of the Blessed Virgin Mary (Purple)

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui populo tuo aeternae salutis beatum Ambrosium ministrum tribuistis: presta, quæsumus; ut, quem Doctorem vitae habuimus in terris, intercessorem habere

God, Who didst give blessed Ambrose to Thy people to be a minister of eternal salvation, grant, we beseech Thee, that we may be worthy to have him as our in-

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tercessor in heaven whom we have had as a teacher of life on earth. Through our Lord.

Commemoration of the feria. Third Prayer from the Mass of the vigil of the Immaculate Conception, page 847.

Epistle from the Mass In medio, page 1345.

Gradual. Ecclus. 44, 16, 20

Behold a great priest, who in his days pleased God. V. Ecclus. 20, There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. V. Ps. 109, 4. The Lord hath sworn, and He will not repent. Thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.
Gospel from the Mass In medio, page 1346.
Creed, page 765.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted. Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

ALMIGHTY, everlasting God, do Thou cause the gifts that are offered to Thy majesty, by the intercession of blessed Ambrose Thy confessor and bishop, to benefit us unto everlasting salvation. Through our Lord.

Commemoration of the feria. Third Secret from the Mass of the vigil of the Immaculate Conception, page 849.

Preface for Weekdays, page 775.

Communion. Ps. 88, 35, 38

Once have I sworn by My holiness, his seed shall endure forever: and his throne as the sun before Me, and as the
perfecta in ætérnum, et testis
in célo fidelis.

moon perfect forever; and a
faithful witness in heaven.

Postcommunion

SACRAMÉNTA salúsí nostræ
suscipientes, concéde,
quæsumus, omnipotens Deus:
ut beáti Ambrosii Confessóris
tui atque Pontíficis, nos ubi-
que orátio adjuvet; in cujus
veneratione hæc tue obtúll-
mus majestáti. Per Dóminum.

Grant us, we beseech Thee,
ô almighty God, as we
receive the sacrament of our
salvation, that the prayer of
blessed Ambrose, Thy con-
server and bishop, in veneration of
whom we have offered this sac-
ifice to Thy majesty, may
everywhere assist us. Through
our Lord.

Commemoration of the feria. Third Postcommunion from
the Mass of the vigil of the Immaculate Conception, page 849.

Concluding Prayers, page 793; except the last Gospel is that of the
vigil of the Immaculate Conception.

The Vigil of the Immaculate Conception of the
Blessed Virgin Mary (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 65, 76

COME and hear, all ye that
fear, God: and I will tell
you what great things the Lord
hath done for my soul. Ps. 65, 1,
2. O come joyfully unto God, all
the earth, sing ye a psalm unto
His name: give glory unto His
praise. V. Glory.

Kyrie, page 761.

Prayer

O LORD, Who didst won-
drously preserve the
mother of Thine only-begotten
Son from original sin in her
own conception, grant, we be-
seech Thee, that Thou mayest
make us, strengthened by her
intercession, to keep her fes-
tival with clean hearts.
Through the same.

Commemoration of the feria. Third Prayer, page 827.
Lesson, As the vine, page 1106.
Wisdom hath built herself a house, she hath hewn her out of seven pillars. V. Ps. 86, 1, 2. Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the dwellings of Jacob.

Munda Cor Meum, page 763.

Gospel. Matt. 1, 1-16

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson, and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Uria; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechon-

Offertory. Cant. 6, 2

Ego dilecto meo, et dilectus meus mihi, qui pasçitur inter lilias. Ito my beloved and my beloved to me, who feedeth among the lilies.

Offertory Prayers, page 767.

Secret

OJúnera nostra, Dómine, quae in tuo templo qui te preces ad tuam clementiam Immaculátæ Del Genercinis comméndet oráto: quam ab omni origináli labé praeservásti; ut dignum Filii tui habitéaculum éfficì mererétur. Qui tecum.

Commemoration of the feria; third Prayer of the Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion. Cant. 6, 9

Quæ est ista, qui progræditur quasi auróra consúrgens, pulchra ut luna, élécta ut sol, terribilis ut castrórum ácies ordinátæ? Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array.

Postcommunion

Concéde, miséricors Deus, fragilitáti nostræ presidium: ut, qui Immaculátæ Conceptionis Genitricis uni-génití Filii tui festivitátem protection to our frailty, that we, who prepare for the festival of the Immaculate Conception of the Mother of Thine
BLESSED ART THOU, O VIRGIN MARY, BY THE LORD, THE MOST HIGH GOD, ABOVE ALL WOMEN, UPON THE EARTH. THOU ART THE GLORY OF JERUSALEM, THOU ART THE JOY OF ISRAEL, THOU ART THE HONOR OF OUR PEOPLE. THOU ART ALL FAIR, O MARY, AND THERE IS IN THEE NO STAIN OF ORIGINAL SIN. (Judith 13.)
praevenimus: intercessiónis ejus auxilio a nostris iniquitátibus resurgámus. Per eumdem Dóminum.

Commendation of the feria; third Postcommunion of the Holy Ghost, page 827.

Concluding Prayers, page 793.

Dec. 8—Immaculate Conception of the Blessed Virgin Mary (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Is. 61, 10

Gaudens gaudebo in Dómino, et exsultabit anima mea in Deo meo: quia induit me vestimentis salutis: et indumento justitiae circumdedit me, quasi sponsam ornátam monilibus suis. Ps. 29, 2. Exaltabo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

 Deus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitationum praerástasti: sæcŭmus; ut, qui ex morte ejusdem Filii tui prævisá, eam ab omnibus præservásti, nos quoque mundos ejus intercessióne ad te perveníre concédas. Per eumdem Dóminum.

Commendation of the feria.

Lesson. Prov. 8, 22-35

Léctio libri Sapiéntiae. Lesson from the Book of Wisdom.

Dóminus possédíte me in ínftio viárum suárum, The Lord possessed me in the beginning of His
ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia found after the Tract.

Gradual. Judith 13, 23

Blessed art thou, O Virgin, Benedicta es tu, Virgo Maria, by the Lord, the most high God, above all women, præ omnibus muliéribus super
dec. 8—immaculate conception 853

The Lesser Alleluia

Allelúja, allelúja. V. Cant. 4, 7. Tota pulchra est, Maria: et mácula originális non est in te. Allelúja.

Ps. 86, 1

The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. V. Ps. 86, 3. Gloríosa dicta sunt de te, civitas Dei. V. Ps. 86, 5. Homo natus est in ea, et ipse fundavit eam Altíssimus.

Greater Alleluia


The angel Gabriel was sent from God into a city of Galileé, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin’s name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

Gospel. Luke 1, 26-28

Credo, page 765. The Creed is said during the entire octave.
Offertory. Luke 1, 28

Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women. Alleluia.

Offertory Prayers, page 767.

Secret

Receive, O Lord, the saving oblation which we offer Thee on the solemnity of the Immaculate Conception of the Blessed Virgin Mary, and grant that, as we confess her to have been preserved, by Thy preventient grace, from all taint of evil, so, through her intercession, we may be freed from all sin. Through our Lord.

Commemoration of the feria.

Preface No. 11, page 814.

Communion

Glorious things are spoken of thee, O Mary; for He that is mighty hath done great things unto thee.

Postcommunion

May the sacrament which we have received, O Lord, our God, heal in us the wounds of that sin from which, by a singular privilege, Thou didst preserve immaculate the conception of blessed Mary.

Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 9—Of the Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast-day, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, Page 827.
Dec. 10—Of the Octave of the Immaculate Conception (White)
St. Melchiades, Pope, Martyr (Red)
Semi-double

The Mass is as on the feast of the Immaculate Conception, page 851, with second Prayer, Secret and Postcommunion of the feria and third of St. Melchiades from the Mass, Si diligis me, page 1302.

Dec. 11—St. Damasus, Pope, Confessor (White)
Semi-double

The Beginning of Mass, page 756.
Introit from the Mass, Si diligis me, page 1302.
Kyrie, page 761; Gloria, page 762.

Prayer

O regem tuum, Pastor æ-terne, placatus intén-de: et per béatum Dámasum Summum Pontificem, perpetuæ protectione custódì; quem to-tius Ecclesiæ præstitísti esse pastórem. Per Dóminum. 

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Damasus, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord.

Second Prayer of the octave, page 851, third of the feria.
Epistle from the Mass Si diligis me, page 1302.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclesiæ plebis: et in cáathedra seniór-rum laudent eum. Ὄ Con-fiteántur Dómino misericórdiae ejus; et mirábilia ejus fillis hóminum.

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. Ὄ Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Munda Cor Meum, page 763.
Gospel from the Mass, Si diligis me, page 1302.
Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitut i te super gentes et super regna, ut Behold, I have given my words in thy mouth; lo, I have set thee this day over the na-
In Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere, and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through Our Lord.

Second Secret of the octave, page 854, third of the feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).


Postcommunion

Since Thy church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 12—Octave of the Immaculate Conception

(White)

Semi-double

Prayer

ARKEN unto us, O God, our salvation, that we may because of the festival of blessed Lucy we rejoice, so by reason of our feeling of loving devotion may we become better grounded in doctrine. Through our Lord.

Second Prayer of the octave, page 851; third of the feria.

Epistle from the Mass, Dilexisti, page 1270.

Gradual. Ps. 44, 8


Munda Cor Meum, page 763.

Gospel from the Mass Me exspectaverunt, page 1365.

Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferentur regi virgines post eam: proximæ ejus afferentur tibi in laetitia, et exsultatione:

After her shall virgins be brought to the King: her neighbors shall be brought to
thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.

Offertory Prayers, page 767.

Secret

May the offering made by a consecrated people be accepted by Thee, Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help in tribulation. Through our Lord.

Second Secret of the octave, page 854, third of the feria.

Preface No. 11, page 814.

Communion. Ps. 118, 161, 162

Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil.

Postcommunion

Whou hast regaled Thy household, O Lord, with sacred gifts: do Thou ever comfort us, by her intervention whose solemnity we are celebrating. Through our Lord.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 14—Octave of the Immaculate Conception (White)

Semi-double


If this be Wednesday of the Ember-week, the Mass of the feria will be celebrated with a commemoration of the octave. The third Prayer will be of the Holy Ghost and the Preface of the octave will be recited.
Dec. 15—Octave day of the Immaculate Conception (White)

Double Major

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria.

Dec. 16—St. Eusebius, Bishop, Martyr (Red)

Semi-double


Dec. 20—Vigil of St. Thomas, Apostle (Purple)

Mass, Ego autem, page 1289, with commemoration of the feria. If the feast of St. Thomas falls on Monday, the vigil will be celebrated on December 19, Saturday of Ember-week. In this case the Mass will be of the feria, with a commemoration of the vigil.

Dec. 21—St. Thomas, Apostle (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

O me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast known me: Thou hast proved me: and known me: Thou hast known my sitting down, and my rising up. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant us, we beseech Thee, O Lord, to glory in the solemn festival of blessed Thomas, Thine apostle, that we may both be helped continually by his patronage and imitate his faith with befitting devotion. Through our Lord.

Commemoration of the feria.
Epistle. Eph. 2, 19-22

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

Brethren, you are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. In Whom all the building, being framed together, growth up into a holy temple in the Lord: In Whom you also are built together into an habitation of God in the Spirit.

Gradual. Ps. 138, 17, 18

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. I will number them, and they shall be multiplied above the sand.

Alleluia, alleluia. Y. Ps. 32, 1. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 20, 24-29

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

At that time, Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my hand into His side, I will not believe. And after eight days, again His

Nimis honorati sunt amici tui, Deus; nimis confortatus est principatus eoru.m. Y. Di-numerabo eos, et super ar\n
nam multiplicabuntur.


Sequentia sancti Evangelii secundum Joannem.

In illo tempore: Thomas, unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixit ergo ei: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus,

Cred, page 765.

**Offertory. Ps. 18, 5**

In omnem terram exvít sonus eórum: et in fines orbis terrae verba eórum. Their sound went forth into all the earth; and their words to the ends of the world.

Offertory Prayers, page 767.

**Secret**

Débitum tibi, Dómine, nostræ réddimus servitútis, suppliciter exorántes: ut, sufrágis beáti Thomæ Apóstollæ, in nobis tua múnera tueáris, cujus honoránda confessione laudis tibi hóstias immolámus. Per Dóminum.


**Communion. John 20, 27**

Mitte manum tuam, et cognóscce loca clavórum: et noli esse incrédulus, sed fidélis. Put thy hand and know the place of the nails, and be not incredulous, but believing.

**Postcommunion**

Hæcsto nobis, miséricors Deus: et intercedémite pro nobis beáto Thoma Apòs-
terceding for us, mercifully tolo, tua circa nos propitiátus
watch over Thy gifts made for dona custódi. Per Dóminum,
our welfare. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793, but on Ember-days the last Gospel of
the feria is said.

Note—The order of Masses celebrated between Christmas
Eve and the octave-day of the Epiphany will be found in the
Proper of the Season.

Jan. 11—St. Hyginus, Pope, Martyr (Red)

A commemoration of St. Hyginus is made in the Mass of
the octave of the Epiphany by the Prayer, Secret and Postcom-
munion from the Mass Si diligis me, page 1302.

Jan. 14—St. Hilary, Bishop, Confessor, Doctor of
the Church (White) St. Felix, Martyr

Double

The Mass of St. Hilary is that of the Common of Doctors,
page 1344, beginning In medio, in which the Nicene Creed is
said, and commemoration made of St. Felix, as follows:

Prayer

G rant, we beseech Thee, O
almighty God, that the
to examples of Thy saints may in-
spire us to a better life, whereby
we may imitate his deeds whose
solemnity we are keeping.
Through our Lord.

Secret

Quæsumus, Domine, salu-
taribus repléti mysté-
ris: ut, beáti Felícis Mártýris
tui, cujus solemnia celebrá-
mus, oratónibus adjuvémur.
Per Dóminum.

Preface for Weekdays, page 775.

Postcommunion

H illed with the mysteries
of salvation, we beseech
Thee, O Lord, that we may be

Hóstias tibi, Domine, be-
áti Felícis Mártýris tui
decátas méritos, benignus as-
sūme: et ad perpétuum nobis assisted with the prayers of tribue provenire subsidium. blessed Felix, Thy martyr. Per Dóminum. Through our Lord.

Concluding Prayers, page 793.

Jan. 15—St. Paul, the First Hermit, Confessor (White)

Double

St. Maurus, Abbot

The Beginning of Mass, page 756.

Introit. Ps. 9, 13, 14

Justus ut palma florēbit: sic

cut cedrus Libani multiplicabitur: plantātus in domo

Dómini; in átriis domus Dei nostri. Ps. 91, 2. Bonum est

confiteri Dómino: et psallere nómini tuo, Altíssime. V.

Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Deus, qui nos béati Pauli Confessóris tui ánna

solemnitáte letíficas: concédé propítiós; ut, cujus natalité

collimus, étiam actiónes imi-

témur. Per Dóminum.

Commemoration of St. Maurus.

Prayer

Intercessio nos, quæsumus,

Dómine, béati Mauri Abbátis comméndet: ut quod

nostris méritis non valémus, ejus patrocinio assequámur.

Per Dóminum.
Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. 

Lesser Alleluia

Alleluia, alleluia. 

Lesser Alleluia
lilium: et florebit in ætérnum ante Dóminum. Allelúja.

After Septuagesima, in place of the Lesser Alleluia, is said or sung, the Tract.

**Tract. Ps. 111, 1-3**

Beáta vir, qui timet Dóminum: in mandátis ejus cupidínimis. 

Ps. Potens in terra erit semen ejus: generatio rectírum benedicetur. 

Ps. Glória et divítiae in domo ejus: et justitia ejus manet in sæculum sæculi.

Munda Cor Meum, page 763.

**Gospel. Matt. 11, 25-30**

Gospel according to St. Matthew.

IN ILLO témpore: Respon-

dens Jesus, dixit: Confi-
tor tibi, Pater, Dómine cell
et terræ, quia abscondísti hæc 
asapiéntibus et prudéntibus, 
et revelásti ea párvulis. Ita 

Pater: quàmíam sic fuit plá-
citum ante te. Omnia mihi 

trádita sunt a Patre meo. Et 

nemo novit Filium, nisi Pa-
ter: neque Patrem quis novit, 
nisi Filium, et cui volúterit 

Filius reveláre. Veníte ad me 
ome, qui laboráritis, et on-
eráti estis, et ego refíciam vos. Tóllite jugum meum su-

per vos, et discíte a me, quia 
mitis sum, et humilis corde:
et inveniétis réquiem animá-
bus vestris. Jugum enim me-

um suáve est, et onus meum 
levé.
Offertory. Ps. 20, 2, 3

In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertory Prayers, page 767.

Secret

We offer Thee sacrifices of praise, O Lord, in commemoration of Thy saints, trusting that by them we may be delivered from both present and impending evils. Through our Lord.

Offertory Prayers, page 767.

Secret

We beseech Thee, O Lord, that, by his prayers the holy abbot Maurus may obtain that the sacrifices laid upon the sacred altars may profit for our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Preface for Weekdays, page 775.

Postcommunion

Refreshed with heavenly food and drink, we humbly supplicate Thee, O our God, that we may also be fortified by the prayers of Him in commemoration of Whom we have partaken. Through our Lord.

Commemoration of St. Maurus.

Postcommunion

O pray the blessed abbot Maurus, by his intercession, together with the partaking of sacrament beatus Maurus

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Abbas, pro nobis intercedendo: ut et conversationis ejus experiamur insignia, et intercessionis percipiamus suffragia. Per Dominum.

the sacrament, protect us, O Lord, that we may experience the effects of communion with him and share his intercessory prayers. Through our Lord.

Concluding Prayers, page 793.

Jan. 16—St. Marcellus, Pope, Martyr (Red)

Semi-double

Introit from the Mass Si diligis me, page 1302.

Prayer

O REGEM tuum, Pastor aeternæ, placatus intende: et per beatum Marcellum Martyrem tuum atque Sumnum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Marcellus, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

The Epistle, Gradual, Gospel and Offertory are from the Mass Si diligis me, page 1302.

Secret


In Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816

Communion. Matt. 25, 2

Tu es Petrus, et super hanc petram ædificabo Ecclesiam meas. Thou art Peter, and upon this rock I will build My Church.
Postcommunion

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Jan. 17—St. Anthony, Abbot (White)

Double

Mass, Os justi meditabitur, page 1356, but the Gospel from the other Mass which also begins Os justi, page 1351.

Jan. 18—Feast of the Chair of St. Peter at Rome, (White)

Double Major

St. Prisca, Virgin, Martyr (Red)

In the Mass of St. Peter a commemoration is made of his fellow-apostle St. Paul. A commemoration is likewise made of St. Prisca.

The Beginning of Mass, page 756.

Introit. Eccles. 45, 30

The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. 131, 1. O Lord, remember David, and all his meekness. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by

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the help of his intercession, we
may be delivered from the bonds
of our sins. Who livest.

Commemoration of St. Paul.

Prayer

Deus, qui multitūdinem gentium beāti Pauli
Apòstoli prædicationé docuisti: da nobis, quæsumus: ut
cujus commemoratiōnem colimus, ejus apud te patrociniā
sentiamus. Per Dōminum.

Commemoration of St. Prisca.

Prayer

G RANT, we beseech Thēa, O
almighty God, that we,
who venerat the birthday of
blessed Prisca, Thy virgin and
martyr, may both rejoice for
her annual solemnity and profit
by the example of so great
faith. Through our Lord.

Epistle. 1 Pet. 1, 1-7

Lesson from the Epistle of
blessed Peter the Apostle.

Peter, an apostle of Jesus
Christ, to the strangers
dispersed through Pontus, Ga-
latia, Cappadocia, Asia, and
Bithynia, elect according to the
foreknowledge of God the
Father, unto the sanctification
of the Spirit, unto obedience,
and sprinkling of the blood of
Jesus Christ; grace unto you
and peace be multiplied. Blessed
be the God and Father
of Our Lord Jesus Christ, Who
according to His great mercy
hath regenerated us unto a
lively hope, by the resurrection
of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

Gradual. Ps. 106, 32, 31

Let them exalt him in the church of the people; and praise him in the chair of the ancients. Exaltent eum in ecclesia plebis: et in cáathedra seníor-um laudent eum. V. Confiteántur Dómino misericórdiae ejus, et mirábilia ejus filíis hóminum.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract. In votive Masses during Paschal Time the Gradual is omitted and instead is said or sung the Greater Alleluia.

Lesser Alleluia

Alleluia, alleluia. V. Matt. 16, 18. Thou art Peter, and upon this rock I will build my church.

Tract. Matt. 16, 18, 19

Thou art Peter, and upon this rock I will build my church. V. And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. V. Whatsoever thou shalt bind upon earth, shall be bound also in tatem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodimini per fidem in sa-lutem, parátam revelári in tém pore novíssimo. In quo ex-sultábitis módicum nunc si opórtet contristári in váris tentatiónibus: ut probátio vestræ fídëí multó pretiósior auro (quod per ignem probá-tur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.
sóleveris super terram, erit sólútum et in cælis.

And whatsoever thou shalt loose upon earth, shall be loosed also in heaven. 

Greater Alleluia

Alleluia, alleluia. 

Greater Alleluia

Alleluia, alleluia. 


Ps. 106, 15. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men. Alleluia. 


Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

ven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed, page 765.

**Offertory. Matt. 16, 18, 19**

Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.

Offertory Prayers, page 767.

**Secret**

We beseech Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord.

Commemoration of St. Paul.

**Secret**

Sanctify, O Lord, the offerings of Thy people by the prayer of Thine apostle Paul, that those things which are pleasing to Thee by Thine own institution may become the more pleasing by the favor of his intercession. Through our Lord.

Commemoration of St. Prisca.

**Secret**

O this sacrifice, we beseech Thee, O Lord, which we offer to commemorate the birthday of Thy saints, both loose the bonds of our base nature and bring upon us the gifts of Thy mercy. Through our Lord.

Preface No. 13, page 816.
Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram adificabo Ecclesiam meam. Thou art Peter, and upon this rock I will build My church.

Postcommunion

Lætificet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus, sic per illum tue summámus indulgentiae largitátem. Per Dóminum.

Commemoration of St. Paul.

Postcommunion

Sanctificáti, Dómine, salutári mystério: quesumus; ut nobis ejus non desit orátio, cujus nos doásti patroníum gubernári. Per Dóminum.

Commemoration of St. Prisca.

Postcommunion

Quesumus, Dómine, salutáribus repléti mystériis: ut, cujus solémnia celebrámus, ejus oratiónibus adjuvémur. Per Dóminum.

Concluding Prayers, page 793.

Jan. 19—Sts. Marius and Companions, Martyrs

(Red)

Simple

St. Canute, King, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 67, 4

Justi epuléntur, et exsultant in conspécctu Dei, et delecténtur in lætitia. And let the just feast, and rejoice before God: and
Prayer

Harken, O Lord, to Thy people who make supplication in union with the intercession of Thy saints, that Thou mayest grant us to rejoice in peace during this life on earth and to find the help of the life eternal. Through our Lord.

Commemoration of St. Canute.

Prayer

O God, Who for the enlightenment of Thy Church didst vouchsafe to distinguish blessed King Canute with the palm of martyrdom and with glorious miracles, mercifully grant, that as he was an imitator of the Lord's passion, so we, walking in his footsteps, may deserve to enter into everlasting joys. Through our Lord.

Third Prayer, Deus qui salutis, page 824.
Epistle from the Mass, Salus autem, page 1325.

Gradual.

Wis. 3, 1

The souls of the just are in the hand of God, and the torment of malice shall not touch them. In the sight of the unwise they seemed to die, but they are in peace.

Justorum animae in manu Dei sunt: et non tanget illos tormentum malitiae. V. Visi sunt oculis insipientium mori: illi autem sunt in pace.

Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimici ejus: et fúgiant qui odérunt eum, a fácie ejus. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.
Lesser Alleluia


Wonderful is our God in His saints. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. Going they went and wept casting their seeds. But coming they shall come with joyfulness carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-13


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name's sake, and then shall many be scandalized and shall betray one another, and shall hate one another, and many false prophets shall rise and shall seduce many; and because iniquity hath abounded the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken and we are delivered.

Offertory Prayers, page 767.

Secret

H ave regard, O Lord, to the prayers and offerings of Thy faithful, that they may be both pleasing to Thee for the festival of Thy saints and may bring us the help of Thy mercy. Through our Lord.

Commemoration of St. Canute.

SECRET

M ay our devout offerings, O Lord, be acceptable in Thy sight; and by the intercession of the holy martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

Third Secret, By Thy clemency, page 824.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, my friends, be not afraid of those who persecute you.
Postcommunion

Sanciórum tuorum, Dómine, intercessióne plácátus: præsta, quæsumus; ut, quæ temporali celebramus actione, perpetua salvatióne capiámus. Per Dóminum.

Commemoration of St. Canute.

Postcommunion

Refecti participatiónem munérinis sacrís, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedénte beáto Canútó Mártyre tuo, sentiámus efféctum. Per Dóminum.

Third Postcommunion, May this communion, page 824.
Concluding Prayers, page 793.

Jan. 20—Sts. Fabian and Sebastian, Martyrs (Red)

Double

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 12, 10


Kyrie, page 761; Gloria, page 762.
Prayer

Look down upon our infirmity, O almighty God, and, because the burden of our own deeds weigheth us down, let the glorious intercession of Thy blessed martyrs, Fabian and Sebastian, protect us. Through our Lord.

Epistle. Heb. 11, 33-39

Lesson from the Epistle of St. Paul to the Hebrews.

Brethren, the saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again; but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockery and stripes, moreover also of bands and prisons, being in sheepskins, and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.
Gradual. Ex. 15, 11

Gloriósus Deus in sanctis suis: miráblis in majestáte, fáciens prodígia. V. Déxtéra tua, Dómine, glorificáta est in virtúte: déxtéra manus tua confrégit inimícos.

God is glorious in His saints, wonderful in majesty, doing wonders. V. Thy right hand, 0 Lord, is glorified in strength: Thy right hand hath broken the enemies.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia


Allelúia, allelúia. V. Ps. 144, 10, 11. Thy saints shall bless Thee, O Lord; they shall speak of the glory of Thy kingdom. Allelúia.

Tract. Ps. 125, 5, 6

Qui seminant in lácrimis, in gáudio metent. V. Euntes ibant et fíebant, mittentes sémina sua. V. Venientes au­tem vénient cum exsultátióne, portántes manípulos suos.

They that sow in tears, shall reap in joy. V. Going, they went and wept, casting their seed. V. But coming, they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámíni in Dómino, et ex­sultáte, justí: et gloriámini, omnes rectí corde.

Be glad in the Lord, and re­joice, ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, beatórum Mártýrum tu­órum Fabiáni et Sebastiáni dicátae méritas, benignus as­súme: et ad perpétuam nobis tribue provenire subsídium. Per Dóminum.

Gracefully receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyrs Fabian and Sebastian, and grant that they may profit for our everlasting help. Through our Lord.

Preface for Weekdays, page 775.
Communion. Luke 6, 17, 18, 19

A multitude of sick, and they that were troubled with unclean spirits, came to Him; for virtue went out from Him, and healed all.

Multitúdo languéntium, et qui vexabántur a spiritibus immúndis, veniébant ad eum: quia virtus de illo exibat, et sanábát omnes.

Postcommunion

R efécti participátióne munérís sacri, quasumus, Dómine Deus noster: ut, cujus exsequimur cultum intercedéntibus sanctis Martyribus tuis Fabiáno et Sebastianó, sentiéamus effectum. Per Dóminum.

Concluding Prayers, page 793.

Jan. 21—St. Agnes, Virgin, Martyr (Red)

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

The wicked have waited for me to destroy me: I have understood Thy testimonies, O Lord: I have seen an end of all perfection. Thy commandment is exceedingly broad. Ps. 95, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. ¥. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O mnípotens sempitérne Deus, qui inímeta munídi eligis, ut fürtia quæque confúndas: concéde propítius; ut qui beátæ Agnétis Virginís et Mártýris tæ solémnia cólimus, ejus apud te pátrocínia sentiámus. Per Dóminum.

Lesson from the Mass Loquebar, page 1360.
Gradual. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Ἡ. Ps. 44, 5. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter Dexter tua.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia


Munda Cor Meum, page 763.

Gospel from the Mass Loquebar, page 1361.

Offertory. Ps. 44, 8, 5

Afferentar regi virgines post eam: proximae ejus afferentar tibi in latitiae, et exsultatione: adducentur in templum regi Domino. After her shall virgins be brought to the King; her neighbors shall be brought to Thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.
Secret

G\^{r}aciously receive, O Lord, the sacrifices we offer Thee, and, by the intercession of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

Postcommunion

Re\^{g}aled with heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be fortified by the prayers of her in whose commemoration we have partaken of them. Through our Lord.

Concluding Prayers, page 793.

Jan. 22—Sts. Vincent and Anastasius,

Martyrs (Red)

Semi-double

Mass, Intret, page 1316, except:

Prayer

Harken, O Lord, to our supplications, that we, who know ourselves bound by reason of our own iniquity; may be delivered by the intercession of Thy blessed martyrs Vincent and Anastasius. Through our Lord.

Postcommunion

Re\^{g}aled with heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be fortified by the prayers of her in whose commemoration we have partaken of them. Through our Lord.
JAN. 23—ST. RAYMUND OF PENNAFORT

Secret

We offer Thee, O Lord, the gifts of our devotion; may they both be pleasing to Thee for the honor of Thy just ones and, by Thy mercy, be rendered salutary to us. Through our Lord.

Postcommunion

We beseech Thee, O almighty God, that we who have partaken of heavenly nourishment may by it, with the intercession of Thy blessed martyrs Vincent and Anastasius, be fortified against all adverse influences. Through our Lord.

Concluding Prayers, page 793.

Jan. 23—St. Raymund of Pennafort, Confessor (Red)

Semi-double

St. Emerentiana, Virgin, Martyr (Red)

Mass, Os justi, page 1349.

Prayer

O con, Who didst choose blessed Raymund to be an eminent minister of the sacrament of Penance, and didst wondrously bring him through the waves of the sea, grant that by his intercession we may have the grace to bring forth fruits worthy of penance and to reach the port of eternal safety. Through our Lord.

Commemoration of St. Emerentiana, Prayer, Secret and Postcommunion from the Mass Me espectaverunt, page 1363. Third Prayer of our Blessed Lady Deus, qui salutis, with the accompanying Secret and Postcommunion, page 824.

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Jan. 25—The Conversion of St. Paul, (White)

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I know whom I have believed and I am certain that he is able to keep that which I have committed to him, against that day; being a

Scio cui crédidi et certus sum, quia potens est de-pósitum meum serváre in il-lum diem, justus judex. Ps. 138, 1, 2. Dómine, probásti
me, et cognovisti me: tu cognovisti sessionem meam. Et resurrectionem meam. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who hast taught the whole world by the preaching of blessed Paul, Thy apostle, we beseech Thee, grant us, who this day celebrate his conversion, that we may advance toward Thee by following his example. Through our Lord.

Commemoration of St. Peter.

Prayer

O god, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Lesson. Acts 9, 1-22


In those days, Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And
falling on the ground he heard a voice saying to him, Saul, Saul, why persecutest thou Me? Who said, Who art Thou, Lord? And He said, I am Jesus of Nazareth, Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke Thy name. And the Lord said to him, Go thy way; for this man is to Me a vessel of election, to carry My name before the gen-


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pati: Et abìlit Ananias, et in-
troivit in domum: et impó-
nens ei manus dixit: Saule
frater, Dóminus misit me Je-
sus, qui appáruit tibi in via,
qua véniébas, ut videas, et im-
píearis Spiritu Sancto. Et con-
féstim ceclidérunt ab óculis
ejus tamquam squamae, et vi-
sum recépit: et surgens bap-
tizávit est. Et cum accepíssét
cibum, confortátus est. Fuit
autom cum discípulis, qui erant Dámasci, per dies ál-
quot. Et continuo in synagógis
predicábat Jesum, quóniam
hic est Fílius Deí. Stupébant
autem omnes, qui audíbant,
et dicébant: Nonne hie est
qui expugnábat in Jerusalem
eos, qui invocabánt nomen
Iohannis, quóniam hie est
qui hablábant Damasci,
affirmans quóniam hic est
Christus.

Chief priest? But Saúl increased much more in strength, and
confounded the Jews who dwelt in Damascus, affirming that
this is the Christ.

**Gradual.**

*Gal. 2, 8, 9*

He who wrought in Peter to
the apostleship, wrought in me,
also among the gentiles, and
they knew the grace of God
which was given to me. *V.* The
grace of God in me hath not
been void; but His grace al-
ways remaineth in me.

*After Septuagesima, in place of the Lesser Alleluia is said
or sung the Tract.*

**Lesser Alleluia**

*Allelúja, allelúja. V.* Mag-
nus sanctus Paulus, vas electi-
tiles, and kings, and the chil-
dren of Israel. For I will show
him how great things he must
suffer for My name's sake. And
Ananias went his way, and en-
tered into the house, and laying
his hands upon him he said,
Brother Saul, the Lord Jesus
hath sent me, He that appeared
to thee in the way as thou
camest, that thou mayest re-
ceive thy sight, and be filled
with the Holy Ghost. And im-
mediately there fell from his
eyes as it were scales, and he
received his sight; and rising
up he was baptized. And when
he had taken meat, he was
strengthened. And he was with
the disciples that were at Da-
ascus for some days. And im-
mediately he preached Jesus in
the synagogues, that He is the
Son of God. And all that heard
him were astonished, and said,
Is not this he who persecuted
in Jerusalem those who called
upon this name: and came
hither for that intent, that he
might carry them bound to the

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tion, is truly worthy of all glory; for he hath deserved to possess the twelfth throne. Allelúja.

Tract

Thou art a vessel of election, O holy apostle Paul: truly worthy art thou to be glorified. 

Verum digne est glorificandus, sancte Paulae Apóstole: vere digne est glorificándus, qui et máruit thronum duodécimum possidére. Allelúja.

Gospel. Matt. 19, 27-29

At that time, Peter said. And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting.

 Creed, page 765.

Offertory. Ps. 138, 17

But to me Thy friends, O God, are made exceedingly hon-
confortátus est principátus orále: their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

A través de la oración de Paul, Thy apostle, sanctify, O Lord, the offerings of Thy people, that what is pleasing to Thee by Thine own ordinance, may become more pleasing by the favor of his supplication. Through our Lord.

Commemoration of St. Peter.

Secret

Sanctificáti, Dómine, sanctificáti, Domine, preces et hóstias beáti Petri Apóstollí commendet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28, 29

Amen dicó vobis: quod vós, qui reliquistis omnia, et secátis estis me, céntrumplam accipientis, et vitam æternam possidébatis.

Amen I say to you, that you who have left all things, and followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion

Sanctificáti, Domine, sanctificáti, Domine, sacrificium mystérió: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum.

Sanctified by this saving mystery, we beseech Thee, O Lord, that he, under whose patronage Thou hast vouchsafed to place us, may not fail to intercede for us. Through our Lord.

Commemoration of St. Peter.
Postcommunion

Let the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

Concluding Prayers, page 793.

Jan. 26—St. Polycarp, Bishop, Martyr (Red)

Double
Mass, Sacerdotes, page 1306, except:

Epistle. 1 John 3, 10-16

Lesson from the Epistle of blessed John the Apostle.

Oorst dearly beloved, who- ever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

Gospel from the Mass Lætæbitur, page 1314.

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Jan. 27—St. John Chrysostom, Bishop, Confessor, Doctor of the Church (White)

Double

Mass, in medio, page 1344, except:

Prayer

Ecclésiam tuam, quaesumus, Dómine, grátia cæléstis amplificet, quam beáti Joánnis Chrysóstomi Confessóris tui atque Pontificis illustráre voluísti gloriosís méritis et doctrínis. Per Dóminum.

O may heavenly grace, we beseech thee, O Lord, enrich Thy Church which Thou didst vouchsafe to enlighten with the glorious virtues and teachings of blessed John Chrysostom, Thy confessor and bishop. Through our Lord.

Gradual. Eccles. 44, 16

Ecce sacérdos magnus, qui in diébus suis placuit Deo. V. Non est inventus similis illi, qui conserváret legem Excélsi.


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

Alleluia, alleluia. V. Jas. 1, 12. Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Jan. 28—St. Peter Nolasco, Confessor (White)

Double

St. Agnes (secundo), Virgin, Martyr


Prayer

Deus, qui in tua caritátis exémplum, ad fídélium redemptionem sanctum Petrum Ecclésiam tuam nova prole fæcundáre divínitus do-

O god, Who, as a token of Thy loving-kindness, didst inspire holy Peter to enrich Thy Church with a new progeny devoted to the redemption of

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the faithful, grant that, being delivered through his interces-
sion from the servitude of sin, we may know the joys of eternal freedom in heaven, our native land. Who livest.

St. Agnes is commemorated for the second time on this day, a week after her feast.

Prayer

O God, Who dost gladden us with the yearly solemnity of blessed Agnes, Virgin and Martyr, grant us, we beseech Thee, to follow the example of pious living set by her whom we venerate in our devotions. Through our Lord.

Second Prayer of our Blessed Lady, Deus qui salutis, page 824; third for the Church, page 825, or for the Pope, page 826.

Epistle and Gradual from the Mass, Dilexisti, page 1370.

Gospel and Offertory from the Mass, Me expectaverunt, page 1365.

Secret

May Thy plenteous blessing, O Lord, descend upon these offerings, through Thy mercy, to work out our sanctification and to bring us joy in the solemnity of the martyrs. Through our Lord.

Communion from the Mass Vultum tuum, page 1378.

Postcommunion

We have partaken of the votive sacraments, O Lord, of this annual celebration; grant, we beseech Thee, that they may bring us healing remedies both for this mortal life and for life everlasting. Through our Lord.
Jan. 30—St. Martina, Virgin, Martyr (Red)
Semi-double
Mass, Loquebar, page 1359.

Jan. 31—St. John Bosco, Confessor (White)
Double
The Beginning of Mass, page 756.

Introit. 3 Kings 4, 29

And God gave to him wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. Ps. 112, 1. Praise ye the Lord, ye children: praise ye the name of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, who hast raised up in thy Confessor Saint John Bosco a father and teacher of youth, and didst will that
through him with the help of the Virgin Mary new religious families should flourish in the Church, grant, we beseech Thee, that enkindled by the same fire of charity we may be able to labor in finding souls and serve only Thee. Through our Lord.

Epistle. Philip 4, 4-9

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

Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

In Votive Masses in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 3-5

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. V. Delight in the Lord and He will give thee the re-
véla Dómino viam tuam et
spera in eo, et ipse fáciet.
quests of thy heart: Commit
thy way to the Lord, and trust
in Him, and he will do it.

After Septuagesima the Lesser Alleluia and verse are replaced
by the Tract.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 73,
21. Pauper et inops laudá-
bunt nomen tuum. Alleluía.

Tract. Ps. 60, 4-6

Factus es spes mea, Dó-
mine: turris fortitúdinis a fá-
cie inimící. V. Inhabitábabo in
tabernáculo tuo in sæcula:
 protégas in velaménto alá-
rum tuárum. V. Quóniam tu,
Deus, exaudisti orátiónem
meam: dedísti hereditátem
timétibus nomen tuum.

Alleluia, alleluia. V. Ps. 73,
21. The poor and needy shall
praise thy name.

Greater Alleluia

Alleluía, alleluía. V. Ps. 73,
21. Pauper et inops laudá-
bunt nomen tuum. Alleluía.

Alleluia, alleluia. V. Ps. 73, 21.
The poor and needy shall
praise thy name. Alleluia. V. Ps. 35, 9.
They shall be inebriated with
the plenty of thy house; and
thou shalt make them drink of
the torrent of thy pleasure.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

In illo tempore: Accessa-
runt discípuli ad Jesum
dicéntes: Quis, putas, major
est in regno célorum? Et ád-
 vocans Jesus párvarum, stá-
tuit cum in médio eórum, et
dixit: Amen dico vobis, nis
cónvérst fuérítis, et effiliámini
eclat párvarí, non intrábitis

Continuation of the holy
Gospel according to St. Mat-
thew.

AT that time, the disciples
came to Jesus, saying:
Who thinkest Thou is the
greater in the kingdom of hea-
ven? And Jesus, calling unto
Him a little child, set him in
the midst of them, and said:
Amen, I say to you, unless you
be converted, and become as
little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me.

Offertory. Ps. 33, 12

Come, children, hearken to me; I will teach you the fear of the Lord.

Offertory Prayers, page 767.

Secret

Take, O Lord, this clean offering of the Victim of salvation, and assure us that loving Thee in all and above all, we may earn the reward of life in the praise of Thy glory. Through our Lord.

Preface for Weekdays, page 775.

Communion. Rom. 4-18

Who against hope believed in hope; that he might be made the father of many nations; according to that which was said to him.

Contra spem in spem crédidit, ut fieret pater multarum gentium, secúndum quod dictum est ei.

Postcommunion

Rejoicing, O Lord, in the abundant mystery of Thy Body and Blood, grant, we beseech Thee, that through the intercession of Saint John Bosco Thy Confessor, we may continue ever in thanksgiving. Who livest.

Qui vivis.

Concluding Prayers, page 793.

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Feb. 1—St. Ignatius, Bishop, Martyr

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Do not forbid that I should glory, save in the cross of Our Lord Jesus Christ; by Whom the world is crucified to me, and I to the world. Ps. 131, 1. O Lord, remember David, and all his meekness. ¶ Glory, Glória Patri.

Prayer

Have regard to our weakness, O almighty God, and, since the burden of our own deeds is heavy upon us, let the glorious intercession of blessed Ignatius, Thy Martyr and Bishop, be our protection. Through our Lord.

Epistle. Rom. 8, 35-39

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

Brethren, who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution or the sword? (As it is written, for Thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor
might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

After Septuagesima the Lesser Alleluia of the Gradual is replaced by the Tract. In Votive Masses during Paschal-time the Gradual is replaced by the Greater Alleluia below.

**Gradual. Ecclus. 44, 16**

Behold, a great priest, who in his days pleased God. Ecce sacerdos magnus, qui in diebus suis placuit Deo. Non est inventus similis illi, qui conservaret legem Excelsi, the Most High.

**Lesser Alleluia**


**Tract. Ps. 20, 3, 4**

Thou hast given him his heart's desire, and hast not withheld from him the will of his lips. Ecce sacerdos magnus, qui in diébus suis plácuit Deo. Quóniam prævenísti eum, sed non fraudásti eum.

**Greater Alleluia**


Munda Cor Meum, page 763.

**Gospel. John 12, 24-26**

At that time, Jesus said to His disciples: Amen.
amen I say to you, unless the grain of wheat falling into the
ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 8, 6, 7
Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands, O Lord.

Secret

Gracefully accept, O Lord, the sacrifices dedicated to the merits of blessed Ignatius, Thy Martyr and Bishop, and grant that they may be profitable for our eternal help. Through our Lord.

Preface for Weekdays, page 775.

Communion

I am Christ's corn; let me be ground by the teeth of beasts, that I may be made into clean bread.

Postcommunion

Refreshed by partaking of Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed Ignatius, Thy Martyr and Bishop we may feel the power of the sacrament which we worship. Through our Lord.
Feb. 2—The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day (White)

Double of the Second Class

Should the feast of the Purification fall on Septuagesima, Sexagesima, or Quinquagesima Sunday, the festival Mass is said on the following day; but the blessing of candles and the procession take place on the Sunday itself.

The Blessing of the Candles

The officiating priest attended by his deacon and subdeacon all wearing purple vestments, stands at the Epistle corner of the altar and chants the following prayers over the candles to be blessed.

Let us pray

O holy Lord, Father almighty, eternal God, Who hast created all things out of nothing, and by Thy word hast caused this liquid through the work of bees to come to the perfection of wax, and who on this day didst fulfill the petition of just Simeon; deign, we humbly beseech Thee, to bless and sanctify these candles for the uses of men, for the health of bodies and of souls, whether on the land or on the waters, by the invocation of Dómine sancte Pater omnipotens, ætérne Deus, qui omnía ex nihilo créásti, ut jussu tuo per òpera ãpum, hunc liquórem ad perfectió­nem céréi veníre fecísti: et qui hodiérra die petitioném justi Simeónis impléstí: te humí­liter deprecámur; ut has candélas ad usus hóminum, et sa­nitátém córporum et animá­rum, sive in terra, sive in aquis, per invocationém tui sanctissimi nóminis, et per in­tercessiónem beáæ Maríæ

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Let us pray


Let us pray

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene dictiónem tuam super nos céréos, et sancti-fica eos lúmine grátiae tuae, et concédé propítiúus; ut, sicut hæc lumi-

Thy most holy name, and by the intercession of the blessed Mary ever virgin, whose festival we this day celebrate, and by the prayers of all Thy saints; and graciously, from Thy holy heaven and the seat of Thy majesty, hear the voices of this Thy people which desireth to carry these candles in their hands, unto Thy honor, and to praise Thee with singing; and be merciful to all who call upon Thee, whom Thou hast redeemed with the most precious blood of Thy Son. Who with Thee liveth. R. Amen.

Let us pray

O Lord Jesus Christ, the true Light, Who enlightenest every man that cometh into this world, pour forth Thy blessing upon these waxen candles and sanctify them with the light of Thy grace; and be pleased to grant that, as these
lights, kindled with visible fire, dispel the darkness of night, so our hearts, being enlightened with invisible fire, even the effulgence of the Holy Spirit, may be delivered from the blindness of every vice, that with the eye of the mind purified we may be able to discern those things which are pleasing to Thee and useful for our salvation; whereby, after the dark trials of this world, we may be found worthy to enter into the light that is never obscured; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest, God, world without end. R/. Amen.

Let us pray

Almighty, eternal God, Who through Thy servant Moses didst order the purest of oil to be prepared for the continual furnishing of the lamps before Thy presence, grant us when these wavenary igne visibili accénsa noctúrnanas depéllunt tenebras; ita corda nostra invisibili igne, id est, Sancti Spiritus splendóre illustráta, ómnium vitiórum cæcitátte cáreant: ut, purgató mentis óculo, ea cérnere possémus, quae tibi sunt plácita, et nostræ salúti utilia: quaténus post hujus sæculi caliginósa discrimina, ad lucem indefiéientem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitátte perfecta vivis et regnas Deus, per ómnia sæcula sæculórum. R/. Amen.

Let us pray

O Lord Jesus Christ, Who on this day appearing among men in the substance of flesh wast presented by Thy parents in the temple, and Whom the venerable old man Simeon, being filled with the light of Thy Spirit, recognized, took up, and blessed, be pleased to grant that we, enlightened and taught by the grace of the same Holy Spiritus Sancti gratíá illuminati, atque edócti, te vérácte
agnoscamus, et fideliter dilegamus: Qui cum Deo Patre in unitate ejusdem Spiritus Sancti vivis et regnas Deus, per omnia saecula saeculorum.

F. Amen.

After these prayers the celebrant sprinkles the candles which he has blessed, with holy water, and incenses them. First receiving one himself from the hand of one of the priests present, he distributes them among the clergy and people. Each one receiving the blessed candle should kneel, and afterwards kiss the candle and the priest's hand. During the distribution of the candles the choir sings the Nunc dimittis as follows:

Antiphon. Luke 2, 32

Lumen ad revelationem gentium: et gloriam plebis tuae Israel.

Canticle. Luke 2, 29-31

Nunc dimittis servum tuum, Deus, secundum verbum tuum in pace. Because my eyes have seen Thy salvation.

Quia viderunt oculi mei salvationem tuae.

Quod parasti ante faciem omnium populorum. Which Thou hast prepared before the face of all peoples.

Gloria Patri, et Filio, et Spiritui sancto. Glory be to the Father, and to the Son, and to the Holy Ghost.


Antiphon. Ps. 43, 26


Antiphon—Arise, O Lord (as above).
Returning to the altar the priest chants the following Prayer.

Should it be after Septuagesima, that is, within the season of penance, there is added Flectamus genua ("Let us kneel"), and Levate ("Arise").

Let us pray

Harken to Thy people, we beseech Thee, O Lord; and what Thou dost give us year after year to venerate devoutly, outwardly, grant us to follow it inwardly with the light of Thy grace. Through our Lord. R. Amen.

After the deacon says: Procedamus in pace ("Let us set forth in peace"), and the choir answers, In nomine Christi. Amen ("In the name of Christ. Amen"), comes the procession in which all bear lighted candles in their hands. The anthems appointed to be sung during the Candlemas procession are these:

Antiphon

Deck thy bridal chamber, O Sion, and receive Christ, thy King: embrace Mary, who is the gate of heaven; for she carries the King of glory of the new light; a virgin, she standeth bringing in her hands the Son begotten before the day-star; and receiving Him in his arms, Simeon hath declared to the nations that He is the Lord of life and death, and Saviour of the world.

Another Antiphon

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord; and when they brought the Child into the temple he took Him in his arms, and blessed God, and said: Now, O Lord, dost Thou dismiss Thy servant in peace. Y. When His parents brought the child Jesus into the temple, to do in His behalf according to the custom of the law, he took Him in his arms.

While the procession re-enters the church, the choir sings a responsory.

Response

Obtulérent pro eo Dómini par túturum, aut duos pullos columbárum: Sicut scriptum est in lege Dómini. 

Postquam impléti sunt dies purgationis Mariae, secúndum legem Móysi, tulérent Jesum in Jerusalém, ut sáisterent eum Dómino. Sicut scriptum est in lege Dómini. 

They offered in His behalf a pair of turtle-doves or two young pigeons. As it is written in the law of the Lord. 

After Mary's days of purification were fulfilled, according to the law of Moses, they carried Jesus to Jerusalem, to set Him before the Lord. As it is written in the law of the Lord. 


The celebrant now puts on white vestments. At Mass, unless it be of Septuagesima, Sexagesima, or Quinquagesima Sunday, during the singing of the Gospel, and also from the Sanctus to the Communion, the blessed candle should be held lighted in the hand.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

Suscépimus, Deus, misericórdiam tuam in médio templi tui; secúndum nomen tuum, Deus, ita et laus tua in fines terrae: justitia plena est déxtera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis; in civitáte Dei nostri, in monte sancto ejus. V. Glória Patri.

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. 47, 2. Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Omnipotens sempitérne Deus, majestáttem tuam supplices exorámus: ut, sicut

Almighty, eternal God, we humbly beseech Thy majesty that, as Thine only-
begotten Son was this day presented in the temple in the substance of our flesh, so Thou mayest cause us to be presented to Thee with minds purified. Through the same.

unigénitus Filius tuus hodiérna die cum nostræ carnis substantia in templo est presentatus; ita nos facias purificatis tibi mentibus presentari. Per eúmdem Dóminum.

Lesson. Mal. 3, 1-4

Lesson from Malachy the Prophet.

Thus saith the Lord God, Behold I send My angel, and he shall prepare the way before My face; and presently the Lord, Whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold He cometh, saith the Lord of hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller’s herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord almighty.

Léctio Malachie Prophetæ.


Gradual. Ps. 47, 10, 11

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth. Y. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Suscépimus, Deus, misericordiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. Y. Sicut audívimus, ita et védimus, in civitáte Dei nostri, in monte sancto ejus.
After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

**Lesser Alleluia**

Allelúja, allelúja. 

Senex púerum portábat: Puer autem senem regébat. Allelúja.

Allelúia, allelúia. 

The old man carried the child: but the child ruled the old man. Alleluia.

**Tract. Luke 2, 29-32**

Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. 

Quia vidérunt óculi mei salutare tuum. 

Quod parásti ante fáciem ómnium populórum. 

Lumen ad revelationem gentium et glória plebis Ierúsalém.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. 

Because my eyes have seen Thy salvation. 

Which Thou hast prepared before the face of all peoples. 

A light to the revelation of the gentiles, and the glory of Thy people, Israel.

Munda Cor Meum, page 763.

**Gospel. Luke 2, 22-32**

Sequentia sancti Evangelii secúndum Lucam.

In illo témpore: Postquam impléti sunt dies purgationis Marie, secúndum legem Móysli, tulerunt Jesum in Jerusalem, ut sísterent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculinum adapériens vulvam sanctum Dómino vocábitur. 

Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par tírturum, aut duos pullos columbárum. 

Et ecce homo erat in Jerusalem, cui nomen Simeon, et homo iste justus et timorátus, exspéctans consolationem Iseráel et Spíritus Sanctus erat in eo. 

Et respondéntur accéperat a Spíritu Sancto, non visúrum se mortem, nisi prírus vidéret Christum Dómini. 

Et venit in

Continuation of the holy Gospel according to St. Luke.

At that time, after the days of Mary’s purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had
seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said, Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of Thy people Israel.

Creed, page 765.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Offertory Prayers, page 767.

Secret

Hear our prayers, O Lord, and, in Thy loving-kindness, help us, so that the gifts we offer may be found worthy in the eyes of Thy majesty. Through our Lord.

Preface No. 1, page 798.

Communion. Luke 2, 26

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord.

Respónsnum accépit Simeon a Spíritu sancto, non visírum se mortem, nisi vídérét Chri-stum Dómini.

Postcommunion

O Lord our God, we beseech Thee, by the intercession of blessed Mary ever virgin, make the sacred mysteries,
FEB. 5—ST. AGATHA, VIRGIN, MARTYR

intercedente beáta Maria semper Virgine, et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

which Thou hast given for the preservation of our spiritual life, a healing remedy for us, both for the present and for the future. Through our Lord.

Concluding Prayers, page 793.

Feb. 3—St. Blaise, Bishop, Martyr (Red)

Simple
Mass, Sacerdotes, page 1306.

Feb. 4—St. Andrew Corsini, Bishop, Confessor

(White)

Double
Mass, Statuit ei, page 1337, except:

Prayer

Deus, qui in Ecclésia tua nova semper instáuras exémplá virtútum: da pópulo tuo beáti Andrée Confessóris uti atque Pontíficis ita sequi vestígia; ut assequátur et præmia. Per Dóminum.

O god, Who failest not to set up in Thy Church ever new examples of the virtues, grant unto Thy people so to walk in the footsteps of blessed Andrew, Thy Confessor and Bishop, that they may also come to his reward. Through our Lord.

Feb. 5—St. Agatha, Virgin, Martyr (Red)

Double
The Beginning of Mass, page 756.

Introit


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 with one accord the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kvrie, page 761; Gloria, page 762

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Prayer

Deus, qui inter cétera potentia tuae miracula etiam in sexu frágili victóriam martyrii contuliisti: con-céde propitius; ut, qui beátæ Agathæ Virginis et Mátyris tuae natalitía cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

In Lent a commemoration of the feria.

Epistle. 1 Cor. 1, 26-31

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

Brethren, See your voca-tion, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption, that as it is written, he that gloríeth, may glory in the Lord.

Gradual. Ps. 45, 6

God will help her with His countenance; God is in the midst of her; she shall not be moved. V. Ps. 45, 5. The stream Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovébitur. V. Ps. 45, 5. Flúminis ímpetus iatificat ci-
vitátem Dei: sanctificávit tab-

ernáculum suum Altíssimus.
of the river maketh the city of

God joyful; the Most High hath

sanctified His own tabernacle.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Alleluia, alleluia. Y. Ps. 118, 46. Loquétar de testimó-
niis tuis in conspéctu regum, et non confundébar. Alleluia.

Alter Septuagesima, in place of the Lesser Alleluia is said or sang the Tract.

Lesser Alleluia

Qui seminant in lácrimis, in gáudio metent. Y. Eúntes ibant, et fiebant, mitténtes sémina sua. Y. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-12

IN ILLO tempore: Accessé-
runt ad Jésum Phariseae tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacumque ex causa? Qui respondens, alt eis: non legístis, quia, qui fecit hó-minem ab initio, másculum et féminam fecit eos? et dixit: Propter hoc dimítit homo par-

They that sow in tears shall reap in joy. Y. Going they went, and wept, casting their seeds. Y. But coming, they shall come with joyfulness, carrying their sheaves.

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because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say unto you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. His disciples say unto Him, if the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given; for there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven: He that can take it, let him take it.

**Offertory. Ps. 44, 15**

After her shall virgins be brought to the King; her neighbors shall be brought to Thee.

Offertory Prayers, page 767.

**Secret**

Accept, O Lord, the gifts we bring on the feast of blessed Agatha, Thy Virgin and Martyr, by whose protection we trust to be delivered. Through our Lord.

In Lent a commemoration of the feria.

Preface for Weekdays, page 775, but during Lent, Preface No. 3, page 802.

**Communion**

He that hath deigned to heal me of every wound, and to re-
millem meam meo, pectori store to me my breast, upon restituere, ipsum invoco Deum Him I call, the living God. vivum.

Postcommunion

Day the sacred mysteries we have received help us, O Lord, and, by the intercession of blessed Agatha, Thy Virgin and Martyr, strengthen us by Thy eternal protection. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent in place of the Gospel of St. John, the Gospel of the Feria.

Feb. 6—St. Titus, Bishop, Confessor (White)

Double

St. Dorothy, Virgin, Martyr (Red)

Mass, Statuit eī, page 1337, except:

Prayer

Deus, qui beátum Titum Confessórem tuum at- que Pontificem, apostólicis virtútibus decorásti: ejus méritis et intercessióneconcédé; ut juste et plé vivéntes in hoc sæculo ad cælestem patriam pervénire mereámur. Per Dóminum.

Gospel from the feast of St. Mark, page 989.

In Lent last Gospel of the Feria.

In Lent a commemoration of the Feria.


Feb. 7—St. Romuald, Abbot (White)

Double

Mass, Os justi meditabitur, page 1356.

In Lent a commemoration of the Feria, and its Gospel at the end.
Feb. 8—St. John of Matha, Confessor (White)

**Double**

Mass, Os justi, page 1349, except:

**Prayer**

O God, Who by means of St. John, didst vouchsafe divinely to institute the order of the Most Holy Trinity to redeem captives from the hands of the Saracens, grant, we beseech Thee, that through the power of his merits we may be delivered by Thy help from captivity of body and of soul. Through our Lord.

_In Lent a commemoration of the Feria, and its Gospel at the end._

Feb. 9—St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church (White)

**Double**

St. Apollonia, Virgin, Martyr

Mass, In medio, page 1344, except:

**Prayer**

O God, Who didst make blessed Cyril, Thy Confessor and Bishop, the invincible champion of the most blessed Virgin Mary's divine maternity, grant through his intercession that we, who verily believe her to be the Mother of God, may be saved by her maternal protection. Through the same.

_In Lent a commemoration of the Feria._

_Commemoration of St. Apollonia, Prayer, from the Mass Loquebar, page 1359._

**Secret**

Look with kindness, O almighty God, upon our._

_Qúnera nostra, omnipotens Deus, benignus re_
spice: et, intercedénte beáto Cyrillo, præsta; ut unigéntum tuum Jesum Christum Dóminum nostrum in tua tecum glória coætérnum, in córdibus nostris digne suscipere mereámur: Qui tecum.

In Lent a commemoration of the Feria.


Postcommunion

De bíntis, Dómíne, refécti mysteriis, te supplices deprecámus: ut exémplis et méritis beáti Cyrílli Pontíficis adjúti sanctíssimae Genitríci Unigéntiti tui digne famularí valeámus: Qui tecum.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Postcommunion from the Mass Loquebar, page 1363.

Last Gospel of the Feria.

Feb. 10—St. Scholastica, Virgin (White)

Double

Mass, Diléxisti, page 1370, except:

Prayer

Deus, qui ániam beáte Virginis tuæ Scholásticae ad ostendéndam innocéntiam viam in cólumbæ spécie cœlum penetráre fecísti: da nobis ejus méritis et prǽcibus íta innocénter vivere; ut ad ætérna mereámur gáudia per venire, Per Dóminum.

O God, Who, to show us the way of innocence, didst cause the soul of Thy blessed Virgin, Scholastica, to soar to heaven in the likeness of a dove, grant us, through her merits and prayers, to live innocently, so that we may deserve to attain everlasting joys. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the 1st.
Feb. 11—The Feast of the Apparition of Our Blessed Lady at Lourdes (White)

Double Major

The Beginning of Mass, page 756.

Introit. *Apoc. 21, 2*

I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. *V. Gloria.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who by the immaculate conception of the Virgin didst prepare a worthy habitation for Thy Son, we humbly beseech Thee that, worthily celebrating the apparition of the same Virgin, we may obtain health of soul and body. Through the same.

In Lent a commemoration of the Feria.

Lesson. *Apoc. 11, 19, 12, 1, 10*

Lesson from the Apocalypse of blessed John the Apostle.

And the temple of God was opened in heaven; and the ark of His testament was seen in His temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven; A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven, saying: Now is come salvation

Lectio libri Apocalypsis beati Ioannis Apóstoli.


http://ccwatershed.org
Dei nostri, et potestas Christi ejus.

**Gradual.**


After Septuagesima, in place sung the Tract.

**Lesser Alleluia.**


**Tract. Judith 15, 10.**


Munda Cor Meum, page 763.

**Gospel. Luke 1, 26-38.**

*H* Sequentia sancti Evangelii secundum Lucam.

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galílææ, cui nómen Názareth, ad Virginem desponsátam viro, cui nómen erat Joseph, de domo David, et nómen Virginis María. Et and strength and the kingdom of our God and the power of His Christ.

Cant. 2, 12. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. *V.* Cant. 2, 10, 14. Arise, my love; my beautiful one; and come; my dove in the clefts of the rock, in the hollow places of the wall.

of the Lesser Alleluia is said or sung the Tract.

**Lesser Alleluia.**

Allelúja, alleluia. *V.* Show me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely. Alleluia.

Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. *V.* Cant. 4, 7. All fair art thou, Mary, and the stain of original sin is not in thee. *V.* Happy art thou, Virgin Mary, and most worthy of all praise, who with thy virgin foot hast crushed the serpent's head.

Munda Cor Meum, page 763.

*H* Continuation of the holy Gospel according to St. Luke.

At that time: the angel Gabriel was sent from God into a city of Galilee, called Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And
the angel being come in, said unto her: Hail! full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus.

Credo, page 765.

Offertory. Luke 1, 28

Hail, full of grace, the Lord is with thee, blessed art thou amongst women.

Offertory Prayers, page 767.

Secret

May the sacrifice of praise which we offer Thee, O Lord, by the merits of the glorious and immaculate Virgin, be as an odor of fragrance unto Thee and bring down upon us health of body and soul. Through our Lord.

In Lent a commemoration of the Feria.

Preface No. 11, page 814.

Communion. Ps. 64, 10

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

Postcommunion

Let the right hand of Thine immaculate Mother, O Lord, support those whom Thou hast filled with heavenly nourishment, and grant that we, being made perfect in love, may continue to abound in all good works.

Quos cælesti, Dómine, alimento satiásti, sublevet déctera Genitricis tuae immaculatæ: ut ad ætérnam pára-
FEB. 12—HOLY SEVEN FOUNDERS

triam, ipsa adjuvánte, pervenire mercán: Qui vivis.

In Lent a commemoration of Feria.
Concluding Prayers, page 793. In Lent last Gospel of the Feria.

Feb. 12—The Holy Seven Founders of the Serbites
(White)

Double

The Beginning of Mass, page 756.

Introit. Wis. 10, 20, 21


Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui ad recoléndam mémoriám dolórum sanctissimae Genitricis tue, per septem beátos Patrés nova Servórum ejus familia Ecclésiam tuam fecundásti: concéde propítius ita nos córum consociári flébitus, ut perfruámur et gáudiis: Qui vivís.

In Lent a commemoration of the Feria.

Lesson. Ecclus. 44, 1-15

Léctio libri Sapiéntiæ.

Laudémus viros gloriosos, et parentes nostros in generatione sua. Multam gloriam fecit Dóminus magni-

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through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures. Rich men in virtues, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial; who are perished, as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain forever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Is. 65, 23

My elect shall not labor in vain, nor bring forth in trou-

Elécti mei non laborábunt frustra, neque germinábunt

**Lesser Alleluia**


**Tract. Ps. 125, 5, 6**

Qui semen in lácrymis, in exsultatione metent. Y. Euntés ibant et flebant, mittentes sémina. Y. Venientés autem vénient cum exsultatione, portantes manipulos suos.

**Greater Alleluia**


Munda Cor Meum, page 763.

Gospel, from the Mass Os justi meditabúntur, page 1358.

**Offertory. Is. 56, 7**

Addúcam eos in montem sanctum meum, et látificabo eos in domo oratiónis meæ: holocausta eórum, et victimae eórum placébunt mihi super altáre meum.

Offertory Prayers, page 767.

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SECRET

Accept, we beseech Thee, O Lord, the sacrifices we offer Thee, that by the intercession of Thy saints we may serve Thee with freedom of spirit and be set on fire with the love of the sorrowing Mother of Thy Son. Through the same.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

COMMUNION

John 15, 16

I have chosen you from the world, that you should go and bring forth fruit, and your fruit should remain.

POSTCOMMUNION

Refreshecl with the heavenly mysteries, we beseech Thee, O Lord, that, following the example of Them whose festival we honor, with all our heart we may faithfully stand by the cross of Jesus with Mary His Mother, and may deserve to reap the fruit of His redemption. Through the same.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

FEB. 14—ST. VALENTINE, MARTYR (Red)

SIMPLE

Mass, In virtute, page 1309.

PRAYER

Grant, we beseech Thee, O almighty God, that we, who keep the birthday of blessed Valentine, Thy Martyr, may by his intercession be de-
tercessione, liberémur. Per Dóminum.

Secret

Suscipe, quæsumus, Dómine, munera dignánter obláta: et hætæ Valentini Mártýris tui suffragántibus méritis, ad nostræ salútis auxilium provenire concédæ. Per Dóminum.

Dei g, O Lord, we beseech Thee, to accept the gifts we offer; and through the intercession of Thy blessed Martýr Valentine, grant that they may avail as a help to our salvation. Through our Lord.

Postcommunion


In Lent the Mass of the Feria is said with a commemoration of St. Valentine.

Feb. 15—Sts. Faustinus and Jovita, Martyrs (Red)

Simple


Prayer

Deus, qui nos annua sanctórum Mártýrum tuórum Faustini et Jovitæ solemnitáte laetificas: concédæ propitius: ut quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

O God who dost gladden us each year by the Feast day of thy holy Martyrs, Faustinus and Jovita, mercifully grant that rejoicing in their merits we may be quickened by their example. Through our Lord.

Secret

Adesto Dómine supplicatióribus nostris, quas in Sanctórum tuórum commemoratióne deférimus; sive ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of
those who have been pleasing to thee. Through our Lord. ut qui nostri justitiae fiduciæm non habémus, eorum qui tibi placuerunt, méritis adjuvémur. Per Dóminum.

Postcommunion

SATISFIED by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord.

Feb. 18—St. Marie Bernadette Soubirous,
Virgin (White)
The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

All the rich among the people shall entreat Thy countenance; after her shall virgins be brought to the King; her neighbors shall be brought to Thee with gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God who dost love and protect the humble and who transformed thy handmaid Marie Bernadette by the apparition and spoken words of the Blessed Virgin Mary, grant, we beseech Thee, that following the simple pathways of Faith, we may be deemed worthy to come to thy heavenly vision. Through our Lord.

Commemoration of St. Simeon, Bishop and Martyr.

Prayer

Look mercifully, almighty God, upon our weakness; and, because the weight of our own deeds presses upon us, may
tyris tui atque Pontificis intercessio gloriosa nos protegit. Per Dominum.

Lesson. Isaias 55, 1, 9

Lesson from Isaias the Prophet.


mercy on him: and to our God; for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.
With thy comeliness and thy beauty set out: proceed prosperously, and reign. *V.* Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

*After Septuagesima* the *Lesser Alleluia* is replaced by the *Tract.*

### Lesser Alleluia

**Ps. 44, 11, 12**

Hearken, O daughter, and see, and incline thine ear; for the King shall greatly desire thy beauty. *V.* Ps. 44, 13, 10. And the rich among the people shall entreat thy countenance, the daughters of kings have delighted thee in thy glory. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King; her neighbors shall be brought to Thee. *V.* They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

### Greater Alleluia

**Ps. 44, 5**


*Lesser Alleluia*

**Ps. 44, 11, 12**

*V.* Allelúja, allelúja. I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her.

*Tract.* **Ps. 44, 11, 12**


Munda Cor Meum, page 763.
Gospel. Matt. 13, 44-52

At that time Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it: and for joy thereof goeth and selleth all that he hath and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had and bought it. Again the kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes. Which, when it was filled, they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire. There, shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King; her neighbors shall be brought to thee with gladness and rejoicing; they shall be brought into the
temple of the King. Instead of thy fathers, sons are born to thee; Thou shalt make them princes over all the earth.

Offertory Prayers, page 767.

Secret

O Lord, may the gifts of thy Holiness set before us the heavenly fervour by which the holy virgin Marie Bernadette hath shown herself a sacrifice of praise pleasing unto Thee. Through our Lord.

Second Secret of St. Simeon.

Secret

Accept with favour, O Lord, the offerings set apart for Thee, by the merits of Blessed Simeon martyr and bishop; and grant that they be unto us a help for eternity. Through our Lord.

Preface for Weekdays, page 775.

Communion. Eccl. 39

Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace. And praise with canticles and bless the Lord in His works.

Postcommunion

Made anew by the holy mysteries we beseech Thee, O Lord, that striving to attain the admirable constancy of blessed Marie Bernadette, we may be found worthy to gain the eternal reward of patient endurance. Through our Lord.

Second Postcommunion of St. Simeon.

Postcommunion

Refreshed by partaking of the holy offering, we beseech Thee, O Lord our God, that we who celebrate its lit-
Feb. 22—CHAIR OF ST. PETER, ANTIOCH

Concluding Prayers, page 793.

Feb. 22—The Feast of the Chair of St. Peter at Antioch (White)

Double Major


Feb. 23—St. Peter Damian, Bishop, Confessor, Doctor of the Church (White)

Double

The Vigil of St. Matthias the Apostle (Purple)

Mass, In medio, page 1344, except:

Prayer

Concede nos, quæsumus, omnipotens Deus: beati Petri, Confessoris tuæ atque Pontificis mánta et exèmpla sectání: ut per terræstríum re- rum contemplum eterna gáudia sequamur. Per Dóminum.

Commemoration is made, in the Mass of St. Peter Damian, of the vigil, of St. Matthias, Apostle, Feb. 24, from the Mass Ego autem, page 1299. In Lent a commemoration of the Feria is made before that of the vigil, and the Gospel of the Feria is said at the end.

Feb. 24—(In leap year Feb. 25)—St. Matthias, Apostle (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Omnium nimis honorábili sunt amici tuæ, Deus: nimis confortátus est Thym friends, O God, are made exceedingly honorable: their principalit
is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known my sitting down, and my rising up. Y. Glory.

Prayer

O God, Who didst join blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that by his intercession we may ever be aware of the depths of Thy goodness round about us. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. Acts 1, 15-26


In those days, Peter rising up in the midst of the brethren, said: (now the number of persons together was about a hundred and twenty) men and brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, let their habitation become desolate, and principátus eórum. Ps. 138, 1, 2. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. Y. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Deus, qui beárum Matthi- am Apostolórum tuó- rum collégio sociásti: tribue, quesumus, ut ejus interven- tioné, tuæ circa nos piétátis semper víscera sentiámus. Per Dóminum.

In Lent a commemoration of the Feria.

Lécitio Actuum Apostoló- rum.

his viris, qui nobiscum sunt congregati in omni tempore, quo intravit et existit inter nos Dóminus Jesus, incipiens a baptismate Joánnis usque in diem, qua assumptus est a nobis, testem resurrectionis ejus nobiscum fieri unum ex istis. Et statuérunt duos, Jo­seph, qui vocabitur Bérzabas, qui cognominátus est Justus, et Matthiám. Et orántes di­érunt: Tu, Dómine, qui corda ností ómnium. osténde, quem élegeris ex his duóbus unum, accipere locum ministerii hu­jus, et apostolátus, de quo prævaricátus est Judás, ut abiret in locum suum. Et de­dérunt sortes eis, et cécidit sors super Matthiáム, et an­numerátus est cum Úndecim Apóstolis. let there be none to dwell there­in: and his bishopric let an­other take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resur­rection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Gradual. Ps. 138, 17, 18

Nimis honorátì sunt amici tui, Deus: nimis confortátus est principátus eórum. V. Di­numerábo eos, et super aré­num multiplicabúntur. Thy friends, O God, are ex­ceedingly honorable: thei­r principality is exceedingly strengthened. V. I will number them, and they shall be mul­tiplied above the sand.

Tract. Ps. 20, 3, 4

Desidérium ánime ejus tri­buísti ei: et voluntate labiò­rum ejus non fraudásti eum. V. Quómiám prævenísti eum in benedictionibus dulcédisis. V. Postuísti in cápite ejus co­rónam de lápide pretióso. Thou hast given him his soul’s desire, and hast not with­holden from him the will of his lips. V. For Thou hast pre­vented him with blessings of sweetness. V. Thou hast set on his head a crown of preciour stones.

Munda Cor Meum, page 763.
Creed, page 765.
Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation.

Offertory Prayers, page 767.

Secret

May the prayer of Thy holy apostle Matthias, O Lord, accompany the sacrifices which we present to be sanctified unto Thy name; and by it do Thou cause us to be purified and defended Through our Lord.

In Lent commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me shall sit on seats judging the twelve tribes of Israel.

Postcommunion

Grant, we pray Thee, O almighty God, that at the intercession of blessed Matthias, Thine Apostle, we obtain pardon and peace through the holy things we have received. Through our Lord.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Feb. 27—St. Gabriel of Our Lady of Sorrows,
Confessor, (White)

Double

(In Leap Year this Feast occurs on Feb. 28.)

The Beginning of Mass, page 756.

Introit. Ecclus. 11, 13

The eye of God looked upon him for good, and He in bono, et erexit eum
Prayer

OF GOD, Who didst teach blessed Gabriel, diligently to ponder the sorrows of Thy sweet Mother, and Who hast gloriously exalted him as a saint and worker of wonders: vouchsafe to be moved by his merits and prayers, and to grant unto us so to mourn with Mary Thy Mother, that her maternal care may ensure our salvation. Who livest.

Lesson. 1 John 2, 14-17

EARLY beloved: I write unto you, young men, because you are strong, and the word of God remaineth in you, and you have overcome the evil. Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life: which is not of the Father, but is of the world. And the world passeth, and its concupiscence. But he who doeth the will of God abideth for ever.
From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 30, 20**

How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee! How Thou hast perfected them that hope in Thee in the sight of the sons of men.

**Lesser Alleluia**

Alleluia, alleluia. Ps. 8, 6, 7. Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor and hast set him over the works of Thy hands.

**Tract. Ps. 83, 6-7, 11, 13**

Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.

**Greater Alleluia**

Alleluia, alleluia. Ps. 8, 6, 7. Thou hast made him, O Lord, a little less than the angels, Thou hast crowned him with glory and honour: and hast set him over the works of thy hands. The blessing of God maketh haste to reward the just, and in a swift hour His blessing beareth fruit. Alleluia.
Gospel. Mark 10, 13-21

At that time: They offered to Jesus little children, that he should touch them. But the disciples rebuked them that offered them. Whom, when Jesus saw, He was angered and said to them: Suffer little children to come to Me, and forbid them not, for of such is the Kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them. He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

Offertory. Ps. 115, 16, 17

O Dómine, quia ego servus tuus, et filius ancillae tuae: O Lord, for I am Thy servant and the son of Thy handmaid:
MARCH 4—ST. CASIMIR

Thou hast broken my bonds, to Thee will I sacrifice a host of praise.

Offertory Prayers, page 767.

SECRET

O MAKE US, O Lord, who offer Thee the saving host in memory of St. Gabriel, daily to recall the sacrifice of Thy death; and by the merits of the sorrowful Virgin abundantly to receive the fruit of the same sacrifice. Who livest.

Preface for Weekdays, page 775.

COMMUNION.

Behold, I stand at the door and knock: if any man shall hear My voice, and shall open to Me the door, I will enter in to him and will sup with him and he with me.

POSTCOMMUNION

The thanks which we offer to Thee, O Lord, in the festivity of St. Gabriel, Thy confessor, for the gifts we have received, do Thou graciously receive at the hands of the glorious ever-virgin Mary: of whom Thou didst take that flesh whose sweetness we have deserved to taste in this healthful banquet. Who livest.

Concluding Prayers, page 793.

March 4—St. Casimir, Confessor (White)

Semi-double

Mass Si diligis me, page 1302.

St. Lucius, Pope, Martyr (Red)

Mass, Os justi, page 1349, except Prayer as below.

Prayer

O con, Who didst fortify holy Casimir with the vir-

deus, qui inter regáles delicias, et mundi illé-
cebras, sanctum Casimírum
virtúté constántiæ roborásti:
quásumus; ut ejus interces-
sióné fidélès tui terréna des-
píciant, et ad cælístia semper
aspírent. Per Dóminum.

In Lent commemoration of the Feria.
Commemoration of St. Lucíus, Prayer as below, the Secret
and Postcommunion from the Mass, Si diligis me, page 1302.
In Lent the Gospel of the Feria at the end.

Prayer

O ETHERAL SHEPHERD, do
Thou look favorably up-
on Thy flock, which we beseech
Thee to guard and keep for
evermore through the blessed
Lucius Thy Martyr and Su-
preme Pontiff, whom Thou
didst choose to be the chief
shepherd of the whole Church.
Through our Lord.

March 6—Sts. Perpetua and Felicitas, Martyrs (Red)

Double
Mass, Me exspectaverunt, page 1378, except:

Prayer

D A NOBIS, quásumus, Dó-
mine Deus noster, san-
ctárum Virginum et Mártý-
rum tuárum, Perpetuæ et
Felicitatis palmas incessáibili
devotióné venerári: ut quas
digna mente non póssumus
célébráre, humílibus saltem
frequentémus obséquis. Per
Dóminum.

Secret

H AVORABLY look down we
beseech Thee, O Lord, upon the gifts laid upon Thine
altars for the feast-day of Thy
holy Virgin-Martyrs Perpetua
and Felicitas, and as by these
Sacred Mysteries, Thou didst

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raise Thy Saints to glory ever-lasting, so through them
vouchsafe to us Thy forgiveness. Through our Lord.

Postcommunion

Mighty, O Lord, with mystic graces and joys: grant, we beseech Thee, that through the prayers of Thy holy Martyrs, Perpetua and Felicitas, we may profit eternally from having in this our time ministered to Thee. Through our Lord.

In Lent a commemoration of the Feria is made and its Gospel is read at the end.

March 7—St. Thomas Aquinas, Confessor, Doctor
(White)

Double

Mass, In medio, page 1344, except:

Prayer

O God, Who dost enlighten Thy Church with the wondrous learning of blessed Thomas, Thy Confessor, and dost make it fruitful with his holy labors, grant us, we beseech Thee, both to understand what he taught and to imitate what he practiced. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

Lesson. Wis. 7, 7-14

Lesson from the Book of Léctio libri Sapientiae.

I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

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Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light can not be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

March 8—St. John of God, Confessor (White)

Double

Mass, Os justi, page 1349, except:

Prayer

O god, Who didst cause blessed John, when burning with love of Thee, to walk unharmed through the midst of flames, and by his means didst enrich Thy Church with a new Religious Order, grant, through the aid of his merits, that our evil passions may be consumed by the fire of Thy love, and that we may receive healing remedies unto life everlasting. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at th end.

March 9—St. Frances of Rome, Widow (White)
Double
Mass, Cognovi, page 1383, except:

Prayer

O God, Who, among other gifts of Thy grace didst honor blessed Frances, Thine hand-maid, with the familiar companionship of an angel, grant, we beseech Thee, that by the help of her intercession we may deserve to attain the company of angels. Through our Lord.

In Lent a commemoration of the Feria and its Gospel at the end.

March 10—The Holy Forty Martyrs (Red)
Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 33, 18

The just cried and the Lord heard them: and delivered them out of all their troubles. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant, we beseech Thee, O almighty God, that we, who know Thy glorious martyrs to have been courageous in confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

Commemoration of the Feria.

Gradual. Ps. 132, 1, 2

Behold how good and how pleasant it is for brethren to...
MARCH 10—THE HOLY FORTY MARTYRS

umum! Y. Sicut unguentum in cápite, quod descendit in bar-

bam, barbam Aaron.

Tract. Ps. 125, 5, 6

Qui seminant in lácrymis,
in gáudio metent. Y. Sinte

tes ibant et fíebant, mútiéntes

sémina sua. Y. Veniéntes au-

tem vénient cum exsultátióne,

portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámini in Dómino, et ex-
sultáte, Justi: et gloríámini,

omnes rectí corde.

Offertory Prayers, page 767.

Secret

B EQUEST, Dómine, tuórum

réspice, oblationésque fi-
déllum: ut et tibi gráte sint

pro tuórum festivitáte Sanc-
tórum, et nobis cónférant tue

propitiatiónis auxílium. Per

Dóminum.

In Lent commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. Matt. 12, 50

Quícumque fécérít volun-
tátem Patris mi, qui in celis

est: ipse meus frater, et soror,
et mater est, dict Dóminus.

Whosoever shall do the will

of My Father Who is in heaven,

the same is My brother, and

sister, and mother, saith the

Lord.

Postcommunion

S ANCTÓRUM tuórum, Dó-

mine, intercessióné plac-
cátus: præsta, quesumus; ut

que temporáli celebrámus ac-

pleased by the interces-

tion of Thy saints, O

Lord, grant us, we beseech

Thee, that through the tem-
poral endeavors of this cele-

MARCH 12—ST. GREGORY THE GREAT

bration we may obtain eternal

salvation, Through our Lord.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 12—St. Gregory the Great, Pope, Confessor,

Doctor of the Church (White)

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

If thou lovest me, Simon

Peter, feed My lambs, feed

My sheep. Ps. 29, 4. I will ex-
tol Thee, O Lord, for Thou hast
upheld me: and hast not made
my enemies to rejoice over
me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O CON, Who hast conferred
the rewards of everlasting
happiness upon the soul of
Thy servant Gregory, merci-
fully grant that we, who are
oppressed by the burden of our
sins, may be relieved by his
prayers to Thee. Through our
Lord.

Commemoration of the Feria.
Epistle from the Mass Si díligis me, page 1302.

Gradual. Ps. 106, 32, 31

Let them exalt him in the
Church of the people: and
praise him in the chair of the
ancients. V. Let the mercies of
the Lord give glory to him, and
his wonderful works to the
children of men.

Tract. Ps. 39, 10-11

I have declared Thy justice
in a great Church, lo, I will not
restrain my lips: O Lord Thou
knowest it. V. I have not hid
Thy justice within my heart. I
have declared Thy truth and

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MARCH 12—ST. GREGORY THE GREAT

Tuum dixi. V. Non abscondi misericordiam tuam, et veritatem tuam a concilio multo. Thy salvation. V. I have not concealed Thy mercy and Thy truth from a great council.

Munda Cor Meum, page 763.
Gospel from the Mass, Si diligis me, page 1362.
Creed, page 765.

Offertory. Jerem. 1, 9-10
Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et edifices et plantes. Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret
Annue nobis, quæsumus Dómine: ut intercessiónis beati Gregórii hæc nobis proest obiátio, quam immolando totius mundi tribuísti relaxári delicta. Per Dómini num.

Commemoration of the Feria.
Preface No. 13, page 816.

Communion. Matth. 16.18
Tu es Petrus, et super hanc petram edificabo Ecclesiæam meam. Thou art Peter, and upon this rock I will build My Church.

Postcommunion
Deus, qui beatum Gregórium Pontíficem Sanctorum tuorum meritis con quásti: concede propítius; ut, festa percólimus vite quoque a qui commemorationis ejus imitémur exempla. Per Dómini num.

Commemoration of the Feria.
Concluding Prayers, page 793. The Last Gospel of the Feria.

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March 17—St. Patrick, Bishop, Confessor (White)

Double
Mass, Statuit ei, page 1337, except:

Prayer

O God, Who didst deign to send blessed Patrick, Thy confessor and bishop to preach Thy glory to the nations, grant, through his merits and intercession, that those commands which Thou dost set before us we may by Thy mercy be able to fulfil. Through our Lord.

Commemoration of the Feria and its Gospel at the end.

March 18—St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church (White)

Double
Mass, In medio, page 1344, except:

Prayer

Grant us, we beseech Thee, O almighty God, through the intercession of the blessed Bishop Cyril, so to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent, that we may deserve to be numbered forever among the sheep that hear His voice. Through the same.

Commemoration of the Feria.

Lesson, "The just man will give," page 1348.

Gospel as on the feast of St. Athanasius, page 1007.

Secret

Look down with favor, O Lord, upon the immaculate victim which we offer to Thee, and grant that, by the merits of the blessed bishop and confessor, Cyril, we may earnestly endeavor to receive it with a pure heart. Through our Lord.

Commemoration of the Feria.
Postcommunion

SACRAMENTA corporis et sanguinis tui, que sumpsimus, Domine Jesu Christe, beati Cyrilii Pontificis precibus, mentes et corde nostra sanctificent: ut divina consortes naturae effici mereamur: Qui vivis.

AY the sacrament of Thy body and blood, O Lord Jesus Christ, which we have received, by the prayers of the blessed Bishop Cyril, sanctify our minds and hearts, that we may deserve to become partakers of the divine nature. Who livest.

Commemoration of the Fera and its Gospel at the end.
Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house; and his justice remaineth for ever and ever. (Ps. 111.)
March 19—St. Joseph, Spouse of the Blessed Virgin Mary, Confessor (White)

Double of the First Class

If the feast of St. Joseph falls on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy Week, it is celebrated on the Wednesday after Low Sunday.

The Beginning of Mass, page 756.

Introt. Ps. 91, 13, 14

Justus ut palma florēbit: sicut cedrus Libani multiplicābitur: plantātus in domo Dōmini, in átrīs domus Dei nostri. (T. P. Allelūja, allelūja.) Ps. 91, 2. Bonum est confitēri Dōmine: et psallere lūia, alleluia. (P. T. Alleluia, alleluia.) Ps. 91, 2. It is good to give praise to the Lord; and to sing to Thy name, O Most High. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Sanctissimae Genitricis tuæ Sponsi, quæsumus, Dómine, méritis adjuvēmur: ut, quod possībilītās nostra non óbtīnet, ejus nóbis intercēssīōne donētur: Qui vivis.

In Lent commemoration of the Feria.

Lesson. Ecclus. 45, 1-6

Lēctio libri Sapiéntiæ. Lesson from the Book of Wisdom.

He was beloved of God and men, whose memory is in benediction; He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; He glorified him in the sight of kings, and gave him commandments in the sight of his people,
and showed him his glory; He sanctified him in his faith and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

In Paschal-time, in place of the Gradual and Tract, is said or sung the Greater Alleluia.

**Gradual. Ps. 20, 4, 5**

O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. **V.** He asked life of Thee and Thou hast given him length of days for ever and ever.

**Tract. Ps. 111, 1, 3**

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. **V.** His seed shall be mighty upon earth: the generation of the righteous shall be blessed. **V.** Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

**Greater Alleluia**

Alleluia, alleluia. **V. Ecclus. 45, 9.** The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. **V. Osee 14, 6.** The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Munda Cor Meum, page 763.
Gospel. Matt. 1, 18-21

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

Offertory. Ps. 88, 25

My truth and My mercy are with him; and in My name His horn shall be exalted. (P.T. Alleluia.)

Secret

We render unto Thee, O Lord, the debt of our service, and humbly entreat Thee to guard Thy gifts within us, through the intercession of blessed Joseph, the spouse of the mother of Thy Son, Jesus Christ, Our Lord, in honor of whose feast we offer unto Thee this sacrifice of praise. Through the same.
In Lent Commemoration of the Feria.
Preface No. 12, page 815.

Communion. Matt. 1, 20
Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (P.T. Alleluia.)

Postcommunion
Be with us, we beg, O merciful God, and being propitiated by the intercession of blessed Joseph, Thy confessor, watch over the gifts with which Thou hast surrounded us. Through our Lord.

In Lent Commemoration of the Feria.
Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 21—St. Benedict, Abbot (White)
Double Major
Mass, Os justi meditabatur, page 1356.
Commemoration of the Feria, and its Gospel at the end.

March 24—St. Gabriel, Archangel (White)
Double Major
The Beginning of Mass, page 756.

Introit. Ps. 102, 20
Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. Ps. 102, 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer
O God, Who in preference to any other of Thine angels didst elect Gabriel the arch-

Deus qui inter céteros Angelos, ad annuntiandum Incarnatiónis tuae mysté-
MARCH 24—ST GABRIEL

Angel to announce the mystery of Thine incarnation, be pleased to grant that we who keep his feast on earth may experience his patronage in heaven. Who livest.

Commemoration of the Feria.

Lesson. Dan. 9, 21-26

Lesson from Daniel the Prophet.

IN those days, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires, therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou therefore and take notice that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks Christ shall be
Alleluia, alleluia. Ps. 102, 21. Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word. Alleluia.

Gradual. Ps. 102, 20, 1

Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

Tract. Luke 1, 28, 42, 31, 35

Hail, Mary, full of grace, the Lord is with thee. Ave, Maria, gratia plena: Dominus tecum. Blessed art thou among women, and blessed is the fruit of thy womb. Ecce concipies, et pars Filium, et vocabis nomen ejus Emmanuel. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 102, 21. Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

Greater Alleluia

Alleluia, alleluia. V. Ps. 103, 4. Who maketh His angels spirits, and His ministers a flame of fire. Alleluia. V. Luke 1, 28. Hail, Mary, full of grace, Ave, Maria, gratia plena: et finem ejus vastitas et post finem bellii statuta desolation. And a people with their leader shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

In votive Masses in Paschal-time Gradual and Tract are replaced by the Greater Alleluia.

In Votive Masses before Septuagesima and after Pentecost the Tract is replaced by the Lesser Alleluia.
MARCH 24—ST. GABRIEL

plena: Dóminus tecum: bene-
dicta tu in multiribus. Alle-
lujía.

Munda Cor Meum, page 763.
Gospel, The angel Gabriel. page 1227.
Creed, page 765.

Offertory. Apoc. 8, 3

Stetit Angelus juxta aram
 templi, habens thuribulum
 aureum in manu sua, et
 data sunt ei incensa multa: et
 ascéndit fumus arómatum in
 conspéctu Del, allelúja.

Offertory Prayers, page 767.

Secret

Accéptum fiat in con-
spéctu tuo, Dómine,
nostræ servitútis munus et
beatì Archángeli Gabriélis
oratio: ut qui a nobis venera-
tur in terris, sit apud te pro
nobis advocátus in celis. Fer
Dómnunm.

Commemoration of the Feria.
Preface for Weekdays, page 775.

Communion

Benedicite, omnes Angeli
Dómini, Dómino: hymnum
dicite, et superexaltáte eum in
secula.

Postcommunion

Cóprorís tui et Sánquiniis
sumptís mystériis, tuam,
Dómine Deus noster, depre-
cámur clementiam: ut sicut
Gabrielé nuntiánte Incarna-
tiónem tuam cognóvimus, ita
ipso adjuvánté, Incarnátiónis
ejúsdeum benefícia consequá-
mur. Qui vivís.

Commemoration of the Feria.
Concluding Prayers, page 793.
Gospel of the Feria at end.
HAIL, MARY, FULL OF GRACE, THE LORD IS WITH THEE. BLESSED ART THOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF THY WOMB. BEHOLD, THOU SHALT CONCEIVE AND BRING FORTH A SON, AND THOU SHALT CALL HIS NAME EMMANUEL. THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE MOST HIGH SHALL OVERSHADOW THEE; AND THEREFORE ALSO THE HOLY WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD. (LUKE 1.)
meos. *P. Proptérea confitébor in natió nibus, Dómine, et nómini tuo psalmum dicam.

shall fall under my feet. *P. Therefore will I give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name.

**Greater Alleluia**


**Gradual.**

Ps. 17, 33

God, Who hath girt me with strength: and made my way blameless. *V. Who teacheth my hands to war: and hast made my arms like a brazen bow.

Alleluía, alleluía. *V. Ps. 58. Thou hast given me the protection of Thy salvation: and Thy right hand hath held me up. Alleluía.

Munda Cor Meum, page 763.

**Gospel. Luke 6, 6-11**

* Identified by: Continuation of the holy Gospel according to St. Luke.

**That time:** It came to pass also on another sabbath, that Jesus entered into the synagogue, and taught. And there was a man, whose right hand was withered. And the scribes and pharisees watched if He would heal on the sabbath; that they might find an accusation against Him. But He knew their thoughts; and said to the man

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who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled with madness; and they talked one with another, what they might do to Jesus.

Creed, page 765.

Offertory. Job. 14, 7

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

Offertory Prayers, page 767.

Secret

That the gifts we offer Thee, O Lord, may be worthy in Thy sight, let the loving intercession of blessed John be joined with that of Thy saints, whose visible forms we, by his doing, venerate in our churches. Through our Lord.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Ps. 36, 17

The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Postcommunion

$\Sigma$umpta nos, quæsumus Dómine, dona celéstibus armis tueántur: et beáti Jo-
MARCH 28—ST. JOHN CAPISTRAN

The Beginning of Mass, page 756.

Introit. Hab. 3, 18, 19

I will rejoice in the Lord: and I will joy in God my Jesus: the Lord God is my strength. Ps. 80, 2. Rejoice to God our helper: sing aloud to the God of Jacob. \( \text{$\gamma$}. \) Glory Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, through blessed John, didst make Thy faithful, in virtue of the most holy name of Jesus, to triumph over the enemies of the cross; grant, we beseech Thee, that overcoming by his intercession the snares of our spiritual enemies, we may deserve to receive from Thee a crown of justice. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. Wis. 10, 10-14

Lesson from the Book of Wisdom.

The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the

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knowledge of the holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia. Out of Paschal-time the Tract is replaced by the Lesser Alleluia.

**Gradual. Ps. 21, 24, 25**

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him. V. Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Qui timétis Dóminum, laudát eum: universum semen Jacob glorificáte eum. V. Tímeat eum omne semen Israël: quóniam non sребét, neque despéxit deprecatiónem páuperis.

**Tract. Ex. 15, 2, 3**

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. V. The Lord is a man of war, Almighty is His name. V. Jud. 16, 3. The Lord putteth an end to wars: the Lord is His name.


**Lesser Alleluia**

Alleluia, alleluia. V. Ps. 58, 17. But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

**Greater Alleluia**

Alleluja, alleluja. V. Ps. 58, 17. But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia. V. For Thou art become my support and my refuge in the day of my trouble. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Luke 9, 1-6**

At that time, Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them, Take nothing for your journey, neither staff, nor scrip, nor bread, nor money: neither have two coats: and whatsoever house you shall enter into, abide there. And whoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns; preaching the gospel; and healing everywhere.

**Offertory. Ecclus. 46, 6**

He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him.

**Secret**

Sacrificium, Dómine, quod immolámus, placátus in-
which we offer, that, by the intercession of blessed John, Thy confessor, it may establish us in the security of Thy protection until we tread under foot the snares of our enemies. Through our Lord.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion.

They sung to Thy holy name, O Lord, and praised Thy victorious hand.

Wis. 10, 20

Decantaverunt, Dómine, nomen sanctum tuum, et victoriam manum tuam laudaverunt.

Postcommunion

Exiled with heavenly food and refreshed with the spiritual cup, we beseech Thee, O almighty God, that by the intercession of blessed John, Thy confessor, Thou defend us against the malice of the enemy and keep continual peace in Thy Church. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Friday in Passion Week

Feast of the Seven Dolors of the Blessed Virgin

Mary (White)

Double Major

The Beginning of Mass, page 756.

Introit. John 19, 25


Kyrie, page 761; Gloria, page 762.
Prayer

Deus, in cujus passione, secundum Simeonis prophetiam, dulcissimam animam gloriosae Virginis et Matris Mariæ doloris gladius pertransivit: concede propitiatus; ut, qui transfixiōnem ejus et passionem venerando recolimus, gloriosus mentis et precessus omnium Sanctorum cruci fidéliter astantibus, passionis tuae effectum felicem consequamur: Qui vivis.

Commemoration of the Feria in Low Masses.

In Votive Masses of the Seven Dolors the Prayer appointed in place of that given here is the one following it.

Prayer

Ordibus nostris, quæsumus, Domine, gratiam tuam benignus infunde: ut peccata nostra castigatione voluntaria cohibentes, temporali pótius macerémur, quam suppliciis depurémur ætérnis. Per Dóminum.

Prayer

Interventiat pro nobis, quæsumus, Dómine Jesu Christe: nunc, et in hora mortis nostræ, apud tuam clemensiam beáta Virgo Maria Mater tua; cujus sacratissimam animam in hora tua passionis doloris gladius pertransivit. Qui vivis.

Lesson. Judith 13, 22-25

Benedíxit te Dóminus in virtute sua, quia per te ad nihilium redégit inimicos
to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual

Sorrowful and tearful art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son and Redeemer. V. O Virgin Mother of God, He Whom the whole earth containeth not, the Author of life, made man, beareth this anguish of the cross.

Dolorosa et lacrimabilis es, Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris. V. Virgo Dei Genitrix, quem totus non capiat orbis, hoc crucis fert suppli-cium, auctor vitae factus homo.

In votive Masses the Tract is replaced by the Lesser Alleluia.

Tract

Holy Mary, queen of heaven and mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. V. Lam. 1, 12. O all you that pass by the way, attend and see if there be any sorrow like to my sorrow.

Stabat sancta Maria, celii Regina, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorosa. V. Thren. 1, 12. O vos omnes, qui transitis per viam, atténdite, et vidéte, si est dolor sicut dolor meus.

Lesser Alleluia

Alleluia, alleluia. V. Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia.

Allelúja, allelúja. V. Stabat sancta Maria, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorosa. Allelúja.
SEVEN DOLORS OF THE BLESSED VIRGIN

Greater Alleluia


The following Sequence is not said in Votive Masses:

Sequence

Stabat Mater dolorósa

Next the cross in tears unceasing,

Juxta crucem lacrymósa, Worn by sorrow aye increasing,

Dum pendébat Fílius. Stood the Mother ’neath her Son.

Cujus ánima geméntem, Through her soul already riven,

Contristátam et doléntem, Simeon’s sword divinely driven,

Pertransívit gládius. Edged with anguish, lo! hath run.

O quam tristis et afflácta Sad, afflicted as no other,

Fuit illa benédicta Was that chosen blessed Mother,

Mater Unigénitil! Having none but Christ begot.

Qæ mærébat, et dolébat, Faithful Mother! upward gaz ing,

Pia Mater, dum vidébat Heart and hands to Son up raising,

Nati pœnas inclyti. Mourns and grieves His cruel lot.

Quis est homo, qui non fíeret, Hard the man his tears refraining,

Matrem Christi si vidéret Watching Mary uncomplaining,

In tanto supplício? Bear a sorrow like to none.

Quis non posset contristári, Hard the man that shares no sorrow,

Christi Matrem contemplári With a Mother fain to borrow

Doléntem cum Fílio? Every pang that writhes her Son.

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Tortured, scourged in expiation
Of the sins that marred His Nation,
Mary watched His every pang.

She beheld her dear Begotten,
Stretched in death by all forgotten,
As on hoisted rood He hang.

Mother, fount of love, the purest,
Floods of sorrow thou endurest,
Turn them toward this heart of mine,

With these waters purge its guileness,
Burn with love its innate vileness,
With the flames of love divine.

Hallowed Mother, do this favor,
Those five wounds that gored my Saviour
Deeply on my heart engrave.

Pains thou gladly with Him sharest,
Anguish that thou bravely bearest,
Fully share with me, I crave.

Blend thy tears with mine in wailing,
Sorrow for my sins prevailing,
Till the break of endless dawn.

Next the cross to take my station,
By thy side in desolation,
Thus, I long with thee to mourn.

Maiden of all maidens fairest, Sate me with the grief thou bearest; Spurn me not, but be thou kind.
Seven Dolours of the Blessed Virgin

Fac, ut portem Christi mor-
tem,
Passiónis fac consortem,
Et plagas recólere.

Fac me plagis vulnerári,
Fac me Cruce inebriári,
Et crúore Filli.

Flammis ne urar succénsus,
Per te, Virgo, sim defénsus
In die judiçíi.

Christe, cum sit hinc exire,
Da per Matrem me veníre
Ad palmam victóriæ.

Quando corpus moriétur,
Fac, ut ánimaé doné tur
Paradísí glória.
Amen.

Mine it be Christ’s thores in
sharing,
Mine it be His anguish bearing,
These His wounds to keep in
mind.

May His scars my body carry,
May His cross and blood not
tarry
Soul of mine to satiate!

Thus inflamed with love con-
suming,
Shall I not thy aid presuming
Safe the reck’ning day await?

When in death my eyes are
closing,
Ope them, Lord, to see reposing
Victory’s crown in Mary’s hand.

When my frame by death is
broken,
And my doom by Thee is
spoken,
Be it, Lord, the better land.
Amen.

Munda Cor Meum, page 763.


IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, Maria Cléophæ, et Maria Magda-
léne. Cum vidisset ergo Jesus matrem, et discípulum stan-
tem, quem diligebat, dicit matrí suæ: Múlier, ecce filius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.
OFFERIMUS tibi preces et hostias, Domine, Jesu Christe, humilliter supplicantes: ut, qui Transfixionem dulcissimi spiritus beatæ Matris tuæ precibus reconsensum; suo suorumque sub cruce Sanctórum, consorium multiplicaté piissimo interventu, meritís mortis tuæ, rnitum cum beátis habeámus: Qui vivis.

Commemoration of the Feria in Low Masses.

Secret

GRANT US, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

Preface No. 11, page 814.

Communion

Happy the senses of the blessed Virgin Mary, which without death earned the palm of martyrdom beneath the cross of our Lord.

Postcommunion

AY the sacrifices of which we have partaken, O Lord Jesus Christ, devoutly
Virginis devóte celebrántes: celebrating the piercing of Thy
nobis impetrent apud clemén-
kiem Mother’s soul, obtain for
tiam tuam omnis boni salu-
us with Thy clemency the effect
tátis efféctum: Qui vivis.
of every salutary benefit. Who

Commendation of the Feria in Low Masses.

Postcommunion

S U M P T I sacrificial, Dómine, May the protection of the
perpétua nos tuitio non sacrifice which we have
derelínquat: et nóxia semper received never leave us, and
a nobis cuncta depellat. Per may it ever ward off from us
Dóminum.

all things harmful. Through

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 2—St. Francis of Paula, Confessor (White)

Double

Mass, Justus ut palma, page 1352, except:

Prayer

D e u s humilium celsitúdo, God, Who in exalting the
qui béatum Franciscum lowly hast raised the
Confessórem Sanctórum túo-
rum glória sublimásti: tribue, blessed confessor Francis to the
quesumus, ut ejus méritos et glory of the saints, grant, we
imitationé, promissa humil-
bus præmia feliciter conse-
bus. Per Dóminum.
quámu. Through our Lord.

In Lent a commemoration of the Feria.

Epistle. Philipp. 3, 7-12

Léctio Epistolae béáti Pauli Lesson from the Epistle of
Ápostoli ad Philippenses. blessed Paul the Apostle to the

B RETHREN, The things that Thrice that were gain to me, the
were good to me, the
same I have counted loss for
runt lucra, hæc arbit-
the same I have counted loss for
trátus sum propter Christum
Christ. Furthermore, I count
detrímenta. Verúmtamen ex-
all things to be but loss, for
istimo ómnia, detrímentum
the excellent knowledge of
esse, propter emínténtem sci-
Jesus Christ my Lord; for
ántiam Jesu Christi Dómini
Whom I have suffered the loss

mei: propter quem ómnia de-

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of all things, and count them but as dung, that I may win Christ: and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Secret

May these offerings of a devout people with which we heap Thine altars, O Lord, be rendered pleasing to Thee by the merits of blessed Francis, and, by Thy mercy, salutary to us. Through our Lord.

In Lent a commemoration of the Feria.

Postcommunion

We pray Thee, O Lord, that the divine sacrament we have received may by the intercession of blessed Francis, Thy confessor, bestow on us the aids both of temporal and of life eternal. Through our Lord.

In Lent a commemoration of the Feria. The last Gospel of the Feria.

April 4—St. Isidore, Bishop, Confessor, Doctor of the Church (White)

Double

Mass, In medio, page 1344.

In Lent a commemoration of the Feria, and its Gospel at the end.
April 5—St. Vincent Ferrer, Confessor (White)

Double

Mass, Os justi, page 1349, except:

Prayer

Deus, qui Ecclesiam tuam beáti Vincéntii Confessóris tui méritis et prédicatióné, illustráre dignátus ést: concédé nobis fámulis tuis; ut et ipsius instruámur exémplis, et ab ómnibus ejus patrocinio liberémur adversis. Per Dóminum.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 11—St. Leo the Great, Pope, Confessor, Doctor of the Church (White)

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

Si díligis me, Simon Petre, pásce agnos meos, pásce oves meas. (T. P. Allelúja, allelúja). Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec délectásti inimícos meos super me. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O reégem tuum, Pastor æterne, placátus inténde: et per beátum Leonem Summum Pontíficem, perpé tua protectione custódi; quem totius Ecclesiæ præstitísti esse pastórem. Per Dóminum.

In Lent a commemoration of the Feria.
Lesson. 1 Peter 5, 1-4; 10-11

Lesson from the Epistle of blessed Peter the Apostle.

Brethren: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock, from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you, To Him be glory and empire for ever and ever. Amen.

In Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. Y. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.
Lesser Alleluia


Alleluia, alleluia. Matth. 16, 18. Thou art Peter and upon this rock I will build My Church. Alleluia.

Tract 39, 10-11


I have declared Thy justice in a great church, lo, I will not restrain my lips: O Lord Thou knowest it. V. I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation. V. I have not concealed Thy mercy and Thy truth from a great council.

Greater Alleluia


Munda Cor Meum, page 763.

Gospel. Matth. 16, 13-19

Sequentia sancti Evangelii secundum Matthaeum.

Continuation of the holy Gospel according to St. Matthew.


At that time, Jesus came into the quarters of Cæsarea Philippi and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them. But whom do you say that I am? Simon Peter answered, and said, Thou art
Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed, page 765.

**Offertory. Jerem. 1, 9, 10**

Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (P. T. Alleluia).

Offertory Prayers, page 767.

**Secret**

I

In thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

In Lent a commemoration of the Feria.

Preface No. 13, page 816.

**Communion. Matt. 16, 18**

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Postcommunion

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 13—St. Hermenegild, Martyr (Red)

Semi-double

In Paschal-time Mass, Protexistl, page 1328. Out of Paschal-time, the Mass, In virtute, page 1309. In either case the exceptions are as follows:

Prayer

O God, Who didst teach blessed Hermenegild, Thy martyr, to choose a heavenly kingdom rather than an earthly one, grant us, we beseech Thee, to despise fleeting things, after his example, and to pursue those that are eternal. Through our Lord.

In Lent a commemoration of the Feria.


Last Gospel of the Feria.

April 14—St. Justin, Martyr (Red)

Double

Sts. Tiburtius, Valerian and Maximus, Martyrs (Red)

The Beginning of Mass, page 756.

Introit. Ps. 118, 85, 46

The wicked have told me fables, but not as Thy law; but I spoke of Thy test-
timonies before kings, and I was not ashamed. (P.T. Alle-luela, alleluela.) Ps. 118, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, through the foolishness of the cross, didst wondrously teach blessed Justin, martyr, the surpassing knowledge of Jesus Christ, grant us, by his intercession, that we may avoid the wiles of error and attain to firmness of faith. Through the same.

In Lent a commemoration of the Feria.
Of St. Tiburtius and his fellow-martyrs.

Prayer

Grant, we beseech Thee, O almighty God, that, as we observe the feast of Thy holy martyrs, Tiburtius, Valerian and Maximus, we may likewise imitate their virtues. Through our Lord.

Epistle. 1 Cor. 1, 18-30

Lesson from the Epistle to blessed Paul the Apostle to the Corinthians.

Brethren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputator of this world? Hath not God made foolish the wisdom of this world? For seeing

that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of Him are you in Christ Jesus, Who of God is made unto us wisdom and justice, and sanctification, and redemption.

In Lent the Greater Alleluia is replaced by the Gradual and Tract.

Greater Alleluia


Alleluia, alleluia. V. 1 Cor. 3, 19, 20. The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. Alleluia. V. Philipp. 3, 8. Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Gradual. 1 Cor. 3, 19, 20

Sapiéntia hujus mundi stultitia est apud Deum, scriptum est enim: Dominus novit cogitatioénes sapiéntium, quóniam vanae sunt. V. 1 Cor. 1, 19. Perdam sapientiam sapiéntium, et prudéntiam prudéntium reprobabo.

The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. V. 1 Cor. 1, 19. I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

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Tract. 1 Cor. 2, 2, 7, 8

I judged not myself to know anything amongst you but Jesus Christ, and Him crucified. 

We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world unto our glory. 

Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

Gospel. Luke 12, 2-9

At that time, Jesus said to His disciples, there is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in chambers shall be preached on house-tops. And I say to you, My friends, be not afraid of them Who kill the body, and after that have no more that they can do. But I will show you Whom you shall fear: fear ye Him Who, after He hath killed, hath power to cast into Hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows. And I say to you, who-

Non judicavi me scire aliquid inter vos nisi Iesum Christum, et hunc crucifixum. 

Löquimur Dei sapientiam in mystério, que ascéndita est, quam prædestinavit Deus ante secula in gloriâ nostram. 

Si enim cognovisset, numquam Dóminum glóriæ crucifixisset.

Munda Cor Meum, page 763.

Sequentia sancti Evangélii secundum Lucam.


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hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

**Offertory. 1 Cor. 2, 2**

For I judged not myself to know any thing among you, but Jesus Christ: and Him crucified. (P.T. Alleluia.)

**Secret**

Horribus nostris, Domine Deus, benignus suscipe: quorum sanctae Martyris sanctus Martyrus Justinus adversus impium calumniarum strenue defendit. Per Dominum.

In Lent commemoration of the Feria. Of the Holy Martyrs.

**Communion. 2 Tim. 4, 8**

There is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day. (P.T. Alleluia.)

**Postcommunion**

Refreshe with heavenly food, we humbly pray Thee, O Lord, that, following the admonitions of Thy blessed martyr, Justin, we may...
give thanks incessantly for the gifts we have received. Through our Lord.

In Lent a commemoration of the Feria.

Of the Holy Martyrs.

Postcommunion

Prayer

O Eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Anicetus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Secret

In Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

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April 21—St. Anselm, Bishop, Confessor, Doctor of the Church (White)

Double
Mass, In medio, page 1344.

April 22—Sts. Soter and Caius, Popes, Martyrs (Red)

Semi-double
Mass, Si diligis me, page 1302 with Prayer, Secret and Postcommunion as below:

Prayer

O REDEM tuum, Pastor a-
eterne, placatus in-
tende: et per beatos Sotereum
et Cajum Martyres tuos
atque Summos Pontifices,
perpetua protectione custodi;
quos totius Ecclesiae presutti-
sti esse pastores. Per Dómi-
num.

Eternal Shepherd, do
Thou look favorably up-
on Thy flock, which we beseech
Thee to guard and keep for
evermore through the blessed
Soter and Caius Thy Martyrs
and Supreme Pontiffs, whom
Thou didst choose to be the
chief shepherds of the whole
Church. Through our Lord.

Secret

O BLATUS munéribus, quæ-
sumus Domine, Ecclesi-
æam tuam benignus illu-
mina: ut, et gregis tu profi-
cient ubique successus, et
grati sint nómine tuo, te
gubernante, pastores. Per
Dóminum.

In thy loving kindness, we
beseech Thee, O Lord, be
moved by the offering of our
gifts and enlighten Thy
Church: that Thy flock may
prosper everywhere and the
shepherds, under Thy guid-
ance, may be rendered accept-
able to Thee. Through our
Lord.

Preface No. 13, page 816.

Postcommunion

REFECTIÓNEM sancta enu-
tritam guberna, quæ-
sumus Domine, tuam placá-
tus Ecclesiæam: ut potenti mo-
deratione directa, et incre-
ménta libertatis accepit et
in religiosis integritate per-
sistat. Per Dóminum.

Since Thy Church has been
nourished by the sacred
repast, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of religion.
Through our Lord.
APRIL 23—ST. GEORGE

April 23—St. George, Martyr (Red)
Semi-double
Mass, Protexist, page 1328, except:

Prayer

O God, Who dost gladden us by the merits and intercession of blessed George, Thy Martyr, mercifully grant that we, who ask Thy favors through him, may obtain them by the gift of Thy grace. Through our Lord.

Epistle. 2 Tim. 2, 8-10; 3, 10-12
Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Early beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labor even unto bands, as an evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution.

Secret

Sanctify the gifts we offer Thee, O Lord, and through the intercession of blessed George, Thy martyr, cleanse us by them from the stains of our sins. Through our Lord.

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Postcommunion

We beseech Thee, O almighty God, that those whom Thou dost refresh with Thy sacrament, Thou also grant them, by the intercession of blessed George, Thy martyr, to serve Thee, as befits unto Thee. Through our Lord.

April 24—St. Fidelis of Sigmaringen, Martyr (Red)

Double Mass, Protexisti, page 1328, except:

Prayer

O con, Who didst vouchsafe to adorn with the grace of working miracles and the palm of martyrdom in the propagation of the true faith the blessed Fidelis, inflamed with seraphic ardor of soul, we beseech Thee, by his merits and intercession, so to strengthen us through Thy grace in faith and charity that we may be worthy to be found faithful in Thy service even unto death. Through our Lord.

April 25—St. Mark the Evangelist (Red)

Double of the Second Class

During the Paschal season the following Mass is celebrated. If this feast is transferred to a day after the Pentecost octave the Mass is Mihi autem, as on the feast of St. Luke, October 18, page 1241; but the Prayer, Epistle, Secret and Postcommunion are from the following Mass:

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

Mihi autem, Deus, a convenitu malignantium alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. Ps. 6, 2. Exaudi, Deus, orationem meam cum depræcor: a timore inimici eripe animam meam. V. Gloria Patri.
Prayer

O God, Who didst endow blessed Mark, Thine evangelist, with the grace of preaching, grant us, we beseech Thee, ever to profit by his teaching and be defended by his prayers. Through our Lord.

Lesson. Ezech. 1, 10-14

Lesson from Ezechiel the Prophet.

As for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Allelulia, allelulia, V. Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church of the saints. Allelulia. V. Ps. 20, 4. O Lord, Thou hast set on his head a crown of precious stones. Allelulia.


Creed, page 763.

Offertory. Ps. 88, 6

Confitebuntur celli mirabilia tua, Dómine, et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

Beati Marci Evangelistae tui solemnitate, tibi BRINGING Thee gifts, O Lord, on the festival of
blessed Mark, Thine evangelist, we pray Thee, that, as the preaching of the Gospel made him glorious, so his intercession may render us in word and deed acceptable to Thee. Through our Lord.

Preface No. 13, page 816.

*Communion.* Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

*Postcommunion*

O pray Thy holy things, we beseech Thee, O Lord, bring us continual protection, so that, through the prayers of blessed Mark, Thine evangelist, they may ever guard us from all evils. Through our Lord.

Concluding Prayers, page 793.

On this day after the singing in procession of the Litany of the Saints, page 1536, the Mass of the Rogation-days is appointed to be celebrated, as on the three days preceding the festival of the Ascension, page 578.

April 26—Sts. Cletus and Marcellinus, Popes, Martyrs (Red)

*Semi-double*  
*Mass, Si diligis me, page 1302, except:*

*Prayer*

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Cletus and Marcellinus Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

Regem tuum, Pastor æterne, placatus intende: et per beatos Cletum et Marcellinum Martyres tuos atque Summos Pontifices perpetua protectione custodi; quos totius Ecclesiae præstiti; esse pastores. Per Dóminum.
April 28—St. Paul of the Cross, Confessor (White)  
Double

Mass, In medio, page 1344, except:

Prayer

Deus, qui ad tuéndam catholicae fidei beátum Petrum Confessórem tuae virtúte et doctrina roborásti: concéde propítiós: ut ejus ex­emplis et mónitis errántes ad salútem resipiscant, et fídèles in veritátis confessione perse­vérent. Per Dóminum.

O God, Who for the defense of the Catholic Faith didst strengthen blessed Peter, Thy confessor, with virtue and learning: vouchsafe in Thy loving kindness, that by his ex­ample and precepts the erring may be restored to salvation, and the faithful may persevere in the confession of the truth. Through our Lord.

April 28—St. Paul of the Cross, Confessor (White)  
Double

St. Vitalis, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Gal. 2, 19, 20

C hristo confixus sum cru­ci: vivo autem, jam non ego: vivit vero in me Chris­ tus: in fide vivo Filii Dei, qui diléxit me, et trádítit seme­ tísum pro me, allelúja, allelúja. Ps. 40, 2. Beátus qui in­telligit super egénum et páu­perem: in die mala liberábit eum Déminus. ¶. Glória Pa­tri.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui ad mystérium crucis prædicandum, sanctum Pau­lium singulári caritáte donás-

O Lord Jesus Christ, Who didst endow St. Paul with exceeding charity to preach the mystery of the Cross, and
didst will that through him a new family should spring up in Thy Church, grant us, by his intercession, that, constantly venerating Thy passion on earth, we may be worthy to partake of its fruits in heaven. Who livest.

A commemoration of St. Vitalis, Prayer from the Mass In virtue, page 1309.

Epistle. 1 Cor. 1, 17-25

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

Brethren, Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; But unto them that are called, both Jews and Greeks. Christ
the power of God, and the wisdom of God. For the foolishness of God is wiser than men;

and the weakness of God is stronger than men.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia


Lesser Alleluia


Tract. 1 Peter 4, 1

Christ therefore having suffered in the flesh, be you also armed with the same thought, for He that hath suffered in the flesh, hath ceased from sins. V. 2 Cor. 4, 10. Always bearing about in our body the
dying of Jesus, that the life also of Jesus may be made manifest in our bodies. \textit{V. Heb.} 12, 2. Looking on Jesus, the author and finisher of our faith, Who, having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

\textit{Munda Cor Meum, page 763.}


\textit{At that time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send laborers into his harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you: and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.}

\textit{Jesu manifestètur in corporibus nostris. \textit{V. Hebr.} 12, 2. Aspicientes in auctórem fidei et consummatórem Jesum, qui propósitó sibi gáudio, sustinuit Crucem, confusióne contempta, atque in déxtera sedis Dei sedet.}

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Ambuláte in dilectióne, sicut et Christus diléxit nos, et tradidit semetípsum pro nobis oblationem, et hóstiam Deo in odórem suavitátis, allelúja.

Offertory Prayers, page 767.

Eph. 5, 2

Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odor of sweetness. Alleluia.

Commemoration of St. Vitalis, Secret from the Mass In virtute, page 1311.

Preface for Weekdays, page 775.

Communion. 1. Peter 4, 13

Communicántes Christi passiónibus gaudéte, ut in revelatióne, gloriæ, ejus gaudeátis exsultántes, allelúja.

If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

Postcommunion

Súmpsimus, Dómine, divínum sacraméntum, imménsæ caritátis tuæ memoriale perpetuum: trúbbe, quásum; ut sancti Pauli méri-tis, et imitationíone, aquam de fóntibus tuis hauriamus in vitam ætérnam saliéntem, et tuam sacratissimam passiónem córdibus nostris impressam móribus et vita teneámus: Qui vivis.

We have received, O Lord, Thy divine sacrament, the perpetual memorial of Thine infinite love; grant, we beseech Thee, that, by the merits of St. Paul and by imitating him, we may draw from Thy fountains the water that gusheth out unto life eternal, and may by our life and actions bear Thy sacred passion deep graven upon our hearts. Who livest.

Commemoration of St. Vitalis, Postcommunion from the Mass In virtute, page 1312.

Concluding Prayers, page 793.
April 29—St. Peter of Verona, Martyr (Red)

Double

Mass, Protexisti, page 1328, except:

Prayer

GRANT, we beseech Thee, O almighty God, that we may honor the faith of blessed Peter, Thy martyr, with fitting devotion, as he by the spread of the same faith was found worthy to obtain the palm of martyrdom. Through our Lord.

Epistle from the Mass lætabitur, page 1313.

Secret

GRACIOUSLY give ear, O Lord, to the prayers we offer Thee, and, through the intercession of blessed Peter, Thy martyr, keep under Thy protection those who defend the Faith. Through our Lord.

Postcommunion

AY the sacraments which we have received, keep Thy faithful, O Lord, and, by the intercession of blessed Peter, Thy martyr, guard them against all assaults of the enemy. Through our Lord.

April 30—St. Catharine of Siena, Virgin (White)

Double

Mass, Dilèxisti, page 1370, except:

Prayer

GRANT, we beseech Thee, O almighty God, that we, who venerate the natal feast of blessed Catharine, Thy virgin, may be both gladdened by...
virtútis proficiámus exémplo. 
her annual solemnity and 
Per Dóminum. 
helped by the example of so 
great virtue. Through our Lord.

Secret

L et the prayers we offer on 
the feast-day of blessed 
Catharine rise up unto Thee, 
O Lord, and the sacrifice of 
salvation fragrant with the 
odor of virgin purity. Through 
our Lord.

Postcommunion

M ay the heavenly table, 
from which we have 
been fed, give us eternal life, 
O Lord, as it sustained even the 
temporal life of Catharine, the 
blessed virgin. Through our 
Lord.

Wednesday before the Third Sunday after Easter
The Solemnity of St. Joseph
Spouse of the Blessed Virgin Mary, Patron of 
the Universal Church. (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Ps. 32, 20, 21

A djútor, et protector 
nostrum est Dóminus: in 
és sancto ejus sperávi-
mus, allelúja, allelúja. Ps. 79, 
2. Qui regis Israel, inténde: 
quid dedúcitis, velut ovem, Jo-seph. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

D eus, qui ineffáibili provi-
dentia beárum Joseph 
sanctíssimae Genitricis tuae 
sponsum eligere dignátus es: 
presta, quasumus; ut, quem 
protectórem venerámur in 
god, Who, in Thine un-
speakable providence, 
didst deign to choose blessed 
Joseph for the spouse of Thy 
most holy Mother, grant, we 
beseech Thee, that, venerating
him on earth as our protector, we may deserve to have him for our intercessor in heaven. Who livest.

Lesson. Gen. 49, 22-26

Lesson from the Book of Genesis.

Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

If said out of Paschal-time the following Alleluias are replaced by the Gradual below.

Alleluia, alleluia. V. In whatever tribulation they shall cry to me, I will hear them, and be their protector aways. Alleluia. V. Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweet-
SOLEMNITY OF ST. JOSEPH

posuisti in capite ejus corónam de lápide pretióso. V. Vitam pétit a te, et tribuisti ei longitúdinem diérum in sæculum sæculi. Allelúja, allelúja. V. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocinio. Allelúja.

Munda Cor Meum, page 763.


Creed, page 765.

Offertory. Ps. 147, 12-13

Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. (P. T. Allelúja, allelúja.)

Offertory Prayers, page 767.

Secret

SANCTÍSSIMAE Genitrícis tuae Sponsi patrocinio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda nostra fáciares terréna cuncta despícere, ac te verum Deum

ness: Thou hast set on his head a crown of precious stones. V. He asked life of Thee and Thou hast given him length of days for ever and ever. Allelúia, allelúia. V. Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Allelúia.

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love Thee, the true God. Who
livest.

Preface No. 12, page 815.

Communion.

But Jacob begat Joseph, the
husband of Mary, of whom was
born Jesus, Who is called
Christ. (P. T. Alleluia, allel-
luia.)

Postcommunion

REFRESHED at the fountain
of divine blessing, we
beseech Thee, O Lord, our God,
as Thou dost make us to re-
joice in the protection of
blessed Joseph, so to make us
also, by his merits and inter-
cession, partakers of his heav-
enly glory. Through our Lord.

Concluding Prayers, page 793.

Wednesday before the Fourth Sunday after Easter
Octave of the Solemnity of St. Joseph, (White)
Double Major
Mass of the feast, page 997, with the commemoration of the
occurring feast.

May 1—Sts. Philip and James, Apostles (Red)
Double of the Second Class
The Beginning of Mass, page 756.

Introit. 2 Esdr. 9, 27

IN THE time of their tribula-
tion they cried to Thee, O
Lord, and Thou hearest them
from heaven, alleluia, alleluia.
Ps. 32, 1. Rejoice in the Lord,
ye just: praise becometh the
upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us
with the annual solemn-

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In Votive Masses out of Paschal-time only, the following Lesson instead of the prescribed one below is said.

Lesson. Eph. 4, 7-13

Léctio Epístolæ beati, Pauli Apóstoli ad Ephésios.

Brethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Lesson. Wis. 5, 1-5

Léctio libri Sapientiae.

The just shall stand with great constancy against those that have afflicted them,
and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit. These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

Out of Paschal-time the following Alleluias are replaced by the Gradual. After Septuagesima, by the Tract.

Alleluia, alleluia. V. Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. V. John 14, 9. So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.


Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth; they shall remember Thy name, O Lord. V. Instead of thy fathers, sons are born to thee, therefore shall people praise thee. Alleluia, alleluia. V. John 14, 9. So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.


Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. V. Going they went and wept, casting their seeds. V. But coming they shall reap in joy.

Qui séminánt in lácrimís in gáudio metent. V. Búntes ibánt et flebánt, mitténtes séminá sua. V. Veniéntes autem
vénient cum exsultatióne, portántes manipulos suos. come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. John 14, 1-13

Sequentia sancti Evan-gélii secundum Joáninem.


Continuation of the Holy Gospel according to St. John.

At that time, Jesus said to His disciples: Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by Me. If you had known Me, you would without doubt have known My Father also: and from henceforth you shall know Him; and you have seen Him. Philip saith to Him, Lord, show us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father, Who abideth in Me, He doeth
the works. Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the very works’ sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in My name, that will I do.

Creed, page 765.

Out of Paschal-time only, the second Offertory is said instead of the following one.

**Offertory. Ps. 88, 6**

The heavens shall confess Thy wonders, O Lord; and Thy truth, in the church of the saints, alleluia, alleluia.

**Offertory. Ps. 18, 15**

Their sound went forth into all the earth; and their words to the ends of the world.

Offertory Prayers, page 767.

**Secret**

Graciously receive, O Lord, the offerings which we bring for the feast of Thine Apostles Philip and James, and turn aside all the evils which we deserve. Through our Lord.

Preface No. 13, page 816.

**Communion. John 14, 9, 10**

So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also, alleluia: believest thou not that I am in the Father, and the Father in Me? alleluia, alleluia.

Postcommunion

Filled with the mysteries of salvation, we beseech Thee, O Lord, that we may be assisted by the prayers of those who pray for us in the name of Christ to obtain the desires of our heart, and the things that are necessary for our salvation.

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bus adjuvemur. Per Dominum, whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

May 2—St. Athanasius, Bishop, Confessor, Doctor of the Church (White)

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5


Kyrie, page 761; Gloria, page 762.

Prayer

Graciously hear our prayers, we beseech Thee, O Lord, which we bring before Thee on the solemnity of blessed Athanasius, Thy confessor and pontiff, and, by the merits and intercession of him who had the grace to serve Thee worthily, absolve us of all our sins. Through our Lord.

Epistle. 2 Cor. 4, 5-14

Lectio Epistole beati Pauli Apóstoli ad Corinthios.

Brethren: Non nosmetipsos praedicamus sed Jesum Christum Dominum nostrum: nos autem servos vestros per Jesum: quoniam Deus, qui dixit de tenebris lucem splendescere, ipse illuxit in cordibus nostris ad illuminacionem

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

Brethren, We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge
of the glory of God, in the face
of Christ Jesus. But we have
this treasure in earthen ves-
sels, that the excellency may
be of the power of God and not
of us. In all things we suffer
tribulation, but are not dis-
tressed; we are straitened, but
are not destitute; we suffer per-
secution, but are not forsaken;
we are cast down, but we per-
ish not; always bearing about
in our body the mortification
of Jesus, that the life also of
Jesus may be made manifest
in our bodies. For we who live
are always delivered unto death
for Jesus’ sake; that the life
also of Jesus may be made
manifest in our mortal flesh.
So then death worketh in us,
but life in you. But having the
same spirit of faith, as it is
written, I believed, for which
cause I have spoken, we also
believe, for which cause we
speak also: knowing that He
who raised up Jesus will raise
up us also with Jesus, and place
us with you.

In Votive Masses out of Paschal-time the following Alleluias
are replaced by the Gradual.

Alleluia, alleluia. V. Ps. 109, 4. Thou art a priest for ever,
according to the order of Mel-
chisedech. Alleluia. V. James
1, 12. Blessed is the man that
endureth temptation; for when
he hath been proved, he shall
receive the crown of life. Alle-
lua.

Gradual. Eccl. 44, 16

Behold a great priest, who
in his days pleased God. V.
Eccl. 44, 20. There was not any
found like to him, who kept
the law of the Most High. Al-

scientiae claritatis Dei, in facie
Christi Jesu. Habemus autem
thesaurum istum in vasis fic-
tilibus: ut sublimitas sit vir-
tutis Dei, et non ex nobis. In
omnia tribulationem patimur,
sed non angustiamur: apori-amur, sed non destitutumur: persecutionem patimur,
sed non dereliquimus: dejicio-
um, sed non perimus: sem-
per mortificationem Jesu in
corpo nostro circumferentes,
ut et vita Jesu manifestetur
in corpore nostro. Semper enim nos, qui vivimus,
in mortem tradimus propter
Jesum: ut et vita Jesu mani-
festetur in carne nostra mtor-
tali. Ergo mors in nobis ope-
ratur, vita autem in vobis.

Habentes autem eundem spiritum fidei, sicut scriptum
est: Credi, propter quod loc-
cutus sum: et nos credimus,
propter quod et iudicium: sci-
entes, quoniam qui suscitavit
Jesum, et nos cum Jesu susci-
tabit, et constituet vobiscum.

Ecce sacerdos magnus, qui
in diebus suis placuit Deo. V.
Eccl. 44, 20. Non est invensus
similis illi, qui conservaret
legem Excelsi. Alleluia, alle-
MAY 2—ST. ATHANASIUS


Munda Cor Meum, page 763.


I have found David my servant: with my holy oil I have anointed him; for my arm

Offertory. Ps. 88, 24, 22

Invēnī David servum meum, ὅleo sanctō meo unxi eum: manus enim mea auxili-
shall help him, and my hand shall strengthen him, alleluia.

Offertory Prayers, page 767.

Secret

May the annual solemnity of St. Athanasius, Thy confessor, commend us to Thy loving-kindness, we beseech Thee, O Lord, that, by this office of pious atonement, a blessed reward may follow him, and he may obtain for us the gifts of Thy grace. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the housetops, alleluia.

Postcommunion

O God, the rewarder of faithful souls, grant that, by the prayers of blessed Athanasius, Thy confessor and bishop, whose august festival we celebrate, we may obtain pardon. Through our Lord.

Concluding Prayers, page 793.

May 3—The Finding of the Holy Cross, (Red)

Double of the Second Class

Sts. Alexander, Eustius, Theodulus and Juvenal, Martyrs

If this feast is transferred beyond the Paschal season, the Mass below is celebrated, but the alleluia after the Introit and Communion, and the commemoration of Sts. Alexander and Companions are omitted, and the Gradual will be that of the feast of the Exaltation of the Holy Cross, September 14, page 1196.

The Beginning of Mass, page 756.

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Dos autem gloriarí opor·
tet in cruce Dómini
nostri Jesu Christi in quo est
salus, vita, et resurrectio nos-
tra per quem salváti, et libe-
ráti sumus, allelúja, allelúja.
Ps. 66, 2. Deus misereántur
nostri, et benedicat nobis: li-
lúminet vultum suum super
nos, et misereántur nostri. V.
Glória Patri.

Introit. Gal. 6, 14

But it behooves us to glory
in the cross of our Lord
Jesus Christ: in Whom is our
salvation, life, and resurrec-
tion: by Whom we are saved
and delivered, allelúla, allelúla.
Ps. 66, 2. May God have mercy
on us and bless us: May He
cause the light of His counte-
nance to shine upon us, and
may He have mercy on us. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O Deus, Who, in the glorious
finding of the cross of our
salvation, didst renew the
miracles of Thy passion, grant
that, by the price of that life-
giving wood, we may obtain the
privilege of eternal life. Who
livest.

Commemoration of Sts. Alexander and Companions, in low
Masses only.

Epistle. Philipp. 2, 5-11

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

Frateres: Hoc enim sentite
in vobis, quod et in
Christo Jesu: qui cum in
the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (Here all kneel down) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Alleluia, alleluia. V. Ps. 95, 10. Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. V. Sweet the wood, sweet the nails, sweet the load that hangs thereon, to bear up the King and Lord of heaven, no tree was worthy, save thou, O holy cross. Alleluia.

Gospel. John 3, 1-15

At that time, There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to Him, Rabbi, we know that Thou art come, a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered and said to him, Amen, amen, I say to thee, unless a

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man be born again, he can not see the kingdom of God. Nicodemus said to Him, How can a man be born again, when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, nor whither He goeth; so is every one that is born of the Spirit. Nicodemus answered and said to Him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosesoever believeth in Him may not perish but may have life everlasting.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Dextera Domini fecit virtutem. dextera Domini exal-
right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord, alleluia.

Secret

Look with favor, O Lord, upon the sacrifice which we immolate to Thee, that it may preserve us from the horrors of war and, through the banner of the holy cross of Thy Son, may establish us in the security of Thy protection, to trample under foot the snares of the enemy's power. Through the same.

Conmemoration of Sts. Alexander and Companions, in low Masses only.

Secret

Let plenteous benediction, we beseech Thee, O Lord, descend upon these sacrifices, both to work Thy merciful sanctification in us and to bring us joy in the solemnity of Thy saints. Through our Lord.

Preface No. 4, page 803.

Communion

By the sign of the cross, deliver us from our enemies, O Thou our God, alleluia.

Postcommunion

Filled with heavenly food, and refreshed with the spiritual cup, we beseech Thee, O almighty God, that Thou defend us from the malice of
May 5—St. Pius V, Pope

**Postcommunion**

Reflected participation of Thy sacred gift, we pray, Thee, O Lord, our God, that by the intercessions of Thy saints Alexander, Eventius, Theodulus, and Juvenal, we may experience the effect of that to which we pay our worship. Through our Lord.

Concluding Prayers, page 793.

May 4—St. Monica, Widow (White)

Double Mass, Cognovit, page 1383, except:

**Prayer**

Deus, meréntium consolátor et in te sperántium salus, qui beatæ Mónicae pias lácrymas in conversióne filii sui Augustini misericórditer suscepísti: da nobis utriusque intervéntu, peccáta nostra deploráre, et gratiæ tue indulgéntiam invénire. Per Dóminum.

Epistle, Honor widows, page 1388.
Gospel, At that time Jesus went into a city, page 691.

May 5—St. Pius V, Pope, Confessor (White)

Double Mass, Si diligis me, page 1302, except:

**Prayer**

Deus, qui ad conteréndos hostes, et O con, Who didst vouchsafe to choose blessed Pius
Thy chief bishop for the crushing of the enemies of Thy Church and the restoration of divine worship, make us to be defended by his watchful care and so to adhere to Thy service that, all the contrivances of our enemies being overcome, we may rejoice in everlasting peace. Through our Lord.

**May 6—St. John before the Latin Gate, (Red)**

**Double Major**

*Mass, Protexisti, page 1328, except:*

**Prayer**

O god, Who beholdest that our own ill deeds disquiet us on every side, grant, we beseech Thee, that the glorious intercession of blessed John, Thine apostle and evangelist, may be our protection. Through our Lord.

Alleluia, alleluia. V. Ps. 91, 13. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. V. Osee, 14, 6. The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

**Gospel. Matt. 20, 20-23**

*Sequentia sancti Evangelii secundum Matthæum.*

At that time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on the left hand of Thy glory. Jesus answered and said: Ye know not what ye ask. But is it for you to know what ye ask? Be content with the evil you have.

Creed, page 765.

Secret

Receiving our gifts and prayers, we beseech Thee, O Lord, do Thou cleanse us with Thy heavenly mysteries and mercifully hear us. Through our Lord.

Preface No. 13, page 816.

Postcommunion

Refreshed with the bread of heaven, we beseech Thee, O Lord, that we may be nourished unto everlasting life. Through our Lord.

Concluding Prayers, page 793.

May 7—St. Stanislaus, Bishop, Martyr (Red)

Double

Mass, Protestar, page 1328, except:

Prayer

Deus, pro cujus honore gloriosus Pontifex Stanislaus gladiis impiorum occubuit: præsta, quæsumus: ut omnes, qui ejus implorant auxilium, petitionis sua salutarem consequantur effectum. Per Dóminum.

O God, for Whose honor Stanislaus, the glorious bishop, fell by the sword of the impious, grant, we beseech Thee, that all who implore His aid may obtain the salutary effect of their petition. Through our Lord.

May 8—Apparition of St. Michael the Archangel,
(White)
Double Major
Mass, Benedicite, as on Sept. 29, page 1213.

May 9—St. Gregory Nazianzen, Bishop, Confessor,
Doctor of the Church (White)
Double
Mass, In medio, page 1344, except Epistle is that contained at the end of that Mass, The just man.

May 10—St. Antoninus, Bishop, Confessor (White)
Double
Mass, Statuit el, page 1337, except:

Prayer

May we be assisted, O Lord, by the merits of St. Antoninus, Thy confessor and bishop, that, as we declare Thee wonderful in him, so we may glory in Thy mercy toward us. Through our Lord.


Prayer

Grant, we beseech Thee, O almighty God, that we, who venerate the festival of Thy blessed martyrs Gordian and Epimachus, may be helped by their intercession with Thee. Through our Lord.

Prayer

Grant, we beseech Thee, O almighty God, that we, who venerate the festival of Thy blessed martyrs Gordian and Epimachus, may be helped by their intercession with Thee. Through our Lord.

Secret

Grant, we beseech Thee, O Lord, the sacrifices dedicated to the merits of Thy blessed

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Introit. Ps. 32, 18-20

Behold the eyes of the Lord are on them that fear Him, hoping in His mercy, alleluia: to deliver their souls from death; for He is our helper and protector, alleluia, alleluia. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Let the blessed solemnity of Thy martyrs, Nereus, Achilleus, Domitilla, and Pancras, ever comfort us, we beseech Thee, O Lord, and render us worthy of Thy service. Through our Lord.

Lesson from the Mass, Protexisti, page 1330.

Alleluia, alleluia. V. Hæc est vera fraternitas: quæ vicit Alleluia, alleluia. V. This is a true brotherhood, which hath
overcome the sins of the world; it hath followed Christ, lay­
ing hold upon the heavenly kingdom. Alleluia. \( \text{Ps. 88, 6} \)
The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Munda Cor Meum, page 763.

Offertory. \( \text{Ps. 88, 6} \)
The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

\text{Let the confession of Thy holy martyrs, Nereus, Achilleus, Domitilla, and Pancras, be pleasing unto Thee, we beseech, O Lord, both to commend our offerings and ever to implore Thy pardon for us. Through our Lord.}

Preface for Weekdays, page 775.

Communion. \( \text{Ps. 32, 1} \)
Rejoice, ye just in the Lord, alleluia: praise becometh the upright, alleluia.

Postcommunion

\text{We beseech Thee, O Lord, that by the supplications of Thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancras, the holy sacraments which we have received may profit us for the increase of Thy favor. Through our Lord.}

Concluding Prayers, page 793.
May 13—St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church (White)

Double

Mass, in medio, page 1344, except:

Prayer

O God, who didst adorn blessed Robert, Thy Bishop and Doctor, with marvelous learning and virtue to expose the deceptions of error and to defend the rights of the Apostolic See, grant that, by his merits and intercession, love for the truth may increase in us and the souls of the erring may return to the unity of Thy Church. Through our Lord.

Epistle as on feast of St. Thomas Aquinas, page 938.

Allelúja, allelúja.

Ecce sacérdos magnus, qui in diébus suis placuit Deo et inventus est justus. V. Eccl. 44, 20. Non est inventus simi-lis illi, qui conservavére legem Excést.


Behold a great priest, who in his days pleased God and was found just. V. Eccl. 44, 20. There was not any found like to him, who kept the law of the Most High.

They that are learned shall shine as the brightness of the firmament. Allelúja.

Tract. Ps. 91, 2, 3, 5

Bonum est confitéri Dó-mino, et psállere nómini tuo Altíssime. V. Ad annuntián-dum mane misericórdiam tu-

It is good to give praise to the Lord, and to sing to Thy name, O Most High. V. To show forth Thy mercy in the morn-

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MAY 13—ROBERT BELLARMINE

Secret, page 765.

Offertory.

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all Thy praises in the gates of the daughter of Sion. Alleluia.

Offertory Prayers, page 767.

Ps. 72, 28

Mini autem adhærere Deo bonum est, pōnere in Dómino Deo spem meam: ut annútni

Offertory

Prayers, page

767.

WE OFFER this sacrifice unto Thee, O Lord, for an odor of sweetness; grant that, taught by the instruction and example of blessed Robert, we may with enlarged heart run the way of Thy commandments. Through our Lord.

Preface for Weekdays, page 775.

Communion.

You are the light of the world: so let your light shine before all men that they may see your good works and glorify your Father Who is in heaven. Alleluia.

Matt. 5, 14

Vos estis lux mundi: sic lux vestra coram homínibus, ut videant ópera vestra bona, et glorificent Patrern vestrum qui in cælis est. Alleluia.

Postcommunion

May the sacraments which we have received, O Lord, our God, inflame us with that fire of love which ardently consumed blessed Robert and led him to spend himself continually for Thy Church. Through our Lord.

Concluding Prayers, page 793.

Sacramenta, quæ sumpti

m¬

nos, Dómine, Deus nos

ter, in nobis foveant caritati

sdórem: quo beátus Rober-
tus vehementer accénsus, pro Eccoliæ tua se júgüter impedie

debat. Per Dóminum.
MAY 15—ST. JOHN BAPTIST DE LA SALLE 1021

May 14—St. Boniface, Martyr (Red)

Simple

Mass, Proper of Sts.

Prayer

DAQUESUMUS, omnipotens Deus: ut, qui beati Bonifatii Martyris tuui solemnna colimus, ejus apud te intercessioneibus adjuvemur. Per Dominum.

G RANT, we beseech Thee, O almighty God, that, keeping the festival of Thy blessed martyr, Boniface, we may be helped by his intercession with Thee. Through our Lord.

Secret


R ECEIVE, we beseech Thee, O Lord, our offerings and prayers: cleanse us by virtue of these heavenly mysteries and graciously hear us. Through our Lord.

Postcommunion

EXACTI participatio muneris sacrif, quae sunt Deus noster: ut cujus exsequium cultum, intercedente beato Bonifacio, Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum.

Our strength renewed from having shared in Thy Sacred Gift, we beseech Thee, O Lord our God, that by the intercession of Blessed Boniface, Thy Martyr and Bishop, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

May 15—St. John Baptist de la Salle, Confessor

(White)

Double

Mass, Os justi, page 1349, except:

Prayer

DESUS, qui ad christianam paeuperum eruditionem, et ad juventam in via veritatis firmandam, sanctum Joannem Baptistam Confessorem excitasti, et novam familiae eum in Ecclesia familiam colgististi: concede propitius; ut O con, Who, for the Christian instruction of the poor, and the strengthening of the young in the way of truth, didst raise up St. John Baptist, the confessor, and, through him, didst gather a new family within Thy Church, mercifully
grant that, by his intercession and example, fervent in zeal for Thy glory and the salvation of souls, we may be enabled to become sharers of his crown in heaven. Through our Lord.

Gospel. Matt. 18, 1-5

At that time, the disciples came to Jesus saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name receiveth Me.

Prayer

Be pleased to bestow upon us Thine assistance, we beseech Thee, O Lord, and, by the intercession of blessed Ubaldus, Thy confessor and bishop, stretch forth over us the right hand of Thy mercy against all the craft of the devil. Through our Lord.

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May 17—St. Paschal Baylon, Confessor (White)

Double

Mass, Os justi, page 1349, except:

Prayer

Deus, qui beátum Paschálem Confessórem tuum mirifica erga córporis et sánghinis tui sacra mystéria dilectióne décorásti: concéde propítius; ut, quam ille ex hoc divino convívio spíritus percépit pinguéinem, ámbdem et nos percipere mercémur: Qui vivis,

May 18—St. Venantius, Martyr (Red)

Double

Mass, Protexisti, page 1328; if this feast is celebrated after the Paschal season the Mass will be In virtute, page 1309, and the Gospel from the Mass, Statuit, page 1304, with the proper prayers, as follows:

Prayer

Deus, qui hunc diem beáti Venántii Mártiris tui tríumpho consecrásti: exáudi preces populi tui, et præsta; ut, qui ejus mérita venerámur, fidel constantiam imitémur. Per Dóminum.

Secret

Hanc oblatiónem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam: ut, ipsíus subsidíis adjútí, glóriæ ejus consórtes efficiámur. Per Dóminum.

Postcommunion

Súmpsimus, Dómine, àtérne vitæ sacraménta, te humiliter deprecántes: ut, beáto Venántio Mártyre tuo
blessed Venantius in our behalf it may gain for us pardon and grace. Through our Lord.

May 19—St. Peter Celestine, Pope, Confessor (White)
Double
Mass, Si diligis me, page 1302, except Prayer as below:

St. Pudentiana, Virgin (White)

Prayer

O Deus, qui beátum Petrum Celestínum ad summi pontificátus ápicem sublimás-ti, quique illum humilitáti postpónere docuísti: concéde propítius; ut ejus exemplo cuncta mundi despíceré, et ad promíssá humilibus præmia pervénire felíciter mereámur. Per Dóminum.


May 20—St. Bernardine of Siena, Confessor (White)
Semi-double
Mass, Os justí, page 1349, except:

Prayer

O Domine Jesu, qui beáto Bernardino, Confessóri tuo, exíium sancti nómínis tui amórem tribuísti: ejus, quaæsumus, méritis et intercessióne, spiritúm nobis tue dilectiónis benígnus infúnde: Qui vivis.

Second Prayer, Concede nos, and accompanying Secret and Postcommunion of our Blessed Lady, page 824. Third for the Church or Pope, page 825.

Gospel of the Common of Holy Abbots, At that time Peter said to Jesus, page 1358.
May 25—St. Gregory VII, Pope, Conf. (White)

Double

St. Urban I, Pope, Martyr (White)

Mass, Si diligis me, page 1302, except:

Prayer

Deus, in te sperantium fortitudo, qui beatum Gregorium, Confessorem tuum atque Pontificem, pro tuenda Ecclesia libertate, virtute constauntiae roborasti: da nobis, ejus exemplo et intercessione, omnia adversa superare. Per Dominum.

Commemoration of St. Urban.

Prayer

Deus, qui Ecclesiam tuam in apostolice petrae soliditate fundatum, ab infernorum eruis terrore portatum: præsta, quæsumus, ut intercedente beato Urbano Martyre tuo atque Summo Pontifice, in tua veritate persistens; continua securitatem muniatur. Per Dominum.

Secret

Unera, quæ tibi, Dómine, laitantes offerimus, suscéipe benignus, et præsta: ut intercedente beato Urbano Ecclesia tua et fidei integritate laxetur, et temporum tranquillitate semper exúlter Per Dominum.

Postcommunion

Uniplica, quæsumus Dómine, in Ecclesia tua spiritum grátiam, quem dedisti: ut beáti Urbani Martyris tui atque Summi Ponti-

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tyr and Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

May 26—St. Philip Neri, Confessor (White)

Double

St. Eleutherius, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

The charity of God is poured forth in our hearts, by His Spirit dwelling within us. Ps. 102, 1. Bless the Lord, O my soul; and let all that is within me bless His holy name. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst exalt blessed Philip, Thy confessor, with the glory of Thy saints, mercifully grant that we, who are gladdened by his feast, may profit by the example of his virtues. Through our Lord.

Commemoration of St. Eleutherius. Prayer from the Mass, Si diligis me, page 1302.

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom.

I wished, and understanding was given me; and I called, and the spirit of Wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect of God is diffusa est in cordibus nostris, per habitantem Spiritum ejus in nobis. Ps. 102, 1. Benedictic, anima mea, Dominum: et omnia quae intra me sunt, nominis sancto ejus. V. Gloria Patri.
argéntum in conspéctu illius. Super salútem et spéciem diléxi illam et propósi pro luce habérere illam: quóniam inextinguibile est lumen illius. Venérentur antem mihi ómnis bona pártier cum illa, et innumérabilis honéstas per man-

nus illius, et legátus sum in ómnibus: quóniam antecedébat me ista sapíentia et ignó-rábam quóniam horum ómnium mater est. Quam sine fictióné didici, et sine invidia commúnicó, et honestátém illius non abscéndo. Infinitus enim thésaurus est homínibus quo qui usi sunt, partícipes facti sunt, amicitíe Dei, prop-
ter discipline dona commen-
datíi.

(In Paschal-time the Gradual is replaced by the Greater Alle-
luia.

Gradual. Ps. 33, 12, 6)

Venite, filii, audite me: ti-
mórem Dómini docébo vos. V.
Accédite ad eum, et illuminá-
mintí: et fácies vestræ non confundéntur. Allelíúja, alle-
lúja. V. Thren. 1, 13. De ex-
célsó misit ignem in óssibus
meis, et erudívít me. Allelíúja.

Come, children, harken to
me: I will teach you the fear
of the Lord. V. Come ye to Him,
and be enlightened: and your
faces shall not be confounded.
Allelúia, allelúia. V. Lam. 1, 13
From above He hath sent a fire
into my bones, and hath in-
structed me. Allelúia.

Greater Allelúia

Allelíúja, allelúja. V. Thren.
1, 13. De excélsó misit ignem
in óssibus meis, et erudívít me.

Allelíúja. V. Ps. 38. Concéxit
cor meum intra me: et in me-
ditatio mea exardéscet ign.
is. Allelíúja.

Gospel, Let your loins be girt, from the Mass Os justi, page
1351.

Munda Cæc Meum, page 763.
Offertory. Ps. 118, 32

I have run the way of Thy commandments, when Thou didst enlarge my heart.

Secret

Look with satisfaction, we beseech Thee, O Lord, upon the sacrifices here before Thee, and grant that the Holy Spirit may kindle within us that fire with which He miraculously penetrated the heart of blessed Philip. Through . . . in the unity of the same.

Commemoration of St. Eleutherius. Second Secret from Mass Sæ dulgis me, page 1302

Preface No. 13, page 816.

Communion. Ps. 83, 3

My heart and my flesh have rejoiced in the living God. (P. T. Allegri). (T. P. Alleluia).

Postcommunion

Regarded with heavenly delights, O Lord, we pray Thee, that, by the merits of blessed Philip, Thy confessor, and after his example, we may ever seek those things by which we truly live. Through our Lord.


Concluding Prayers, page 793.

May 27—St. Bede, Confessor, Doctor of the Church

(White)

Double

Mass, In medio, page 1344, except Prayer as below:

St. John I, Pope, Martyr (Red)

Mass Sæ dulgis me, page 1302.

 Prayer

O God, Who dost enlighten Thy Church with the Deus, qui Ecclesiæ tuam beati Bedæ Confessœris
MAY 28—ST. AUGUSTINE OF CANTERBURY 1029

Deus, qui Anglorum gentes prædicatione et miraculis beati Augustini Confessoris tui atque Pontificis, vere fidei luce illustrære dignatus es: concede; ut, ipso interveniente, errantium corda ad veritatis tuæ rédeant unitatem, et nos in tua simus voluntate concordés. Per Dóminum.

Prayer

O con, Who didst vouchsafe to illumine the English people with the light of the true faith by the preaching and miracles of blessed Augustine, Thy confessor and bishop, grant that, by his intercession, the hearts of those who err may return to the unity of the truth and that we may be of one mind in Thy will. Through our Lord.

Epistle. 1 Thess. 2, 2-9

Lectio Epistolæ beati Pauli Apóstoli ad Thessalonicenses.

Brothers, we had confidence in our God to speak unto you the gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleas-

learning of blessed Bede, Thy confessor and doctor, mercifully grant Thy servants ever to be illuminated by his wisdom and assisted by his merits. Through our Lord.

Commemoration of St. John the Pope, Prayer, Secret and Postcommunion from the Mass Si diligis me, page 1302; Preface No. 13, page 816.

May 28—St. Augustine of Canterbury, Bishop.

Confessor (White)

Double

Mass, Sacerdotes tui, page 1341, except:

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ing men, but God, Who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls; because you were become most dear unto us. For, you remember, brethren, our labor and toil: working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God.

Gospel. At that time, the Lord appointed, as on feast of St. Mark, page 989.

Secret


Postcommunion

Refresed with the victim of salvation, we supplicate Thee, O Lord, that, through the intercessory patronage of blessed Augustine, it may always and everywhere be offered to Thy name. Through our Lord.

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May 29—St. Mary Magdalen dei Pazzi, Virgin (White)

**Semi-double**

*Mass, Dilexisti, page 1370, except:*

**Prayer**

Deus, virginitátis amator, qui beátam Mariam Magdalēnam Virginem, tuo amore succénsam, célestibus donis decorásti: da; ut, quam festiva celebrátæ vénérámur, puritāte et caritāte imitémur. Per Dóminum.

May 30—St. Félix I, Pope, Martyr (Red)

**Simple**

*Mass, Si díligis me, page 1302.*

May 31—Feast of the Blessed Virgin Mary, Queen

Page 1298g

**Commemoration of St. Petronilla, Virgin, Page 1370**

June 1—St. Angela Merici, Virgin (White)

**Double**

*Mass, Dilexisti, Page 1370, except:*

**Prayer**

Deus, qui novum per beátam Angelam sacrárum virginum collégium in Ecclésia tua floréscere voluísti; da nobis, ejus intercessióne, angélicis móribus vícere; ut, terréris ómnibus abdicátis, gáudíis pérfrui méreámur áetérnis. Per Dóminum.

**Secret**

Hóstia, Dómine, quam tibi beátæ Angelæ mémoriam recólentes offérimus, et nostræ pravítätis véniam
of our evil deeds and win for us the gifts of Thy grace. Through our Lord.

Postcommunion

Refreshed with heavenly food, O Lord, we humbly beg Thee, that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

June 2—Sts. Marcellinus, Peter and Erasmus.
Martyrs (Red)

Simple

For the Mass to be said in Paschal-time, in place of the following see directions at the end of this Mass.


Prayer

O con, Who dost gladden us with the annual feast of Thy blessed martyrs, Marcellinus, Peter, and Erasmus, grant, we beseech Thee, that as we rejoice in their virtues, we may be quickened by their example. Through our Lord.

Epistle of the Fourth Sunday after Pentecost, page 653.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Alleluia, alleluia. ∥. John 15, 16. I have chosen you out of the world, that ye should go,
et fructus vester maneat. Alleluja.

and bring forth fruit, and that your fruit should endure. Alleluia.

Gospel, When you shall hear of wars, from the Mass Intret, page 1319.

Offertory. Ps. 31, 11

Lætāmini in Dōmino, et reexsultāte, justi: et gloriāmini, omnes recti corde.

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Secret

Hec hóstia, quæsumus, Dōmine, quam sanctorum Mártirum tuórurn natalitiam recenséntes offerimus: et víncula nostræ pravitátis absolvat, et tæ nobis misericórdiae dona conciliet. Per Dóminum.

Offertory. Ps. 31, 11

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Communion. Wis. 3, 1-3

Justórum ánima in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt ochulis insipientium morti: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them; in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion

Sacro múnere satiáti, supplices te Dómine deprecámus: ut quod débitæ servitútis celebrámus officio, salútis tæ sentiámus augmentum. Per Dóminum.

Regaled with Thy sacred gift, we beseech Thee, O Lord, that what we celebrate in the fulfilment of our bounden service, we may feel as the increase of Thy salvation. Through our Lord.

If this feast is celebrated in Paschal-time, the Mass (in place of the foregoing) is Sancti tui, page 1333, with Prayer, Epistle, Secret and Postcommunion as in the foregoing Mass, but the Gradual is omitted and the following verse is added to the alleluia verse:

V. Pretiósa in conspectu Dómini mors sanctórum ejus. Alleluja.

V. Precious in the sight of the Lord is the death of His saints. Alleluia.
O HEART is become like wax melting in the midst of my bowels: for the zeal of Thy house hath eaten me up. (P. T. Alleluia, alleluia.) Ps. 72, 1. How good is God to Israel: to them are of a right heart. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Francis, as the founder of a new order, with the spirit of prayer and the love of penance, grant Thy servants to make such progress in imitating him that, by prayer without ceasing, and by bringing the body into submission, they may deserve to attain heavenly glory. Through our Lord.

Lesson. Wis. 4, 7-14

Lesson from the Book of Wisdom.

JUSTUS, si morte praecox patus fuerit, in refrigerio erit. Senectus enim venerabilis est non diuturna, neque annorum numero computata: cani autem sunt sensus hominis, et atas senectutis vita immaculata. Placens Deo factus est dilectus, et vivens inter peccatores translatus est. Raptus est ne malitia mutaret intellectum ejus, aut ne fictio deciperet animam illius. Fascinati enim nugas citatis obscurat bona, et in-
constantia concupiscéntia transvértit sensum sine malitía. Consummátus in brevi explévit témpora multa, plácita enim erat Deo ánima illius: propter hoc proprerávit edúcere illum de médio iniquitátum.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

**Gradual. Ps. 41, 2**

Quemádmodum desiderat cervus ad fontes aquarum: ita desiderat ánima mea ad te, Deus. V. Ps. 41, 3. Sitívit ánima mea ad Deum fortem vivum.


**Greater Alleluia**


Munda Cor Meum, page 763.
Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

**Offertory. Ps. 91, 13**

Justus ut palma florébit; sicut cedrus Libani multiplicabitur. (T. T. Allelúja.)

Offertory Prayers, page 767.

**Secret**

D a nobis, clementissime Jesu: ut præclára béúti Francisci mérita recolén-
blessed Francis, we, being enkindled with the same fire of charity that burned within him, may be able to stand worthily about Thy sacred table. Who livest.

Preface for Weekdays, page 775.

Communion. Ps. 30, 20

O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! (P. T. Alleluia.)

Postcommunion

Let the happy memory of the most holy sacrifice, which we have this day offered to Thy majesty on the solemn feast of blessed Francis, ever endure in our minds together with its fruits. Through our Lord.

Concluding Prayers, page 793.

June 5—St. Boniface, Bishop, Martyr (Red)

Double

The Beginning of Mass, page 756.

Introit. Is. 65, 19, 23

I will rejoice in Jerusalem, and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying. My elect shall not labor in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. (P.T. Alleluia, alleluia.) Ps. 43, 2. We have heard, O God, with our ears: our
ravérunt opus, quod operátus es in diébus eórüm. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui, multitúdinem populórüm, beáti Boni-fátií Mártiris tui atque Pontificís zelo, ad agnítionem tui nominis vocáre dignátus es: concéde propítius; ut, cujus salémmia cólimus, étiam patrocínia sentiámus. Per Dó­minum.

O god, Who didst vouch­safe to call a multitude of peoples to the knowledge of Thy name by means of the zeal of blessed Boniface, Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may experience the benefits of his protection. Through our Lord.

Lesson, Let us now praise, from the Mass of the Seven Holy Founders, February 12, page 919.

In Paschal-time the Gradual is replaced by the Greater Alle­luia.

Gradual. 1 Peter 4, 13-14


Partaking of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceed­ing joy. V. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honor, glory, and power of God, and that which is His spirit resteth upon you. Alleluía, alleluúa. Is. 66, 12. I will bring upon him as it were a river of peace, and as an overflowing torrent the glory. Alleluíá.

Greater Alleluia


Alleluíá, alleluía. V. Is. 66, 10, 14. Rejoice with Jerusalem, and be glad with her, all you that love the Lord. Alleluíá. V. You shall see, and your heart shall rejoice, the hand of the Lord shall be known to His servants. Alleluíá.
**Munda Cor Meum, page 763.**

*Gospel,* At that time Jesus seeing, *from the Mass of All Saints,* page 1267.

*Creed,* page 765.

**Offertory. Ps. 15, 78**

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved. *(P.T. Alleluia.)*

*Offertory Prayers,* page 767.

**Secret**

Let Thy plenteous blessing descend upon these offerings, O Lord, both mercifully to work our sanctification and to make us rejoice in the solemnity of St. Boniface, Thy martyr and bishop. Through our Lord.

*Preface for Weekdays,* page 775.

**Communion. Apoc. 3, 21**

To Him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne. *(P.T. Alleluia.)*

**Postcommunion**

Sanctified, O Lord, by this saving mystery, we beseech Thee that the loving prayer of St. Boniface, Thy martyr and bishop, by whose patronage Thou hast given us to be governed, may never be wanting. Through our Lord.

*Concluding Prayers,* page 793.

Benedicam Dóminum, qui tribuit mihi intellectum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. *(T. P. Allelúja.)*


E t Thy plenteous blessing descend upon these offerings, O Lord, both mercifully to work our sanctification and to make us rejoice in the solemnity of St. Boniface, Thy martyr and bishop. Through our Lord.

[http://ccwatershed.org](http://ccwatershed.org)
June 6—St. Norbert, Bishop, Confessor (White)

**Double**

Mass, Statuit ei, page 1337, except:

**Prayer**

Deus, qui beátum Nor- bértum, Confessórem tuum atque Pontíficem, verbi prácénonem extímmum effecísti, et per eum Ecclésiam tuam nova prole fecundásti: præstá, quæsumus; ut, ejusdem suffragántibus méritis, quod ore simul et ópere dúcuit, te adjuvánté, exercére valeámus. Per Dóminum.

O conc, Who didst make blessed Norbert, Thy confessor and bishop, an excel- ling preacher of Thy word, and through him didst cause Thy Church to bring forth a new progeny, grant, we beseech Thee, that, by the inter- cession of his merits, we may have the strength, with Thine assistance, to practice what he, both by word and work, hath taught us. Through our Lord.

June 9—Sts. Primus and Felician, Martyrs (Red)

**Simple**

Introit from the Mass, Sapientiam, page 1321 (for direction when this Mass is said in Paschal-time see note at end of this Mass).

**Prayer**

Hac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciani semper festa sectári: quorum suffrágiiis protectionis tuae dona sentiámus. Per Dóminum.

Grant us, we beseech Thee, O Lord, ever to observe worthily the festival of Thy holy martyrs, Primus and Felician, by whose intercession may we experience the gifts of Thy protection. Through our Lord.

Lesson from the Mass, Sapientiam, page 1322.

**Gradual. Ps. 88, 6, 2**

Confitebuntur cæli mirabília tua, Dómine: étenim veritátem tuam, in ecclésia sanctórum. Y. Misericórdias tuas, Dómine, in ætérnum cantábo: in generatione et progenie.

Allelúja, allelúja. Y. Hac est vera fratérnitas, quæ vict mundi crímina: Christum se-

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints. Y. Thy mercy, O Lord, I will sing forever, to genera- tion and generation, Alleluia, alleluia. Y. This is the true brotherhood which overcame the wickedness of
the world; it followed Christ, attaining the noble kingdom of heaven. Alleluia.


Offertory. Ps. 67, 36

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God. Alleluia.

Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suæ: benedictus Deus, alleluia.

Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suæ: benedictus Deus, alleluia.

Secret

May the offering be ac-
ceptable to Thee, O Lord, which is to be consecrated on the festival of the precious martyrdom, that it may both purify us of our sins and commend to Thee the prayers of Thy servants. Through our Lord.

Communion. John 15, 16

I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

Postcommunion

We beseech Thee, O al-
mighty God, that the solemnity of Thy holy martyrs, Primus and Felician, cele-
brated with heavenly mys-
teries, may gain for us the pardon of Thy mercy. Through our Lord.

When this feast is celebrated in Paschal-time, the Mass is Sancti tui, page 1333, with Prayer, Secret, Postcommunion and Gospel as in the aforegoing Mass. The Gradual is omitted and the following is added to the Alleluia verse:

The white-robed army of martyrs praiseth Thee, O Lord. Laudat exércitus, Dómine. Alleluia.
Prayer

O con, Who didst make blessed Queen Margaret wonderful by her great charity toward the poor, grant that, by her intercession and example, Thy charity may be continually increased in our hearts. Through our Lord.

Prayer

O con, Who dost make us joyful with the merits and intercession of blessed Barnabas, Thine apostle, mercifully grant that we, who ask Thy benefits through him, may obtain them by the gift of Thy grace. Through our Lord.
Lesson. Acts 16, 21-26; 13, 2-3


In those days, a great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch: Who, when he was come, and had seen the grace of God, rejoiced; and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

Gradual. Ps. 18, 5, 2

Their sound went forth into all the earth; and their words In omnem terram exivit so-nus eorum: et in fines orbis
to the ends of the world. \( Y \). The heavens show forth the
 glory of God; and the firmament declareth the work of
 His hands.

Alleluia, alleluia. \( Y \). John 15, 16. I have chosen you out
 of the world, that you should go, and should bring forth
 fruit; and your fruit should remain. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 16-22

H Sequentiæ sancti Evangeliæ secundum Matthæum.

IN ILLO tempore: Dixit Jesus
 discipulis suis: Ecce ego mitto vos sicut oves in mé-
dio luporum. Estōte ergo pru-
dentes sicut serpentes et sim-
plices sicut colūmbae. Cavete
 autem ab hominibus. Tradent
 vos in concīlis et in synagogīs
 suis flagellábunt vos: et ad præ-
sides, et ad reges ducemini propter me in
 testimónium illis, et gentibus. Cum autem tradent vos, no-
līte cogitāre quōmodo, aut quid
 loquāmini: dābitur enim vobis in illa hora quid
 loquāmini. Non enim vos es-
tis qui loquīmini, sed Spiritus
 Patris vestri, qui lōquitur in
 vobis. Tradet autem frater
 fratrem in mortem, et pater
 filium: et insurgent filiī in
 parentēs et morte eos affici-
cent: et ēritis oúdo omnibus
 propter nomen meum: qui au-
tem perseverāverit usque in
 finem, hic salvus erit.

Creed, page 765.

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JUNE 12—ST. JOHN OF ST. FACUNDUS

Offertory. Ps. 44, 17-18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Offertory Prayers, page 767.

Secret
Sanctify, we beseech Thee, O Lord, the gifts offered to Thee, and, by the intercession of blessed Barnabas, Thine apostle, cleanse us through them from the stains of our sins. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me, shall sit on seats, judging the twelve tribes of Israel.

Postcommunion
We humbly beseech Thee, O almighty God, that, through the intercession of blessed Barnabas, Thine apostle, Thou grant us, whom Thou dost refresh with Thy sacraments, to serve Thee worthily with behavior pleasing in Thy sight. Through our Lord.

Concluding Prayers, page 793.

June 12—St. John of St. Facundus, Conf. (White)

Double
Sts. Basilides, Cyriacus, Nabor and Nazarius, Martyrs (Red)

Mass, Os justi, page 1349, except:

Prayer
O God, the author of peace, and lover of charity, Who...
JUNE 12—ST. JOHN OF ST. FACUNDUS

Joannem Confessorem tuum mirifica dissidentes componendi gratia decorasti: ejus merits et intercessione concede; ut, in tua caritate firmati, nullis a te tentationibus separémur. Per Dominum.

Commemoration of the Holy Martyrs.

Prayer

Sanctorum Martyrum tuorum Basilidis, Cyrini, Naboris atque Nazarii, quersusus, Domine, natalitia nobis votiva respléndent: et, quod illis contulit excellentia sempiterna fructibus nostræ devotionis accrescat. Per Dominum.

Secret

Pro sanctórum tuórum Basilidis, Cyrini, Naboris atque Nazarii, sanguine venerando, hóstias tibi, Domine, solémniter immolamus, tua mirabilia pertractantes: per quem talis est perfecta victória. Per Dominum.

Postcommunion

Semper, Domine, sanctórum Martyrum tuórum Basilidis, Cyrini, Naboris atque Nazarii solémnia celebrántes: præsta, quæsumus; ut eórum patrocinia júgiter sentiamus. Per Dominum.

Didst adorn blessed John, Thy confessor, with wonderful grace for the reconciliation of quarrels, grant, by his merits and intercession, that, being firmly established in Thy charity, we may not be separated from Thee by any temptations. Through our Lord.

May the natal festival of Thy martyrs Basilides, Cyrinus, Nabor, and Nazarius, be glorious for us, we beseech Thee, O Lord, and may that which eternal goodness hath conferred on them increase in the fruits of our devotion. Through our Lord.

We offer The solemn sacrifices, O Lord, in honor of the blood of Thy saints, Basilides, Cyrinus, Nabor, and Nazarius, commemorating Thy wondrous works, that through Thee such a victory was accomplished. Through our Lord.

Ever celebrating the feast of Thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, grant, we beseech Thee, O Lord, that we may continually experience the blessing of their patronage. Through our Lord.
June 13—St. Anthony of Padua, Confessor, Doctor of the Church (White)

Double

The Beginning of Mass, page 756.

Introit. Ecclsius. 15, 5

IN THE midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. Ps. 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

AY the votive solemnity of Thy blessed confessor and doctor, Anthony, gladdest Thy Church, O God, that it may ever be fortified with spiritual aids and deserve eternal joys. Through our Lord.

Epistle, Dearly beloved, I charge thee, from the Mass In medio, page 1345.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. V. The law of his God is in his heart; and his steps shall not be supplanted.


In Paschal-time the Gradual is replaced by the Greater Alleluia.

Greater Alleluia

Alleluia, alleluia. V. Ecclsius. 45, 9. The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. Osee 14, 6. The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel, from the Mass In medio, page 1346.
Offertory. *Ps. 91, 13*

Justus ut palma florebit: The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. *(T. P. Alleluia.)*

Offertory Prayers, page 767.

**Secret**

Prenses oblatio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum éodem Deo Patre, et Spiritu Sancto vivís et regnas Deus, per ómnia sæcula sæculórum.

Day the present offering, O Lord, be made salutary unto Thy people, for whom Thou didst vouchsafe to offer Thyself, a living victim, to the Father, Who, with the same God the Father and the Holy Spirit, livest and reignest, God for ever and ever.

Preface for Weekdays, page 775.

Communion. *Luke 12, 42*

Fidélis servus et prudens, whom the Lord set over His family; to give them their measure of wheat in due season. *(P. T. Alleluia.)*

**Postcommunion**

Divinis, Dómine, munéribus satiátí: quesumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióné, salutáris sacrificii sentiámus efféctum. Per Dóminum.

Filled with Thy divine gifts, O Lord, we beseech Thee, that, by the merits and intercession of blessed Anthony, Thy confessor and doctor, we may experience the effect of the sacrifice of salvation. Through our Lord.

Concluding Prayers, page 793.

June 14—St. Basil, Bishop, Confessor, Doctor of the Church *(White)*

**Double**

The Beginning of Mass, page 756.

*Introit. Ecclus. 15, 5*

In médio Eccoliæ apéruit os ejus: et implévit eum Dóminus spiritu sapientiæ et intellectus: stolam glóriæ induit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psallere in the midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is
JUNE 14—ST. BASIL

good to give praise to the nōmini tuo, Altissime. V. Lord, and to sing to Thy name, Glória Patri. O Most High. V. Glory.

Prayer from Mass Sacerdotes tul, page 1341.
Epistle from Mass In medio, page 1345.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. V. The law of his God is in his heart; and his steps shall not be supplanted.

Alleluia, alleluia. V. Ps. 88, 21. I have found David My servant: with My holy oil I have anointed him. Alleluia.

Gospel. Luke 14, 26-33

At that time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying. This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down and think whether he be able
ei, qui cum viginti millibus venit ad se? Alióquin adhuc illo longe agénte, legationem mittens rogat ea, quæ pacis sunt. Sic ércgo omnis ex vobis, qui non renúntiat ómnibus, quæ pósśidet, non potes­tent meus esse discípulus. Bonum est sal. Si autem sal evanuérit, in quo con­diétur? Neque in terram, neque in ster­quillínum útile est, sed foras mitté­tur. Qui habet aures au­déliendi, áudiat.

with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desir­eth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My dis­ciple. Salt is good: but if the salt shall lose its savor, where­with shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea et misericórdia mea cum ipso, et in nómine meo exáltábitur cornu ejus.

Offertory Prayers, page 767.

Secret from Mass Sacerdotes tui, page 1343.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constituit Dóminus su­per famíliam suam, ut det illis in témpore tritici men­súram.

Postcommunion from Mass Sacerdotes tui, page 1344.

Concluding Prayers, page 793.


Martyrs (Red)

Simple

In Paschal-time the Mass Sancti tui, page 1333, is said in place of this Mass, but with the Prayer, Secret and Postcommunion of this Mass.

Introit. Ps. 33, 20, 1

Qútæ tribulationes jus­tórum, et de his ómnibus liberávit eós Dóminus: Qú­ny are the afflictions of the just, and out of all these the Lord hath delivered

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them: the Lord keepeth all their bones: not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. V. Gory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant unto Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, to forego the spirit of pride and progress in the humility which is pleasing to Thee, that, contemning base things, it may, with generous charity, practice all those things which are right. Through our Lord.

Lesson The souls of the just, from the Mass Intret, page 1317.

Gradual. Ps. 149, 5, 1

The saints shall rejoice in glory: they shall be joyful in their beds. V. Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

Alleluia, alleluia. V. Ps. 144, 10, 11. Thy saints shall bless Thee, O Lord: they shall speak of the glory of Thy kingdom. Alleluia.

Munda Cor Meum, page 763.


In illo tempore: Dixit Jesus discipulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit...
eth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in Thy name: and He said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

**Offertory.** Ps. 67, 36

God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

**Offertory Prayers, page 767.**

Ps. 67, 36

God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

**Offertory Prayers, page 767.**

**Secret**

As the gifts offered for the saints testify the glory of the divine power, so let them bestow upon us, O Lord, the effect of Thy salvation. Through our Lord.

**Preface for Weekdays, page 775.**

**Communion.** Wis. 3, 1-3

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seem to die; but they are in peace.

**Postcommunion**

Repleti, Domine, benefictione solenne: quadam, ut per intercessionem Thee, O Lord, that, by the in-
tercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, the healing power of the sacrament may profit both our bodies and our souls. Through our Lord.

Concluding Prayers, page 793.

June 18—St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church (White)

**Double**

Mass, In medio, page 1344, except:

**Prayer**

O God Who on Thy Church didst bestow a new glory in the marvelous learning and in the meritorious life of blessed Ephrem, Thy confessor and doctor: humbly we beseech Thee that, through his prayers, she may be shielded by Thine unfailing might against every snare of false teaching and wickedness. Through our Lord.

**Secret**

MAY the loving prayers of St. Ephrem, Thy confessor and doctor, not be wanting to us, O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

**Postcommunion**

That Thy sacrifices may give us health, O Lord, may blessed Ephrem, confessor and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

The Same Day—Sts. Mark and Marcellianus Martyrs

**Simple**

Introit from Mass Salus autem, page 1325.
**Præsta, quæsumus, omni-potens Deus, ut, qui sanctórum Mártirum tuórum Marci et Marcellíání natalítiá cólimus; a cunctís malís im-míntibus eórum interces-siónibus liberémur. Per Dó-minum.

Epistle from Mass of Whit-Saturday, page 623.

**Gradual.**

Justórum ánimae in manu Dei sunt; et non tanget illos torméntum malítia. V. Visi sunt ocúlis insipiéntium mori: illi autem sunt in pace. Allelúja, allelúja. V. Hæc est vera fràternitas, qua non- quam pótuit violári certá-mine: qui effusó, sánque insécúti sunt Dóminum. Alle-

**Wis. 3, 1-3**

The souls of the just are in the hand of God; and the term-

**Gospel. Luke 11, 47-51**

In illo témpore: Dicebat: A Sequéntia sancti Evan-

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

At that time, Jesus said to the Scribes and Pharisees, Woe to you who build

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Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

Offertory from the feast of Holy Innocents, page 156.

Secret

Sanctify, O Lord, the gifts dedicated to Thee, and through the same, and by the intercession of Thy holy martyrs, Mark and Marcellianus, look upon us with favor. Through our Lord.

Communion from Mass of Monday, first week in Lent, page 241.

Postcommunion

Hilled with the offering of salvation, we humbly entreat Thee, O Lord, that, by the intercession of the holy martyrs, Mark and Marcellianus, we may be renewed by the effect of that which gladdens us with its taste. Through our Lord.

Concluding Prayers, page 793.

June 19—St. Juliana Falconieri, Virgin (White)

Double

Sts. Gerbase and Protase, Martyrs (Red)

Mass, Dilexisti, page 1370, except:

Prayer

O God, Who didst vouchsafe miraculously to restore blessed Juliana, Thy virgin, with the precious body of Thy Son, when she suffered with a mortal sickness, grant, we beseech Thee, that, by her merits interceding for us, we, too, being refreshed and

usque ad sanguinem Zacharias, qui pereit inter altare et aedem. Ita dico vobis, requiritur ab hac generatione.

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JUNE 21—ST ALOYSIUS

stem pátriam perducámur. strengthened by the same in
Per eúmdem Dóminum. the agony of death, may be
brought to our heavenly
country. Through the same.

Commemoration of Sts. Gervase and Protase with the Prayer,

June 20—St. Silverius, Pope, Martyr (Red)

Simple

Mass, Si d lilígs me, page 1302, except:

Prayer

O ETERNAL Shepherd, co
Thou look favorably
upon Thy flock, which we be­
seech Thee to guard and keep
for evermore through the
blessed Silverius Thy Martyr
and Supreme Pontiff, whom
Thou didst choose to be the
chief shepherd of the whole
Church.

June 21—St. Aloysius, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Ps. 8, 6

Thou hast made him a little
less than the angels:
Thou hast crowned him with
glory and honor. Ps. 148, 2.
Praise ye the Lord, all His
angels: praise ye Him, all His
hosts. V. Glory.

Kyrie, page 761; Gloria, page 762.
Prayer

O God, the dispenser of heavenly gifts, Who in the angelic youth Aloysius didst combine wonderful innocence of life with penance, grant to his merits and prayers that we, who have not followed him in his innocence, may imitate his penance. Through our Lord.

Lesson. Ecclus. 31, 8-11

Lesson from the Book of Wisdom.

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord.

Gradual. Ps. 70, 5, 6

My hope, O Lord, from my youth: by Thee have I been confirmed from the womb; from my mother’s womb Thou art my protector. V. Ps. 40, 13. But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight forever.

Alleluia, alleluia. V. Ps. 64, 6. Blessed is he whom Thou hast chosen, and taken to Thee: he shall dwell in Thy courts. Alleluia.

Munda Cor Meum, page 763.
The text is from a religious service, likely a Catholic mass. It includes a Gospel reading from Matthew 22:29-40 and a psalm (Ps. 23:3, 4). The text is presented in a readable format, with words and phrases highlighted as they would be in a service manual. The content is formatted as a page from a prayer book, with references to sections and pages within the book. The text is clear and legible, with no signs of hallucinations or misinterpretations.
**Secret**

*O* make us, *O* Lord, to sit down to Thy heavenly banquet clothed in the wedding-garment which the pious preparation and constant tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

Preface for Weekdays, page 775.

**Communion. Ps. 77, 24, 25**

*O* grant, *O* Lord, that we, who have been fed with the bread of angels, may also live angelic lives, and after the example of him whom we this day venerate, pass our days in incessant giving of thanks. Through our Lord.

Concluding Prayers, page 793.

June 22—St. Paulinus, Bishop, Confessor (White)

**Double**

The Beginning of Mass, page 756.

*Introit from Mass* Sacerdotes tui, page 1341.

**Prayer**

*O* God, Who hast promised to those who leave all in this world for Thee a hundred-fold in the world to come and life everlasting, mercifully grant that, following closely in the footsteps of the holy bishop, Paulinus, we may have the grace to despise earthly things and desire only heavenly. *Who liveth.*
Epistle. 2 Cor. 8, 9-15
Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren: Ye know the grace of Our Lord Jesus Christ, that being rich He became poor for your sakes; that through His poverty ye might be rich. And herein, I give my counsel: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform it also in deed: that as your mind is forward to be willing, so it may be also to perform, out of that which ye have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burdened, but by an equality. In this present time let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written: He that had much had nothing over; and he that had little had no want.

Gradual. Eccl. 44, 16
Behold a great priest, who in his days pleased God. V. Eccl. 44, 20. There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia. V. Ps. 109, 4. Thou are a priest forever according to the order of Melchisedech. Alleluia.

Gospel Fear not, little flock, from the Mass Justus ut palma. page 1354.

Offerory from Mass Statuit el, page 1340.
SECRET

Grant us, O Lord, to join the sacrifice of perfect charity with the oblation of the altar, after the example of the holy bishop Paulinus, and, by zeal for good works, to deserve everlasting mercy. Through our Lord.

Postcommunion

Grant us, O Lord, by these holy things that sentiment of piety and humility, which Thy holy bishop Paulinus drew from the same divine source, and by his intercession benignly pour the riches of Thy grace upon all who call upon Thee. Through our Lord.

June 23—The Vigil of the Nativity of St. John the Baptist, (Purple)

The Beginning of Mass, page 756.

Introit. Luke 1, 13, 15, 14

Hear not, Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord, and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. Ps. 20, 2. In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. V. Glory. Kyrie, page 761; Gloria, page 762.
IN THOSE days the word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God; behold I can not speak; for I am a child. And the Lord said to me, Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and He said unto me, See, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant; saith the Lord almighty.
Gradual. John 1, 6, 7

There was a man sent from God, whose name was John. This man came to bear witness of the light, to prepare unto the Lord a perfect people.

Munda Cor Meum, page 763.

Gospel. Luke 1, 5-17

In the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense: and there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him, Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit ut testimonium perhiberet de lumine, parae Domino plebem perfectam.

ad huic ex utero matris suæ: et multos filiōrum Israël convertet ad Dóminum Deum ipsórum: et ipse præcedet ante illum in spiritu, et virtute Elìæ: ut convertat corda patrum in filios et incredulos ad prudentium justórum, parare Dómino plebem perfectam.

shall be great before the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God; and he shall go before Him in the spirit and power of Elías, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just to prepare unto the Lord a perfect people.

Offertory. Ps. 8, 6, 7

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

Sanctify, O Lord, the gifts we offer, and, by the intercession of blessed John the Baptist, cleanse us through them from the stains of our sins. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, page 825, third for the Church, page 825, or for the Pope, page 826.

Preface for Weekdays, page 775.

Communion. Ps. 20, 6

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion

May the glorious intercession of blessed John the Baptist go with us, O Lord, and may he obtain for us the mercy of Him Whose coming he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Postcommunion of our Blessed Lady, Grant, O Lord, page 825, for the Church, page 825, or for the Pope, page 826.

Concluding Prayers, page 793.
June 24—The Nativity of St. John the Baptist,  
(White)  
Double of the First Class with a Common Octave
The Beginning of Mass, page 756.

**Introit. Is. 49, 1, 2**

The Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow. Ps. 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. 

**Gloria**

Ps. 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High.

**Kyrie, page 761; Gloria, page 762.**

**Prayer**

O God, Who hast made this day honorable to us on account of the birth of blessed John, grant Thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of everlasting salvation. Through our Lord.

**Lesson. Is. 49, 1-3, 5-7**

Lesson from Isaias the Prophet.

Give ear, ye islands, and harken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother He hath been mindful of my name. And He hath made my mouth like a sharp sword; in the shadow

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shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee.

Gradual. Jer. 1, 5, 9

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. V. The Lord put forth His hand, and touched my mouth: and said to me.

Allelúja allelúja. V. Luc. 1, 76. Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 57-68

Continuation of the holy Gospel according to St. Luke.
called him by his father's name, Zachary. And his mother answering, said Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because He hath visited, and wrought the redemption of His people.

The Nicene Creed, by ancient custom, is not said in the Mass of St. John the Baptist, unless it is celebrated in a church dedicated to St. John the Baptist, or unless the feast falls on a Sunday or other day for which the saying of it is appointed.

Offertory. Ps. 91, 13

Justus ut palma. florebit: sicut cedrus, quae in Libano est, multiplicabitur.

Secret

W e heap Thine altars with gifts, O Lord, celebrating with fitting honor the nativity of him who heralded the coming of the Saviour, and pointed Him out when He
Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

Preface for Weekdays, page 775.

Communion. Luke 1, 76

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways.

Postcommunion

Sūmat Ecclesia tua, Deus, beátí Joánnís Baptistæ generationé latítiam: per quem suæ regenerationís cognóvit auctórem, Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

During the octave a commemoration of St. John the Baptist in every Mass that is said, except on June 27 and 29.

Concluding Prayers, page 793.

June 25—St. William, Abbot (White)

Double

Mass, Os justi meditabitur, page 1356, except:

Prayer


Commemoration of St. John the Baptist, page 1064.

June 26—Sts. John and Paul, Martyrs (Red)

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21

MULTÆ tribulationés justórum, et de his õmni-

ANY were the afflictions of the just, and out of
all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

W e beseech Thee, O almighty God, that the double joy of this day's festival, which proceedeth from the glory of blessed John and Paul, kindred through the one faith and the one martyrdom, may take possession of us. Through our Lord.

Commemoration of St. John the Baptist, page 1064. Lesson, These are men, page 1097.

Gradual. Ps. 132, 1, 2

Behold how good and how pleasant it is for brethren to dwell together in unity. Y. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Alleluia, alleluia. Y. This is the true brotherhood which overcame the wickedness of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia.


Offertory. Ps. 5, 12, 13

All they that love Thy name shall glory in Thee, for Thou, O Lord, wilt bless the just: O

Gloriabúntur in te omnes, qui diligunt nomen tuum, quóniam tu, Dómine, bene-
dices justo: Dómine, ut scuto bonæ voluntátis tuae coronasti nos.

Offertory Prayers, page 767.

Secret

Óstias tibi, Dómine, sanctórum Mártýrum tuórum Joánnis et Pauli dicatas méritos, benignus assumé: et ad perpétuum nobis tribue provenire subsidium. Per Dóminum.

Offertory Prayers, page 767.

Communion.

Et si coram homínibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornáce probavit eos, et quasi holocáusta accépit eos.

Wis. 3, 4, 6

Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as a holocaust He hath received them.

Postcommunion

Súmpsimus, Dómine, sanctórum Mártýrum tuórum Joánnis et Pauli solémnia celebrántes, sacraménta celéstia: præsta, quæsumus; ut, quod temporáliter gérimus, atérnis gáudiis consequamur. Per Dóminum.

Postcommunion

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

June 28—St. Irenæus, Bishop, Martyr (Red)

Double

Vigil of the Feasts of Sts. Peter and Paul, (Purple)

The Beginning of Mass, page 756.

Introit. Mal. 2, 6

Ex veritáte fuit in ore ejus, et iniquitas non est inventa in lábíis ejus: in

The law of truth was in his mouth, and iniquity was not found in his lips: he walked

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with me in peace and in equity, and turned many away from iniquity. Ps. 77, 1. With them that hated peace I was peace­ful, when I spake unto them, they fought against me without cause. Y. Glory.

Kyríe, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe unto blessed Irenæus, Thy martyr and bishop; by his strenuous teaching of the truth, utterly to confute heresies, and happily to establish peace in Thy Church: unto us Thy people, grant, we beseech Thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from Thee. Through our Lord.

Commemoration of the Octave of St. John the Baptist, page 1064, and of the Vigil of the Apostles, as follows:

Prayer

Grant, we beseech Thee, O almighty God, that Thou permit us not to be shaken by any fears, whom Thou hast solidly established upon the rock of the apostolic confession. Through Our Lord.

Epistle. 2 Tim. 3, 14-17; 4, 1-5

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

Dear Beloved: Continue thou in those things which thou hast learned and which have been committed to thee: knowing of Whom thou hast learned them; and because from thy infancy thou

Dear Beloved: Continue thou in those things which thou hast learned and which have been committed to thee: knowing of Whom thou hast learned them; and because from thy infancy thou
in Christo Jesu, Omnis Scriptûra divinitus inspirata utilis est ad docendum, ad arguendum ad corripiendum, ad erudiendum in justitia: ut perfectus sit homo Dei, ad omne opus bonum iœructus. Testificor coram Deo, et Jesu Christo, qui judicatûrus est vivos et mortuos per adventum ipsiœ. Sibû magistros, prurièntes aurem, et à veritate quœm convertuntur. Tu vero, insta et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt. For there shall be a time when they shall not endure sound doctrine: but according to their own desires, they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, fulfil thy ministry.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract; in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 121, 8**


**Lesser Alleluia**

Alleluia, alleluia. V. Eccli. 6, 35. In multitudine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde conjungere, ut omnem nar-ratióinem Dei possis audire. Alleluia.
Tract. Ps. 36, 23, 30, 31

With the Lord shall the steps of a man be directed, and he shall like well his way. 

The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. 

The law of his God is in his heart, and his steps shall not be supplanted.

Apud Dóminum gressus hóminis dirigéntur: et viam ejus volet. 
Os justi medi­tabitur sapientiam, et lingua ejus loquétur judicium. 
Lex Dei ejus in corde ipsius: et non supplantabúntur gressus ejus.

Greater Alleluia

Alleluia, alleluia. Ps. 36, 37. Allelúja, alleluja. Ps. 36, 37. 
Keep innocence and behold justice, for the prosperity of the peaceable man continues. 
Alleluia. Ecclus. 6, 35. Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom that thou mayest hear every discourse of God. Allelúla.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 28-33

Sequentia sancti Evangelii secundum Matthæum.

IN ILLO tempore: Dixit Je­sus discipulis suis: No­lite timere eos qui occidunt corpus, ánimam autem non possunt occidere; sed pótiús timéte eum qui potest et ánimam et corpus perdere in gehénnam. Nonne duo pás­seres asse veneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capíllii cápitis om­nes numeráti sunt. Nolíté ergo timére: multis passéri­bus meliôres estis vos. Omnis ergo qui confitébitur me cor­am homínibus, confitébor et
ego eum coram Patre meo, qui in cœlis est. Qui autem negáverit me coram hominibus, negábo et ego eum coram Patre meo, qui in cœlis est.
in heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in heaven.

Offertory. Ecclus. 24, 44

Doctrinam quasi antelucanum illúmino omnibus, et enarrabo illum usque ad longinquum.

Offertory Prayers, page 767.

Secret

E Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias tibi plebis, suscipere; ut pax a tua pie-táte concéssa, Christianórum fines ab nomi hoste faciat esse secúros. Per Dóminum.

Offertory Prayers, page 767.

Secret

O gud, Who suffererest not the nations that believe in Thee to be shaken by any fear, deign, we beseech Thee, to receive the prayers and sacrifices of the people consecrated to Thee, that peace, the gift of Thy loving-kindness, may render Christian countries safe from every enemy. Through our Lord.

Commemoration of St. John the Baptist, page 1066, and of the Vigil as follows:

Secret

Sanctify the gift of Thy people, we beseech Thee, O Lord, by the apostolic intercession, and cleanse us from the stains of our sins. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ecclus. 24, 47

See ye, that I have not labored for myself only, but for all that seek out the truth.

Postcommunion

O con, the author and lover of peace, to know Whom vivere, cui servire, regnare is to live, and to serve Whom
is to reign, protect us Thy suppliants from all assaults, that we, who trust in Thy defense, by the intercession of blessed Irenæus, Thy martyr and bishop, may not fear the arms of any of our foes. Through our Lord.

Commemoration of St. John the Baptist, page 1067, and of the Vigil as follows:

Postcommunion

Keep from all adversity, O Lord, by the apostolic intercessions, those whom Thou hast filled with heavenly nourishment. Through our Lord.

But in place of the Gospel of St. John is read the Gospel of the Vigil as in the following Mass.

Concluding Prayers, page 793.

Vigil of Sts. Peter and Paul, (Purple)

The Beginning of Mass, page 756.

Introit. John 21, 18, 19

The Lord said to Peter: Dicet Dominus Petro: When thou wast younger, thou didst gird thyself, and didst walk where they wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not: and this He said, signifying by what death he should glorify God. Ps. 18, 1. The heavens show forth the glory of God: and the firmament declareth the work of His hands. V. Gloria.

Kyrie, page 761. Gloria is omitted.

Prayer, Grant, we beseech Thee, page 1070, as in preceding Mass. Second Prayer of St. Irenæus, page 1070; the third of St. John the Baptist, page 1064.
Lesson. Acts 3, 1-10

In those days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Gospel. Ps. 18, 5, 2

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. V. Cæli
The heavens show forth the glory of God: and the firmament declareth the works of His hands.

Munda Cor Meum, page 763.

**Gospel. John 21, 15-19**

At that time, Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou Me? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him the third time, Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him, Feed My sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and wast able to do what thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said signifying by what death he should glorify God.

**Offertory. Ps. 138, 17**

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.
Secret, Sanctify, the gift, as in preceding Mass, page 1073. The second of St Irenæus, page 1073; the third of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. John 21

Simon Joānnis, diligis me plus his? Dómine, tu ómnia nosti tu scis, Domine, quae amo te.

Postcommunion, Keep from all adversity, as in preceding Mass, page 1074. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

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June 29—The Holy Apostles, Sts. Peter and Paul, (Red)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Acts 12, 11


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui hodiérnam diem Apostolórum tuórum Petri et Pauli martyrio consecrásti: da Ecclesiæ tuae, eórum in omnibus sequi præ-

O con, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their
teaching from whom it received the right ordering of religion in the beginning. Through our Lord.

Lesson. Acts 12, 1-11


In those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an angel of the Lord stood by him, and a light shined in the room and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell from his hands: and the angel said to him, Gird thyself and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee and follow me: and going out he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing...
through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gradual. Ps. 44, 17, 18


Munda Cor Meum, page 763. 
Gospel, Jesus came, page 871.

Credo, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes super omnem terram: mémores erant nóminis tui, Dómine, in omni progenie et generatione. 

Offertory Prayers, page 767.

Secret

Oértias, Dómine, quas nómini tuo sacrándas offérímus, apostólica proséquitur orátio: per quam nos expiári tribus, et défendí. Per Dóminum.

Preface No. 13, page 816, is said or sung daily during the octave.
Communion. Matt. 16, 18, 19

Thou art Peter: and upon this rock I will build My Church.

Postcommunion

Preserve, O Lord, from all dangers, by the intercession of Thine apostles, those whom Thou hast filled with heavenly nourishment. Through our Lord.

Concluding Prayers, page 793.

During the octave (except on days of great solemnity) a commemoration of the Apostles is made in every Mass that is said.

June 30—Commemoration of St. Paul, Apostle, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I know Whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day; being a just judge. Ps. 138, 1, 2. Lord, Thou hast proved me and known me: Thou has known my sitting down, and my rising up. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst teach the multitude of the nations by the preaching of the blessed apostle, Paul, grant us, we beseech Thee, that, venerating his natal day, we may experience the benefits of his intercession with Thee. Through our Lord.

Commemoration of St. Peter.
JUNE 30—COMMEMORATION OF ST. PAUL 1061

Prayer

Dexus, qui beato Petro
Apóstolo tuo, collátis
clávibus regni celéstis, li-
gándi atque solvéndi pon-
tíficium tradidísti: concédé;
ut intercessiónis ejus auxilio,
a peccatórum nostrórum
néxibus liberémur.

Commemoration of St. John the Baptist, page 1064.

Epistle. 1 Gal. 1, 11-20

Léctio Epistolæ beáti Pauli
Apóstoli ad Gálatás.

FRATRES: Notum vobis
fácio Evangélium quod
evangelizátum est a me, quia
non est secúndum hóminem:
neque enim ego ab hómine
accépi illud, neque didici,
se d per revelationem Jesu
Christi. Audístis enim con-
versatiónem meam aliquándo
in Judaísmo: quóniam supra
modum persequébar Ecclé-
siam Dei, et expugnábam il-
lam, et profíciebam in Juda-
ismo supra multós cósánteos
meos in génere meo, abun-
dántius ámbulátor existens
paternár um meár um tradi-
tiónum. Cum autem plácuit
ei, qui me segregávit ex útero
matris meæ, et vocavit per
grátiam suam ut reveláret
Filíum suum in me, ut evan-
gellzárem illum in génibus:
continuo non acquévi carní
et sánquini, neque veni Jero-
sólymam ad antecessóres
meos Apóstolos; sed ámbí in
Arábíam: et iterum reversus
sum Damáscum: défínde post
annos tres veni Jerosólymam
vidére Pétrum, et mansi apud

BRETHREN, I give you to un-
derstand that the gospel
which was preached by me, is
not according to man. For
neither did I receive it of man,
nor did I learn it; but by the
revelation of Jesus Christ. For
you have heard of my conver-
sation in time past in the Jews'
religion: how that beyond mea-
sure I persecuted the Church
of God, and wasted it; and I
made progress in the Jews' re-
ligion above many of my equals
in my own nation, being more
abundantly zealous for the tra-
ditions of my fathers. But when
it pleased Him, Who separated
me from my mother's womb,
and called me by His grace, to
reveal His Son in me, that I
might preach Him among the
gentiles, immediately I conde-
scended not to flesh and blood.
Neither went I to Jerusalem
to the apostles who were before
me; but I went into Arabia,
and again I returned to Da-
macus. Then, after three
years, I went to Jerusalem to
see Peter, and I tarried with
him fifteen days; but other of
the apostles I saw none; sav-
ing James the brother of the
Lord. Now the things which I
write to you, behold before God
I lie not.

**Gradual.** Gal. 2, 8, 9

He who wrought in Peter to
the apostleship, wrought in me
also among the gentiles, and
they knew the grace of God,
which was given to me. Y. The
grace of God in me hath not
been void; but His grace al-
ways remaineth in me.

Alleluia, alleluia. Y. Holy
apostle Paul, preacher of truth,
and doctor of the Gentiles, in-
tercede for us. Alleluia.

Munda Cor Meum, page 763.
Gospel, Jesus said, page 1043.
Creed, page 765.

**Offertory.** Ps. 138, 17

To me Thy friends, O God,
are made exceedingly honor-
able: their principality is ex-
ceedingly strengthened.

Offertory Prayers, page 767.

**Secret**

Moved by the prayers of
Thine apostle, Paul, O
Lord, do Thou sanctify the gifts
of Thy people, that what is
pleasing to Thee, Who hast or-
dained it, may be the more
pleasing by the patronage of
his supplication. Through our
Lord.

**Commemoration of St. Peter.**

**Secret**

Sanctify, O Lord, the offer-
ings of Thy people, by the

http://ccwatershed.org
JULY 1—MOST PRECIOUS BLOOD OF OUR LORD 1083

...petit Petri Apostoli commendet oratio: ut quod pro ilius gloria celebratum, nobis proficiat ad veniam.

Communion. Matt. 17, 28
Amen dico vobis, quod vos, qui reliquistis omnia, et sancti estis me, centuplum accipiatis, et vitam aeternam possidetis.

Postcommunion

PERCÉPTIS, Dómine, sacramentis, beáto Paulo Apostolo tuo interveniente, deprecámur: ut, que pro ilius celebrátis sunt glória, nobis proficiant ad medélam. Per Dóminum.

Commemoration of St. Peter.

Postcommunion

PETICE nos, Dómine, munus oblatum: ut sit in Apostolo tuo Petro te mirabílem praecláramus, sic per illum tua sumámus indulgéntias largitatem.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

July 1—The Most Precious Blood of Our Lord

(Double of the First Class)

The Beginning of Mass, page 756.

Introit. Apoc. 5, 9, 10

Exemísti nos, Dómine, in sanguine tuo, ex Iou hast redeemed us, O Lord, in Thy blood, out of
hands made us to our God a kingdom. Ps. 88, 2. The mercies of the Lord I will sing forever: I will show forth Thy truth with my mouth to generation and generation. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

mighty, eternal God, Who hast appointed Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood, grant us, we beseech Thee, so incessantly to worship the price of our salvation, and to be so defended by its power from the ills of this life on earth, that we may enjoy its everlasting fruit in heaven. Through the same.

Commemoration of the Octave-day of St. John Baptist in Low Masses only. Prayer, page 1064.

Epistle, Christ being come, from the Mass on Passion Sunday, page 360.

In Votive Masses, from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. 1 John 5, 6-8

This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. Y. There are three Who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one. He is est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Y. Tres sunt, qui testimonium dant in celo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, aqua, et sanguis: et hi tres unum sunt.
Lesser Alleluia

Allelúja, allelúja. V. 1 John 5, 9. Si testimónium hóminum accipimus, testimónium Dei majus est. Allelúja.

Allelúia, allelúia. V. 1 John, 5, 9. If we receive the testimony of men, the testimony of God is greater. Allelúia.

Tract. Ephes. 1, 6-8

Gratificavit nos Deus in dilécto Filio suo, in quo habémus redemptionem per sánquinem ejus. V. Remissiónem peccatórum, secúndum divítias grátiae ejus, quæ super-abündavit in nobis. V. Rom. 3, 24, 25. Justificáti gratis per grátiam ipsius, per redemptionem, quæ est in Christo Jesu. V. Quem propósuit Deus propitiatiónum per fidem in sánquine ipsius.

God hath graced us in His beloved Son: in Whom we have redemption through His blood. V. The remission of sins, according to the riches of His grace, which hath super-abounded in us. V. Rom. 3, 24, 25. Being justified freely by His grace, through the redemption, which is in Christ Jesus. V. Whom God hath set forth to be a propitiation through faith in His blood.

Greater Alleluia


Allelúia, allelúia. V. Apoc. 5, 9. Worthy art Thou, O Lord, to take the book, and to open the seals thereof: because Thou wast slain, and hast redeemed us to God in Thy blood. Allelúia. V. Exod. 2, 13. And the blood shall be to you for a sign: and I shall see the blood and pass over you; and the plague shall not be on you to destroy you. Allelúia.

Munda Cor Meum, page 763.

Gospel. John 19, 30-35

Sequentia sancti Evangelii secundum Joannem.

Et in illo tempore: Cum accipisset Jesus acétum, dixit: Consummátem est. Et inclinavit cápite tráddidit spiritum. Judaei ergo (quóniam Parasceve erat) ut non remanérent in cruce córpora

Continuation of the holy Gospel according to St. John.

At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not re-
main upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Creed, page 765.

Offertory. 1 Cor. 10, 16

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Offertory Prayers, page 767.

Secret

Through these divine mysteries, we beseech Thee may we draw near to Jesus, the mediator of the New Testament, and renew upon Thine altars, O Lord of virtues, the sprinkling of the blood, which speaketh more eloquently than that of Abel. Through the same.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Secret, page 1066.

Preface No. 4, page 803.

Communion. Heb. 9, 28

Christ was offered once to exhaust the sins of many; the

Christus semel oblátus est ad multórum exhauriénda

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second time He shall appear without sin to them that expect Him, unto salvation.

Postcommunion

Admitted to the sacred table, O Lord, we have drawn water in gladness from the fountain of the Saviour; may His blood, we beseech Thee, become unto us a well of water springing up unto everlasting life. Who with Thee.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Postcommunion, page 1067.

Concluding Prayers, page 793.

July 2—The Visitation of Our Blessed Lady.

(White)

Double of the Second Class

Sts. Processus and Martinian, Martyrs

The Beginning of Mass, page 756.

Introit

Hail, holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth, world without end. Ps. 44, 2. My heart hath uttered a good word: I speak my works unto the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Impart unto Thy servants, we beseech Thee, O Lord, the gift of heavenly grace, that to us, to whom the childbirth of the Blessed Virgin hath been the beginning of salvation, the votive solemnity of her visitation may bring an increase of peace. Through our Lord.
In low Masses commemoration of Sts. Processus and Martinian as follows:

Prayer

O God, Who dost encompass us and protect us by the glorious testimony of Thy martyrs, Processus and Martinian, grant us to profit by imitating them and to rejoice by their intercession. Through our Lord.

Lesson. Cant. 2, 8-14

Lesson from the Book of Wisdom.

Behold He cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show Me thy face, let thy voice sound in My ear; for thy voice is sweet, and thy face comely.

Gradual

Blessed and venerable art thou, O Virgin Mary, who without spot wast found the Mother of the Saviour. V. O Virgin

Benedícta et venerábilis es, Virgo Maria: quà sine tactu pudóris, invénta es Mater Salvatóris. V. Virgo Dei Géni-
trix, quem totus non capit orbis, in tua se clausit vis- cera factus homo.


Munda Cor Meum, page 763.

**Gospel. Luke 1, 39-47**

* Sequentia sancti Evangelii secundum Lucam.

**N** or that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And factum est, ut auditavit salutati6nem Mariae, exsultavit infant in útero ejus: et repléta est Spiritu Sancto Elisabeth, et exclamavit voce magna et dixit: Benedícta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatónis tuae in áuribus meis, exsultavit in gáudio in-fans in útero meo. Et beáta, que credidisti, quóniam per-ficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dómini- num: et exsultavit spiritus meus in Deo salutári meo.

doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Creed, page 765.

**Offertory**

Beáta es, Virgo María, que Mother of God, He, Whom the whole world can not contain, hath shut Himself within thy womb, becoming man.

Alleluia, alleluia. V. Happy art thou, O sacred Virgin Mary, and most worthy of all praise, for out of thee hath risen the sun of justice, Christ, our God. Alleluia.

Blessed art thou, O Virgin omnium portásti Creatórem: Mary, who didst bear the Cre-
ator of all things; thou didst bring forth Him Who made thee, and remainest a virgin forever.

Offertory Prayers, page 767.

Secret

LET the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of a virgin, did not diminish, but consecrated, the virginity of His mother, may, on this solemn festival of her visitation, deliver us from our sins and make our offering acceptable, even Jesus Christ our Lord, Who with Thee liveth.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Secret

RECEIVE, O Lord, our prayers and offerings, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thy saints. Through our Lord.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

WE HAVE received, O Lord, the votive sacrament of this annual solemnity; grant, we beseech Thee, that it may afford us a remedy both for temporal and for eternal life. Through our Lord.

In Low Masses commemoration of Sts. Processus and Martinian as follows:
Postcommunion

Corporis sacræ, et pretiósī
guænis repléti libā-
mine, quasæmus, Dómine
Deus noster: ut, quod plia de-
vozione gérímus, certa re-
demptione capiámus. Per
eúndem Dóminum.

Concluding Prayers, page 793.

July 3—St. Leo III, Pope, Confessor (White)

Semi-double

Mass, Si dissipis me, page 1302, except:

Prayer

O regem tuum, Pastor æ-
térne, placátus in-
tende: et per beatum Leónem
Summum Pontificem, perpé-
túa protectione custódi; quem
totús Ecclesiæ præstitisti esse
pastórem. Per Dóminum.

Second Prayer of Sts. Peter and Paul, page 1077; third of our
Blessed Lady, Concede nos, page 824.

Secret

Oblatís munéribus, quæ-
sam Dómine, Ecclesi-
siam tuam benignum illú-
mina: ut, et gregis tuí profes-
ciát ubique succéssus, et
gratí fiant nómini tuo, te
gubernánté, pastóres. Per
Dóminum.

Second Secret of Sts. Peter and Paul, page 1079; third of our
Blessed Lady, By thy mercy, page 825.

Postcommunion

Execlómine sancta en-
tritam gubéra, quæ-
sam Dómine, tuam plácá-
tus Ecclesiáam: ut poténti mo-
deratione directa, et incre-
ménta libertáti accipiat et
in religiónis integritáte per-
sistat. Per Dóminum.

Since Thy Church has been
nourished by the sacred repast, govern her in Thy
clemency, we beseech Thee, O Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of re-
ligion. Through our Lord.
Second Postcommunion of Sts. Peter and Paul, page 1080; third of our Blessed Lady, Grant, 0 Lord, page 825.

July 4—Of the Octave of the Apostles,
Sts. Peter and Paul, (Red)

Semi-double


Prayer

O con, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their teaching by whom it received the right ordering of religion in the beginning. Through our Lord.

Second Prayer, Concede nos, of our Blessed Lady, page 824; third for the Church, page 825, or for the Pope, page 826.

Lesson from the Mass on Whit-Wednesday, page 609.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. V. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. V. Luke 22, 32. I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

Gospel, Peter said to Jesus, page 1358.


Secret

May the prayers of Thine apostles, O Lord, accostas, Dómine, quas nómine tuo sacrándas of-
férimus, apostólica proseuátur oratio: per quam nos ex-plári tribuas et défendi. Per Dóminum.

Second Secret, By Thy mercy, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vous qui secúti estis me, sedébitis super sedes, judí-cántes duódecim tribus Israël. You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

Qvos célesti, Dómine ali-mento satiásti: apostólicis intercessiónibus ab omni adversitate custódí. Per Dóminus.

Second Postcommunion, Grant, O Lord, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

July 5—St. Antony Mary Zaccaria, Conf. (White)

Double

The Beginning of Mass, page 756.

Introit. 1 Cor. 2, 4


Kyrie, page 761; Gloria, page 762.
Prayer

Grant us, O Lord God, to learn, in the spirit of Paul the apostle, that transcendent knowledge of Jesus Christ by which blessed Antony Mary, wonderfully instructed, gathered in Thy Church new families of clerics and virgins. Through the same.

Commemoration of the octave of the Apostles, page 1092.

Epistle. 1 Tim. 4, 8-16

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

Obliness is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptance. For therefore we labor and are reviled, because we hope in the living God, Who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in chastity. Till I come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.
Gradual. Philipp. 1, 8, 9


Munda Cor Meum, page 763.

Gospel. Mark 10, 15-21

Sequentia sancti Evan-gélii secundum Marcum.


Continuation of the holy Gospel according to St. Mark.

At that time, Jesus said to His disciples, Who-soever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not steal, bear not false witness, do no fraud, honor thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved
him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

Creed, page 765.

Offertory. Ps. 137, 1, 2

I will sing praise to Thee in the sight of the angels; I will adore at Thy holy temple, and give glory to Thy name.

Offertory Prayers, page 767.

Secret

May we bring to the table of the heavenly banquet, O Lord, that purity of mind and body with which blessed Antony Mary, in offering this most sacred Victim, was so wonderfully adorned and resplendent. Through our Lord.

Commemoration of the Octave of the Apostles, page 1092.

Preface No. 13, page 816.

Communion. Philipp. 3. 17

Be followers of Me, brethren, and observe them who walk, so as you have our models.

Postcommunion

By the royal food of heaven with which we have been fed, O Lord Jesus Christ, may our hearts be inflamed with that fire of charity with which blessed Antony Mary carried the banner of the saving Victim to victory against the enemies of Thy Church. Who livest.

Commemoration of the Octave of the Apostles, page 1093.

Concluding Prayers, page 793.
These are men of mercy whose godly deeds have not failed. Good things continue with their seed; their posterity are a holy inheritance, and their seed hath stood in the covenants; and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the
people show forth their wisdom, and the Church declare their praise.

**Gradual. Wis. 3, 1-3**

The souls of the just are in the hand of God, and the torment of malice shall not touch them. V. In the sight of the unwise they seemed to die, but they are in peace.

Alleluia, alleluia. V. Luke 22, 28-30. You are they who have continued with Me in My temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae. V. Visi sunt oculis insipientium mori, illi autem sunt in pace.


**Gospel. Matt. 14, 22-33**

At that time, Jesus obliged His disciples to go up into the ship, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain to pray; and when it was evening, He was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary; and in the fourth watch of the night, He came to them walking upon the sea; and they seeing Him walking upon the sea, were troubled saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart; it is I, fear ye not. And Peter making answer, said, Lord, if it be Thou, bid me to come to Thee upon the waters: and He said, neratióname. Sapientiam ipsórum narrent populi, et laudem eórum núntiet Ecclésia.

Munda Cor Meum, page 763.

**Sequentia sancti Evangelii secundum Matthæum.**


Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus, stretching forth His hand, took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship, came and adored Him, saying, Indeed Thou art the Son of God.

Ps. 149, 5, 6

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Secret

We offer Thee, O Lord, prayers and gifts, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thine apostles Peter and Paul. Through our Lord.

Wis. 3, 1, 2, 3

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.
in the patronage of Thine apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

July 7—Sts. Cyril and Methodius, Bishops, Confessors

(Double)

The Beginning of Mass, page 756.

Introit, Mass Sacerdotes tui, page 1340.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who didst grant the peoples of Slavonia to come to the knowledge of Thy name through Thy blessed confessors and bishops, Cyril and Methodius, grant that, as we glory in their festival, we may be joined with them in fellowship. Through our Lord.

Epistle, Mass Sacerdotes tui, page 1341.

Gradual, Mass Sacerdotes tui, page 1342.

Munda Cor Meum, page 763.


Offertory. Ps. 67, 36

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God.

Offertory Prayers, page 767.

Secret

AVE regard to our prayers, we beseech Thee, O Lord, and to the oblations of Thy faithful, that they may be pleasing unto Thee on the festival of Thy saints, and may draw down on us the aid of Thy mercy. Through our Lord.

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Preface for Weekdays, page 775.

Communion. Matt. 10, 27

Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, predicate super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house tops.

Postcommunion

V E BESEECH Thee, O Almighty God, that Thou, Who dost vouchsafe unto us the heavenly gifts, grant us, by the intercession of Thy saints, Cyril and Methodius, to despise all things earthly. Through our Lord.

Concluding Prayers, page 793.

July 8—St. Elizabeth, Queen of Portugal, Widow

(White)

Semi-double

Mass, Cognov!, page 1383, except:

Prayer

P ost merciful God, Who, among other noble gifts, didst adorn Elizabeth, the blessed queen, with the gift of allaying the furies of war, grant us, by her intercession, after the peace which we seek in this mortal life, to attain unto everlasting joys. Through our Lord.

July 10—The Holy Seven Brothers, Martyrs, with Sts. Rufina and Secunda, Virgins and Martyrs

(Red)

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 112, 1, 9

L audate, pueri, Dominum, laudate nomen Dominini: P raise the Lord, ye chil-

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of the Lord; Who maketh the barren woman to dwell in a house, the joyful mother of children. Ps. 112, 2. Blessed be the name of the Lord, from henceforth, now and forever. V. Glory.

Kyrie, page 761; Gloria, page 762.

_Grant_, we beseech Thee, O almighty God, that, we, who have known the courage of the glorious martyrs in their confessing: Thee, may experience their kindness in intervening for us with Thee. Through our Lord.

_Epistle, Mass Cognovi, page 1384._

_Gradual._ Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. V. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Alleluia, alleluia. V. This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

_Munda Cor Meum, page 763._

_Gospel._ Matt. 12, 46-50

_AT THAT time: As Jesus was speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him; and one said to Him, Behold Thy mother and Thy brethren qui habitáre facit stérilem in domo, matrem fillórum latán-tem. Ps. 112, 2. Sit nomen Dómini benedictum: ex hoc nunc, et usque in sæculum. V. Glória Patri.

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respondens dicénti sibi, ait: Que est mater mea, et qui sunt fratres mei? Et extén-
dens manum in discípios suos dixit: Ecce mater mea, et fratres mei. Quicúmque
enim fécerit voluntátem Patris mei, qui in célis est: ipse meas frater et soror, et mater
'est.

Offertory. Ps. 123, 7

Anima nostra, sicut passer, erépta est de láqueo venántiun: láqueus contritus est, et nos liberáti sumus.

Preface for Weekdays, page 775.

Communion. Matt. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in célis est: ipse meas frater, et soror, et mater est, dicit Dóminus.

Postcommunion

Quæsumus, omnipotens Deus: ut intercedéntibus Sanctis tuus, illius salutáris capiámus effectum: cu-
jus per hæc mystéria pignus accépimus. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, by the intercession of Thy saints, we may obtain the effect of that salvation of which we through these mysteries have received a pledge. Through our Lord.

Concluding Prayers, page 793.
Gospel. Matt. 5, 43-48

At that time, Jesus said to His disciples, You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have; do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

Commemorations of Sts. Nabor and Felix.

Prayer

Grant, we beseech Thee, O Lord, that as we never fail to celebrate the natal feast of Thy holy martyrs, Nabor and Felix, we may continually be helped by their prayers. Through our Lord.

Praesta, quæsumus, Dómine: ut, sicut nos sanctórum Mártýrum tuórum Nábóris et Félixis natalitiam celebránda non déserunt; ita júgiter suffrágis comítentur. Per Dóminum.
Secret

May the gifts of Thy people, we pray Thee, O Lord, be made pleasing by the favoring prayers of Thy holy martyrs, Nabor and Felix, and let these offerings which are made for their triumph, be also rendered worthy by their merits. Through our Lord.

Preface for Weekdays, page 775.

Postcommunion

On the natal feast of Thy saints we beseech Thee, O Lord, that, being strengthened by the gift of the sacrament, we may enjoy forever the good things with which, through Thy grace, we are now comforted. Through our Lord.

Concluding Prayers, page 793.

July 13—St. Anacletus, Pope, Martyr (Red)

Semi-double

Mass, Si diligis me, page 1302.

July 14—St. Bonaventure, Confessor, Bishop, Doctor of the Church (White)

Double


July 15—St. Henry, Emperor of Germany, Confessor (White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

 Deus, qui hodiéerna die beátum Henricum Con-

O con, Who on this day didst remove blessed
Henry, Thy confessor, from the crown of an earthly empire to an everlasting kingdom, we humbly beseech Thee that, as, protected by the abundance of Thy grace, Thou didst enable him to overcome the temptations of the world, so Thou make us, in imitation of him, to avoid the allurements of this world and to come with pure minds unto Thee. Through our Lord.

July 16—Our Lady of Mount Carmel (White)

Double Major

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast honored the Order of the most blessed Mary, ever a virgin, Thy mother, with the special title of Carmel, graciously grant that we, who this day celebrate her commemoration with solemn service, may, being protected by her care, be worthy to attain to everlasting joys. Who livest.

Lesson. Wis. 24, 23-31

Lesson from the Book of Wisdom.

As the vine I have brought forth a pleasant odor, and my flowers are the fruit of fessorem tuum e terréni culmine impérii ad regnum aeternum transstulisti: te supplices exorámus; ut, sicut illum, grátiae tuae ubertáte pravén tum, illécebras sæculi supérare fecisti, ita nos fácias, ejus imitatione, mundi hujus blandiménta vitáre, et ad te puris méntibus pervenire. Per Dóminum.

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et honestátis. Ego mater pulchra dilectiónis, et timóris, et agnítiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupísćitis me, et a generationibus meis implémini. Spiritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generationes sæculórum. Qui edunt me, adhuc esurient: et qui bibunt me, adhuc sitient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidánt me, vitam ætérnam habébunt. honor and riches. I am the mother of fair love, and of fear; and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris inventa es Mater salvatóris. V. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. V. Per te, Dei Génitrix, nobis est vita pérdita data: quæ de cælo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27, 28

At that time: As Jesus was speaking to the multitudes, a certain woman
from the crowd, lifting up her voice, said to Him, Blessed is
turba, dixit illi: Beatus ven-
the womb that bore Thee, and
ter, qui te portavit, et ubera
the breasts that gave Thee suck.
quae suxisti. At ille dixit: Qui-
But He said, Yes, rather,
nimo beati, qui audiunt ver-
blessed are they who hear the
rum Dei, et custodiunt ilud.
word of God and keep it.

Creed, page 765.

Offertory. Jer. 18, 20

Remember, O Virgin Mother,
Recordáre, Virgo mater, in
that thou speak good things
conspéctu Dei, ut loquaris pro
for us in the sight of God, that He
nobis bona, et ut avertas in-
turn away His wrath from us.
dignationem suam a nobis.

Offertory Prayers, page 767.

Secret

S
SANCTIFY, we beseech Thee,
SANCTÍFICA, Dómine, que-
O Lord, the sacrifices we
sumus, obláta libámína:
offer, and, by the most salu-
et beatá Dei Genitrícis Mariae
tary intercession of blessed
salubríssima intercessióne, no-
Mary, Mother of God, grant
bis salutária fore concédæ. Per
them to be effectual for our
eùmdem Dóminum.
salvation. Through the same.

Preface No. 11, page 814.

Communion

Most worthy queen of the
Regina mundi dignissíma,
world, Mary, ever a virgin, in-
María Virgo perpetua, inter-
tercede for our peace and
céde pro nostra pace et salúte,
safety, who didst bring forth
genuisti Christum Démi-
Christ, Our Lord, the Saviour
num Salvatôrem omnium.
of all.

Postcommunion

AY the august intercession
ADJUVET nos, quæsumus,
of Mary, Thy glorious
Dómine, gloriosis tuae
Mother, ever a virgin, help us.
Genitrícis, sempérque Virgínis
O Lord, that those whom it
Maríæ intercésso veneránda:
hath heaped with benefits it
ut, quos perpéctuis cumulátiv
may deliver from all perils and,
beneffícitis, a cunctis perculís
by her tender kindness, make
absolútis, sua fáciat pietáte
be of one mind. Who livest.
concórdés: Qui vivís.

Concluding Prayers, page 793.
Lesson from the Epistle of blessed Paul, the Apostle to Timothy.

Early beloved: Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the Faith. and have tangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

Gospel from the Mass, Os justi meditabitur, of an Abbot, page 1358.
O God, Who didst adorn blessed Camillus with a special gift of charity for the help of souls struggling in their last agony, pour upon us, we beseech Thee, by his merits, the spirit of Thy love, that in the hour of our death we may be worthy to overcome the enemy and attain unto the heavenly crown. Through our Lord.


Lesson from the Epistle of blessed John the Apostle.

Dear beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Laetio Epistolae beati Ioannis Apóstoli.

Carissimi: Nolite mirari, si odit vos mundus. Nos scimus, quóniam translati sumus de morte ad vitam, quóniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam æternam in semetipso manéntem. In hoc cognóvimus caritátem Dei, quóniam illâ ánimas suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habuerit substantiam hujus mundi, et viderit fratem suum necessitatem habère, et cláuserit viscera sua ab eo: quómo modo cáritas Dei manet in eo? Filioli mei, non diligámus verbo, neque lingua, sed ópera et veritáte.

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**Gradual. Ps. 36, 30, 31**

Os justi meditabitur sapiéntiam, et lingua ejus loquétur judicium. \( \text{V.} \) Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. \( \text{V.} \) Ps. 111, 1. Beatus vir, qui timet Dominum: in mandátis ejus cupit nimis. Allelúja.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. \( \text{V.} \) The law of his God is in his heart; and his steps shall not be supplanted.

Alleluia, alleluia. \( \text{V.} \) Ps. 111, 1. Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

Munda Cor Meum, page 763.

*Gospel,* This is My commandment, *from the Mass of the Vigil of an Apostle,* page 1300.

**Offertory. Ps. 20, 2, 3**

In virtúte tua, Dómine, le-tábitur justus, et super salu-täre tuum exsultabit veheménter: desiderium ánime ejus tribuísti ei.

In thy strength, 0 Lord, the just shall exult and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

*Offertory Prayers,* page 767.

**Secret**

Hósitia immaculáta, qua ilud Dómini nostri Jesu Christi imménsæ caritátes opus renovámus, sit, Deus Pater omnipotens, sancto Camillo interccédente, contrá omnes córporis et ánime infirmitátes salutáre remédió, et in extrémo agóne so-látium, et tutéla. Per eúmdem Dóminum.

May this unspotted victim, with which we renew the great work of Our Lord Jesus Christ's infinite charity, be, through the intercession of blessed Camillus, our saving remedy against all infirmities of body and soul, and, in the last agony, our solace and protection. Through the same.

*Commemoration of the Holy Martyrs,* We offer Thee, 0 Lord, *from the Mass Intret,* page 1320.

*Preface for Weekdays,* page 775.

**Communion. Matt. 25, 36, 40**

Infírmus fui, et visitástis me. Amen, amen dico vobis: quámdiu fecístis uni ex his frátribus meís mínimis, mihi fecístis.

I was sick and you visited me. Amen, amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.
Postcommunion

Through this heavenly nourishment which we have received with pious devotion, in celebrating the solemnity of blessed Camillus, Thy confessor, grant, we beseech Thee, O Lord, that in the hour of our death, refreshed by Thy sacraments, and all our sins forgiven, we may deserve to be taken up, rejoicing, into the bosom of Thy mercy. Who livest.

Commemoration of the Holy Martyrs, Grant us we beseech Thee, O Lord, from the Mass Intret, page 1320.

Concluding Prayers, page 793.

July 19—St. Vincent de Paul, Confessor (White)

Double
Mass, Justus ut palma, page 1352, except:

Prayer

O God, Who didst strengthen blessed Vincent with apostolic virtue to preach the Gospel to the poor, and to promote the dignity befitting the ecclesiastical order, grant, we beseech Thee, that we, who venerate his holy merits, may be instructed by the example of his virtues. Through our Lord.


July 20—St. Jerome Emilian, Confessor (White)

Double
St. Margaret, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Lam. 2, 11

My liver is poured out upon the earth, for the destruction of the daughter of my people, when the child and

Gfpfusum est in terra je-

cur meum super con-

tritione filiae populi mei, cum
deficeret parvulus et lactens
in plagis oppidi. Ps. 112, 1. the suckling fainted away in
Laudate, pueri, Dominum: the streets of the city. Ps. 112,
laudate nomen Domini. Ave Praise ye the name of the

Kyrie, page 761; Gloria, page 762.

Prayer

O God, the Father of mer-
cies, grant, by the inter-
cession of blessed Jerome,
whom Thou didst will to be the
helper and father of orphans,
that we may faithfully guard
the spirit of adoption whereby
we are both in name and reality
Thy children. Through our
Lord.

Commemoration of St. Margaret. Prayer from the Mass Me
expectaverunt, page 1363.

Lesson. Is. 58, 7-11

Iēctio Isaē Prophetēae.

H EUS, misericordiārum pater, per merīta et intercessiōnem beāti Hiero-
nymi, quem ōrphanis adjutō-
rem et patrem esse voluisti:
concédē; ut spiritūm adop-
tiōnis, quo filii tui nomināmur
et sumus, fidēliter custodiā-
mus. Per Dominum.

Lesson from Isaías the
Prophet.

Nhus said the Lord: Deal
thy bread to the hungry,
and bring the needy and the
harborless into thy house:
when thou shalt see one naked,
cover him, and despise not thy
own flesh. Then shall thy light
break forth as the morning,
and thy health shall speedily
arise, and thy justice shall go
before thy face, and the glory
of the Lord shall gather thee
up. Then shall thou call, and
the Lord shall hear: thou shalt
cry, and He shall say, Here I
am. If thou wilt take away the
chain out of the midst of thee,
and cease to stretch out the
finger, and to speak that which
profiteth not. When thou shalt
pour out thy soul to the hun-
gry, and shalt satisfy the aff-
flicted soul, then shall thy light
rise up in darkness, and thy

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darkness shall be as the noon-day. And the Lord will give thee rest continually, and willing soul with brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Gradual. Prov. 5, 16

Let thy fountains be conveyed abroad, and in the streets divide thy waters. V. Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved forever.

Alleluia, alleluia. V. Ps. 111, 5, 6. He hath distributed, he hath given to the poor; his justice remaineth forever and ever. Alleluia.

Gospel. Matt. 19, 13-21

AT THAT time, Little children were presented to Him, that He should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such. And when He had imposed hands upon them, He departed from thence. And behold one came to Him, and said to Him, Good master, what good shall I do, that I may have life everlasting? Who said to him, Why askest thou Me concerning good? One is good, tuam, et ossa tua liberabit, et eris quasi hortus irriguus, sicut fons aquarum, cujus non deficiens aquae.

Gradual. Prov. 5, 16

Let thy fountains be conveyed abroad, and in the streets divide thy waters. V. Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved forever.

Alleluia, alleluia. V. Ps. 111, 5, 6. He hath distributed, he hath given to the poor; his justice remaineth forever and ever. Alleluia.

Munda Cor Meum, page 763.

But if thou wilt enter into life, keep the commandments. If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.

Offertory. 

Quando orabas cum lacrymis, et sepeliebas mortuos, et dereliqueras prandium tuum, et mortuos abscondiebas per diem in domo tua, et nocte sepeliebas eos: ego obtuli orationem tuam Domino.

Offertory Prayers, page 767.

Secret

Ost merciful God, Who, having destroyed the old man, didst vouchsafe to create in blessed Jerome a new man according to Thee, grant by his merits that we, renewed in like manner, may offer this sacrifice of propitiation for an odor of sweetness unto Thee. Through our Lord.

Commemoration of St. Margaret from the Mass, page 1366.

Preface for Weekdays, page 775.

Communion.  Jas. 1, 27

Religio munda, et immaculata apud Deum et Patrem, filed before God and the Father,
JULY 21—ST. PRAXEDES

Is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

hæc est: visitâre pupillos, et víduas in tribulâtîone eórum, et immaculâtum se custodîre ab hoc sæculo.

Postcommunion

Refreshed with the bread of angels we humbly ask of Thee, O Lord, that we, who joyfully celebrate the annual commemoration of blessed Jerome, Thy confessor, may also imitate his example and be enabled to obtain a most abundant reward in Thy kingdom. Through our Lord.

Commemoration of St. Margaret, from the Mass, Me exspectaverunt, page 1366.

Concluding Prayers, page 793.

July 21—St. Praxedes, Virgin (White)

Simple

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. Ps. 118, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. Ὕ. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer from the Mass, Vultum tuum, page 1374.

Epistle from the Mass, Vultum tuum, page 1374.

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. Ὕ. Therefore, God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. Ὕ. Ps. 44, 5. Allelúja, allelúja. Ὕ. Ps. 44, 5. Spécie tua, et pulchritúdine
tua intende, pròspere procede et regna. Alleluia.

*Gospel from the Mass, Vultum tuum, page 1377.*

**Offertory. Ps. 44, 3**

Diffúsa est grátia in lábilis tuis: proptérea benedixit te Deus in ætérnum, et in sæcu- luum sæculi.

Offertory Prayers, page 767.

*Secret, Communion, Postcommunion from the Mass, Vultum tuum, page 1378.*

July 22—St. Mary Magdalen, (White)

**Double**

*The Beginning of Mass, page 756.*

**Introit. Ps. 118, 95, 96**


Kyrie, page 761; Gloria, page 762.

**Prayer**

B eáte Marie Magdálene, quæsumus, Dómine, sufragis adjuvémur: cujus précibus exorátus, quadríduá- num fratrem Lázarum vivum ab inferis resuscitásti: Qui vivis. O May we be assisted, O Lord, we beseech Thee, by the intercession of blessed Mary Magdalen for whom, moved by her prayers, Thou didst bring back her brother Lazarus, then dead for four days, alive from the grave. Who livest.

**Lesson. Cant. 3, 2-5; 8, 6, 7**

Léctio libri Sapientiæ. Lesson from the book of Wis- dom.

Surgam, et circuibo civitá- tem; per vicos et pla- téas quæram quem diligam aní-
Whom my soul loveth: I sought Him, and I found Him not. The watchmen who keep the city found me. Have you seen Him Whom my soul loveth? When I had a little passed by them, I found Him Whom my soul loveth; I held Him, and I will not let Him go till I bring Him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon Thy heart, as a seal upon Thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

**Gradual. Ps. 44, 8**

Thou hast loved justice, and hated iniquity. V. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. V. Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Munda Cor Meum, page 763.

**Gospel.** At that time, one of the Pharisees, from the Mass for Thursday in Passion Week, page 377.

Creed, page 765.

**Offertory. Ps. 44, 10**

The daughters of kings in thy glory: the queen stood on ádstitit regina a dextris tuís
SECRET

O NER A nostr a, q uesum- us, Domine, beata Marie Magdalenee gloriosaa maritaa tibi reddant accepta: cujus oblatiotnis obsequium unigentius Filius tuus clementer suscepit impensa: Qui tecum.

COMMUNION. P s. 118, 121

Fe ci judicium et justitiam, Domine, non calumniat tur mihi superbi: ad omnia mandata tua dirigebam, omnem vlam iniquitatis odio habui.

POSTCOMMUNION

S UMP TO, quessumus, Domine, unico ac salutari remedio, corpore et sanguine tuo pretioso: ab omnibus malis, sancte Marie Magdalenee patrocinis, eruamur: Qui vivis.

CONCLUDING PRAYERS, page 793.

JULY 23—ST. APOLLINARIS, Bishop, Martyr (Red)

DOUBLE

ST. LIBORIUS, Bishop, Confessor (White)

THE BEGINNING OF MASS, page 756.

INTROIT. Dan. 3, 84, 87


KYRIE, page 761; GLORIA, page 762.
O God, the rewarder of faithful souls, Who hast consecrated this day to the martyrdom of blessed Apollinaris, Thy priest, grant us, Thy servants, we beseech Thee, that, as we observe his venerable feast, we may obtain forgiveness through his prayers. Through our Lord.

Communion of St. Liborius, Prayer from the Mass Statuit ei, page 1337.

Lesson from the Epistle of blessed Peter the Apostle.

Dear beloved, The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart: and when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble He giveth grace. Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary...

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JULY 23—ST. APOLLINARIS


be glory and empire for ever and ever. Amen.

Gradual. Ps. 88, 21-23


Munda Cor Meum, page 763.


X Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Facta est contentio inter discipulos, quis eorum videretur esse major. Dixit autem eis Jesus: Reges gentium dominantur eorum; et qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui praecessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? nonne qui the devil, as a roaring lion, goeth about, seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him

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he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

**Offertory.**  *Ps. 88, 25*

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

**Offertory Prayers, page 767.**

**Secret**

GRACIOUSLY look down upon these gifts, O Lord, which we bring in remembrance of Thy blessed priest and martyr, Apollinaris, and offer up for our offenses. Through our Lord.

**Commemoration of St. Liborius from the Mass Statuit el, page 1340.**

Preface for Weekdays, page 773.

**Communion.**  *Matt. 25, 20-21*

Lord, Thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.
JULY 25—ST. JAMES THE GREATER, APOSTLE 1123

Postcommunion

Tua sancta suméntes, quæsumus, Dómine, ut beáti Apollinaris nos foveant continuata præsídia: quia non déstínis propitiús intuíri, quos tálibus auxíliis concéseris adjuvári. Per Dóminum.

RECEIVING Thy holy mysteries, we beseech Thee, O Lord, that the continued protection of blessed Apollinaris may comfort us; for Thou dost not cease to regard mercifully those to whom Thou hast granted such aids for their assistance. Through our Lord.

Commemoration of St. Liborius from the Mass Statutæ et, page 1340.
Concluding Prayers, page 793.

July 24—The Vigil of St. James, Apostle (Purple)

St. Christina, Virgin, Martyr (Red)

Mass, Ego autem, of the Vigil, page 1299.
Commemoration of St. Christina, from the Missæ Me expectaverunt, page 1363, with additional prayers of our Blessed Lady, Concede nos, page 824.

July 25—Feast of St. James the Greater, Apostle (Red)

Double of the Second Class

St. Christopher, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

O autem nímis honorati sunt amici tuí, Deus: nímis confortátus est principátus eórum. Ps. 138, 1, 2. Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectiónem meam. V. Glória Patri.

Kyrie, page 761; Glória, page 762.

Prayer

Esto, Dómine, plebi tua sanctificátor et custos: ut, Apóstolí tui Jacobí muníta præsídii, et conversatione defíned by the protection of

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Thine apostle James, they may both please Thee by their conduct and serve Thee with mind all untroubled. Through our Lord.

In low Masses a commemoration is made of St. Christopher, Prayer from the Mass In virtute, page 1309.

Epistle. 1 Cor. 4, 9-15

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

Brethren, I think that God hath set forth us apostles the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the scouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. V. Instead of thy father-

constitues eos principes super omnem terram: memoriae erunt, nominis tui, Domine. V. Pro patribus tuis
nati sunt tibi filii: propterea populi confitebuntur tibi.


Munda Cor Meum, page 763.


Creed, page 765.

**Offertory. Ps. 18, 5**

In omne terrae exivit sonus eorum: et in fines orbis terrae verba eorum.

Offertory Prayers, page 767.

**Secret**

Oblationes populi tui, quaesumus, Domine, beati Jacobi Apostoli pasacio beatae conciliet: et quae nostris non aptae sunt meritis, fiat tibi placitae ejus deprecatione. Per Dominum.

**Commemoration of St. Christopher from the Mass In virtute, page 1311.**

Preface No. 13, page 816.

**Communion. Matt. 19, 28**

Vos, qui sectiti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.

**Postcommunion**

Assist us, O Lord, we beseech Thee, by the intercession of Thy blessed apostle James, for whose festivity we have joyfully partaken of Thy holy sacraments. Through our Lord.

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Commemoration of St. Christopher from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

July 26—St. Anne, Mother of Our Blessed Lady
(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a fes-
tival-day in honor of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe to confer grace on blessed Anne that she might deserve to be made the mother of the mother of Thine only-begotten Son, mercifully grant that, as we celebrate her solemnity, we may be assisted with Thee by her patronage. Through the same.

Epistle from the Mass Cognovi, page 1384.

Gradual.

Ps. 44, 8

Thou hast loved justice, and hated iniquity. V. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. V. Ps. 44, 3.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass Me exspectaverunt, page 1365.

Offertory.

Ps. 44, 10

The daughters of kings in Thy glory; the queen stood on
vestitu deauráto, circúmdata varietáte.

Offertory Prayers, page 767.

Secret

BE APPEASED, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that, by the intercession of blessed Anne, who was the mother of Thy Son’s mother, Our Lord Jesus Christ, they may profit both for our devotion and our salvation. Through the same.

Preface for Weekdays, page 775.

Communion. Ps. 44, 3

Grace is poured abroad in thy lips: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Postcommunion

NOURISHED by Thy heavenly sacraments, we beseech Thee, O Lord, our God, that, by the intercession of blessed Anne, whom Thou didst will to be the mother of Thy Son’s mother, we may be worthy to attain unto everlasting salvation. Through the same.

Concluding Prayers, page 793.

July 27—St. Pantaleon, Martyr (Red)

Simple

Mass, Lætabitur, page 1312.

July 28—Sts. Nazarius, Celsus, Victor I, and Innocent I, Martyrs (Red)

Semi-double

Mass, Intret, page 1316, except:

Prayer

MAY the confession of Thy saints, Nazarius, Celsus,
Victor, and Innocent, fortify us, O Lord, and may it, for the sake of their merits, obtain help for our frailty. Through our Lord.

Victóris et Innocéntii confessione beáta commúniat: et fragilitáte nostrá subsídium dignánter exóret. Per Dóminum.

Lesson. Wis. 10, 17-20

Lesson from the Book of Wisdom.

Ond rendered to the just the wages of their labors, and conducted them in a wonderful way; and He was to them for a covert by day, and for the light of stars by night; and He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell He brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand, O Lord, our God.

Léctio libri Sapientiae.


Secret


Postcommunion

Being appeased by the intercession of Sts. Nazarius, Celsus, Victor, and Innocent, grant, we beseech Thee, O Lord, that what we celebrate

Sanctórum Nazárii, Celsi, Victóris et Innocéntii, Dómine, intercessiónem placátus: præsta, quæsumus; ut, quod temporálí celebrámus
actione, perpétua, salviōne capiámus. Per Dóminum. by a temporal service we may receive for our eternal salvation. Through our Lord.

July 29—St. Martha, Virgin (White)

Semi-double

Sts. Felix II, Simplicius, Faustinus, and Beatrice Martyrs (Red)


For the commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, Dómine; ut, sicut pópulus christiánus Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatríciis tempórali solemnitáte congáudet, íta perfruátum ætérna; et, quod votis célebrat, comprehéndat effectu. Per Dóminum.

Grant, we beseech Thee, O Lord, that as Thy Christian people joyfully unite in celebrating the temporal solemnity of Thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, so they may enjoy it in eternity, and may effectually attain to what they celebrate in desire. Through our Lord.

Secret

Hóstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatríciis commémoratióné deférimus: sup-plíciter deprecántes; ut indulgentiam nobis páliter cónferrant, et salútem. Per Dóminum.

We bring Thee sacrifices, O Lord, for the commemoration of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, humbly praying that they may obtain for us at once forgiveness and salvation. Through our Lord.

Postcommunion

PRÆSTA, quæsumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatríciis célestibus mystériis celebrata solémnitas, indulgentiam nobis tue propitiátiónis acquirat. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the solemnity of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, celebrated with the sacred mysteries, may acquire for us the grant of Thy forgiveness of our sins. Through our Lord.
JULY 30—STS. ABDON AND SENNEN

July 30—Sts. Abdon and Sennen, Martyrs (Red)

Simple

The Beginning of Mass, page 756.
Introit from the Mass, Intret, page 1316.
Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst bestow upon Thy saints, Abdon and Sennen, an abundance of grace to bring them to this glory, grant to Thy servants the pardon of their sins, that, by the interceding merits of Thy saints, they may deserve to be delivered from all adversities. Through our Lord.

Deus, qui sanctis tuis Abdon et Sennen ad hanc gloriam veniendī copiosum munus gratiae contulisti: da famulis tuis suorum veniam peccatorum; ut, Sanctórum tuórum intercedéntibus méritis, ab omnibus meraéntur adversitáibus liberári. Per Dóminum.

Epistle. 2 Cor. 6, 4-11

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

Brethren: In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left: by honor and dishonor: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

Gradual.  


Ex. 15, 14  

God is glorious in His saints: wonderful in majesty, doing wonders. *V.* Ex. 15, 6. Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Alleluia, alleluia. *V.* Wis. 3, 1. The souls of just men are in the hands of God, nor shall the tortures of the wicked touch them. Alleluia.

Secret  

Hæc hóstia, quasæmus, Dómine, quam sanctórum Mártýrum tuórum natalitía recenséntes offérimus: et víncula nostræ pravitátis absólvat, et tue nobis misericórdia dona concílet. Per Dóminum.

Preface for Weekdays, page 775.

Communion.  

Posuérunt mortália servórum tuórum, Dómine, escas volatílibus celi, carnes sanctórum tuórum béstias terræ: secúndum magnitúdinem bráchii tui pósside filios morte punitórum.

Ps. 78, 2, 11  

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: in the might of Thine arm, take Thou for Thine own the children of them that suffered death for Thee.

Postcommunion  

Per hujus, Dómine, operatiónem mystérii, et vília nostra purgéntur: et intercessió nibus sanctis Martýribus.  

By the operation of this mystery, O Lord, may our lives be purified, and, through the intercession of Thy
martyrs, Abdon and Sennen, our just desires have fulfilled. Through our Lord.

Concluding Prayers, page 793.

July 31—St. Ignatius of Loyola, Confessor (White) Double

The Beginning of Mass, page 756.

Introit. Philipp. 2, 10, 11

I N THE name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. 5, 12, 13. All they that love Thy name shall glory in Thee: for Thou wilt bless the just. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, to spread abroad the greater glory of Thy name, didst, through blessed Ignatius, strengthen the Church militant with a new reinforcement, grant that we, who are fighting on earth by his help and after his example, may deserve to be crowned with him in heaven. Through our Lord.

Epistle, Dearly beloved, be mindful, from the Mass Lætabitur, page 1313.

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. V. To show forth Thy mercy in the morning and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Libáni multiplicabitur in domo Dómini. V. Ad annuntiandum mane misericórdiam tuam, et veritatem tuam per noctem.

Munda Cor Meum, page 763.


Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltabitur cornu ejus.

Offertory Prayers, page 767.

Secret

ADsint, Dómine Deus, oblatiónum nostris sancti Ignáti benigna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritáte sanctíficent. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 49

Iam veni mittere in terram: et quid volo, nisi ut accendátur?

Postcommunion

Audis hóstia, Dómine, quam pro sancto Ignátio grátias agéntes obtúlimus: ad perpétuam nos majestátes tuæ laudatiónem, ejus intercessiónem, perducat. Per Dóminum.

Concluding Prayers, page 793.

August 1—St. Peter's Chains, (White)

Double Major

The Holy Machabees, Martyrs

The Beginning of Mass, page 756.
**Introit. Acts 12, 11**

Now I know in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Ps. 138, 1, 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. V. Glory.

*Kyrie*, page 761; *Gloria*, page 762.

**Prayer**

O God, Who didst cause blessed Peter, the apostle, to depart, loosed from his chains and unhurt, loose, we beseech Thee, the chains of our sins, and graciously keep all evils far from us. Through our Lord.

*Commemoration of St. Paul the Apostle.*

**Prayer**

O God, Who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle, grant us, we beseech Thee, that we, who observe his commemoration, may experience the fruits of his patronal influence with Thee. Through our Lord.

*Commemoration of the Holy Machabees.*

**Prayer**

May the fruits of the fraternal crown of Thy martyrs, O Lord, make us joyful, both to afford our faith increase of virtues and to console us with their manifold prayers. Through our Lord.

*Epistle as on the feast of the Holy Apostles, Peter and Paul,* June 29, page 1078.

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Gradual as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1079, but the Alleluia verse is as follows:

Alleluia, alleluia. V. Solve, alleluia, alleluia. V. Loose, O jubénte Deo, terrárum, Petre, caténas: qui facis ut pâteant cælestia regna beátus. Alle-
lúja.

Munda Cor Meum, page 763.
Gospel, At that time Jesus came, page 871.
Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes super omnem terram: mémen-
ores erunt nóminis tui, Dó-
mine, in omni progénie et
generatióné.

Offertory Prayers, page 767.

Secret

O blátum tibi, Dómine, sacrifícium intercéndente beátó Petro Apóstolo tuo, vi-
vificet nos semper, et múniat.
Per Dóminum.

Commemoration of St. Paul the Apostle.

Secret

A póstoli tui Pauli pré-
cibus, Dómine, plebis tue dona sanctifica: ut, qua
tibi tuo grata sunt instituto, gratióra fiant patrócinio sup-
plicántis.

Commemoration of the Holy Machabees.

Secret

Mystériá tua, Dómine, pro sanctórum Mártyr-
um tuórum honóre, devótamenté tractémus: quibus et præsidium nobis crescat, et gáudium. Per Dóminum.

Preface No. 13, page 816.
Communion. Matt. 16, 18

Thou art Peter: and upon this rock I will build My Church.

Postcommunion

Having received Thy sacraments, O Lord, we beseech Thee, by the intercession of blessed Paul, Thine apostle, that what has been celebrated for his glory may profit unto our healing.

Postcommunion

Grant, we beseech Thee, O almighty God, that we may more and more closely follow the faith of those whose memory we venerate in partaking of Thy sacrament.

Through our Lord.

Concluding Prayers, page 793.
evangelizáre paupéribus misit me, sanáre contritos corde. Ps. 77, 1. Attendite, popúle meus, legem meam: inclínáte aurem vestram in verba oris mei. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

D eus, qui per béatum Alphónsum M a r í a m, Confessórem tuum atque Pontifícem, animárum zeló succésum, Ecclésiam tuam nova prole fecundásti: quǽsumus; ut ejus salutáribus mónitis edócti, et exemplis roboráti, ad te pervenire felicité valeamus. Per Dóminum.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Epistle. 2 Tim. 2, 1-7

Léctio Epístole beáti Pauli Apóstoli ad Timótheum.

Quíssíme: Confortáre in grátia quæ est in Christo Jesu: et quæ audísti a me per multos testes, hæc comménda fidélibus hominibus, qui idónei erunt et állos do-cére. Labóra sicut bonus miles Christi Jesu. Nemo militans Deo implicat se negotiis secú-láribus: ut ei plácet, cuí se próbavit. Nam et qui certat in agóne, non coronátur, nisi le-gítimé certaverit. Laborántem agrícolam opórtet primum de frúctibus bercíper. Intéllige quæ dico: dabit enim tibi Dó-

hath anointed me, to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Ps. 77, 1. Attend, O My people, to My law: incline your ear to the words of My mouth. V. Glory.

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

EARLY beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to Whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husband-
man that laboreth, must first partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

Gradual. Ps. 118, 52, 53

I remembered, O Lord, Thy judgments of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake Thy law. Y. Ps. 39, 11. I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation.

Alleluia, alleluia. Y. Eccli. 49, 3, 4. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart toward the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed also, as on the feast of St. Mark, page 989.

Creed, page 765.

Offertory. Prov. 3, 9, 27

Honor the Lord with thy substance, and give Him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Offertory Prayers, page 767.

Secret

O LORD Jesus Christ, burn our hearts thoroughly with the heavenly fire of this sacrifice for an odor of sweetness, Thou Who didst grant to

O Cælesti, Dómine Jesu Christe, sacrífícií igne corda nostra in odórem suavitátis exúre: qui beáto Alphónso María tribuísti et hæc my-
stéria celebráre, et per éadem hóstiam tibi sanctam seíp- sum exhibére: Qui vivis.

blessed Alphonsus Mary both to celebrate these mysteries and, through them, to offer himself to Thee a holy victim. Who livest.

Comm. No. 13, page 816.

Communion

Sacérdos magnus, qui in vita sua, suffúlsit domum, et in diébus suis correborávit templum quasi ignis efful- gens, et thus ardens in igne.

Postcommunion

D Deus, qui beá tum Alphón- sum Mariam Confesso- rem tuum atque Pontíficem, fidelem divíní mystérii dis- pensatórem et prácö nem ef- fecísti: ejus méritis, precíbús- que concéde; ut fídeles tui et frequénter perçipiánt et per- cipiéndo sine fine colláudent. Per Dóminum.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Concluding Prayers, page 793.

Aug. 3—The Finding of the Body of St. Stephen, the First Martyr (Red)

Semi-double

Mass as on the feast of St. Stephen, December 26, page 146.

But the Prayer is as follows:

Prayer

D A nobis, quæsumus, Dó- mine, imitári quod có- limus: ut discámus et inimi- cos dilígere; quia ejus Inven- tiónem celebrámus, qui novit étiam pro persecutóribus ex- oráre Dóminum nostrum Je- sum Christum Filium tuum: Qui tecum vivit.

RANT US, we beseech Thee, O Lord, to imitate what we worship, that we may learn to love our enemies also; for we celebrate the finding of him who knew how to pray even for his persecutors to Our Lord Jesus Christ, Thy Son. Who with Thee.
INTROIT. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. 36, 1. Be not envious of evil-doers; nor envy them that work iniquity. V. Alleluja.

Kyrie, page 761; Gloria, page 762.

PRAYER

O God, Who hast vouchsafed to illuminate Thy Church with the virtues and teaching of blessed Dominic, Thy confessor, grant that, by his intercession, it may not be destitute of temporal aids and may ever progress in spiritual increase. Through our Lord.

Epistle, I charge Thee, from the Mass In medio, page 1345.

GRADUAL. Ps. 91, 13, 14

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. V. Ps. 91, 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. V. Osee 14, 6. The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel, Let your loins, from the Mass Os justi, page 1351.

OFFERTORY. Ps. 88, 25

My truth and My mercy shall be with him: and in My dia mea cum ipso: et in nó-
mine meo exaltabitur cornu name shall his horn be ex-
ejus.

Offertory Prayers, page 767.

Secret

UNERA tibi, Dómine, di-
cátas sanctifica: ut mé-
ritis beáti Domínici Confes-
sóris tui nobis proficiant ad
medélam. Per Dóminum.

Sanctify, O Lord, the gifts
dedicated to Thee, that,
by the merits of blessed Domi-
nic, Thy confessor, they may
profit for our healing. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens,
quam constituit Dóminus su-
per famíliam suam: ut det il-
lis in témpore tritici mensú-
ram. Per Dóminum.

A faithful and wise steward,
whom the Lord has set over
His family; to give them their
measure of wheat in due sea-
son.

Postcommunion

ONCEDE, quæsumus, om-
nípotens Deus: ut, qui
peccatórum nostrórum pón-
dere prémimur, beáti Domini-
ci Confessóris tui patrocínio
sublevémur. Per Dóminum.

Grant, we beseech Thee, O
galmighty God, that we,
who are borne down by the
weight of our sins, may be sus-
tained by the patronage of
blessed Dominic, Thy confessor.
Through our Lord.

Concluding Prayers, page 793.

Aug. 5—The Dedication of the Church of Our
Lady-of-the-Snows (White)

Double Major

Mass Salve sancta parens, page 1394. The Creed is said.

Preface No. 11, page 814.

Aug. 6—The Transfiguration of Our Lord Jesus
Christ (White)

Double of the Second Class

Hts. Xystus, Felicissimus, and Agapitus, Martyrs

The Beginning of Mass, page 756.

Introit. Ps. 76, 19

ILLUXÉRUNT coruscatiónes

tue orbi terræ: commota

thy lightnings enlightened

the world; the earth shook

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and trembled. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who in the glorious transfiguration of Thine only-begotten Son didst strengthen the sacraments of faith by the testimony of the fathers, and Who didst wonderfully foreshow the perfect adoption of Thy children by a voice coming down in a shining cloud, mercifully grant that we be made co-heirs of the King of glory Himself, and grant us to be sharers in that very glory.

Through the same.

In low Masses, commemoration of the Holy Martyrs, Prayer, God, Who dost permit, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion.

Epistle. 2 Peter 1, 16-19

Lesson from the Epistle of blessed Peter the Apostle.

EARLY beloved, We have not followed cunningly devised fables, when we made known to you the power and presence of Our Lord Jesus Christ; but having been made eyewitnesses of His majesty. For He received from God the Father honor and glory: this voice coming down to Him from the excellent glory, This is My beloved Son in Whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more est, et contrémuit terra. Ps. 38, 2, 3. Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómini. V. Glória Patri.

Léctio Epistolæ beáti Petri Apóstoli.

ARÍSSIMI: Non doctas fábula secúti notam féci mus vobis Dómini nostri Jesu Christi virtútum et præséntiam sed speculatóres factí illius magnítudínis. Accíplens enim a Deo Patre honórem et glóriam, voce délæpsa ad eum hujuscémodi a magnífica glória: Hic est Fílius meus di léctus, in quo mihi complácul, ipsum audíte. Et hanc vocem nos audívimus de caelo al látam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophéticum ser mónem: cui bene fáctis at-
tendentes, quasi lucernae luc-centi in caliginoso loco, donec dies elucescat et lucifer oriatur in cordibus vestris.

Gradual. Ps. 44, 3, 2
Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. V. My heart hath uttered a good word. I speak my works to the King. Alleluia, alleluia. V. Wis. 7, 26. He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Gospel. Matt. 17, 1-9
In ILLO tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et splenduit facies ejus sicut sol, et vestiménta ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Móyses et Elías cum eo loquentes. Respondens autem Petrus, dixit ad Jesum: Dómine, bonum. Et ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacuit: ipsum audite. Et audientes discipull, ceéidentur in faciem suam, et timuerunt valde. Et accessit firm proethical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

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touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Creed, page 765.

**Offertory.**

Ps. 111, 3

Glory and wealth are in His house: and His justice remaineth forever and ever. Alleluia.

Sanctify, we beseech Thee, O Lord, the gifts offered on the glorious transfiguration of Thine only-begotten Son, and by the splendors of that very illumination cleanse us from the stains of our sins. Through the same.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, from the Mass, Intret; page 1320.

Preface No. 1, page 798.

**Communion.**

Tell the vision you have seen to no man, till the Son of man be risen from the dead.

**Postcommunion**

Grant, we beseech Thee, O almighty God, that with the understanding of a purified mind we may follow those sacred mysteries of Thy Son's transfiguration which we celebrate with our solemn office. Through the same.

Commemoration of the Holy Martyrs, Grant us, from the Mass, Intret, page 1320.

Concluding Prayers, page 793.
Aug. 7—St. Cajetan, Confessor (White)

Double

St. Donatus, Bishop and Martyr

Mass, Os justi, page 1349, except:

Prayer

Deus, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióné et exemplo, in te semper confidere, et sola célestia desideráre. Per Dóminum.

Commemoration of St. Donatus.

Prayer

Deus, tuórum glória sacerdotum: præsta, quásumus: ut sancti Mártyris tui et Epísconi Donáti, cujus festa gérímus, sentiámus auxílium. Per Dóminum.

Gospel, No man can serve, from the Mass of the Fourteenth Sunday after Pentecost, page 687.

Secret


Commemoration of St. Donatus.

Secret

PRAESTA, quásumus, Dómine: ut sancti Mártyris tui et Epísconi Donáti gránt, we beseech Thee, O Lord, that through the intercession of Thy holy bishop

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and martyr, Donatus, whom we venerate with the offerings dedicated to the praise of Thy name, the fruit of tender devotion may increase in us. Through our Lord.

Postcommunion

We beseech Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Cajetan, Thy confessor, be fortified by it against all adverse influences. Through our Lord.

Commemoration of St. Donatus.

Postcommunion

Almighty and merciful God, Who dost make us both the partakers and the ministers of Thy sacraments, grant, we beseech Thee, that, by the intercession of blessed Donatus, Thy martyr and bishop, we may profit both by our fellowship with him in faith and by our worthy service. Through our Lord.

Aug. 8—Sts. Cyriacus, Largus and Smaragdus, Martyrs (Red)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 10, 11

Hear the Lord, all ye His saints; for there is no want to them that fear Him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.
Prayer

O God, Who dost gladden us with the solemn yearly festival of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, mercifully grant that we may imitate the virtue of their martyrdom whose feast-day we now celebrate. Through our Lord.

There is added the Prayer, A cunctis, page 827, with a third Prayer at the choice of the celebrant. And similarly after the Secret and Postcommunion.

Epistle. 1 Thess. 2, 13-16

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

Brethren, We give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as, it is indeed) the word of God, Who worketh in you that you have believed. For you, brethren, are become followers of the churches of God which are in Judea in Christ Jesus: for you also have suffered the same things from your own country-men, even as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men: prohibiting us to speak to the gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Gradual. Ps. 33, 10, 11

Fear the Lord, all ye His saints: for there is no want to
them that fear Him. \( \text{v} \). But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. \( \text{v} \). Wis. 3, 7. The just shall shine, and shall run to and fro like sparks among the reeds forever. Alle­luia.

Munda Cor Meum, page 763.

Gospel, Go ye unto the whole world, from the Mass of St. Francis Xavier, December 3, page 839.

**Offertory.**  Ps. 31, 11

Be glad in the Lord, and rejoice, ye just: and glory all ye right of heart.

Offertory Prayers, page 767.

**Secret**

May our devotion, O Lord, find favor in Thy sight, and be made profitable for our salvation by the supplication of those on whose solemnity it is offered. Through our Lord.

Preface for Weekdays, page 775.

**Communion.**  Mark 16, 17, 18

And these signs shall follow them that believe in Me: they shall cast out devils: they shall lay their hands upon the sick, and they shall recover.

Postcommunion

Refeshed by partaking of Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, we may experience the effect of that to which we pay our worship. Through our Lord.
If the feast of St. Lawrence (August 10) falls on Monday the commemoration of St. Romanus, found in the Mass for the Vigil of St. Lawrence is made on Sunday. The Vigil of St. Lawrence is then celebrated on Saturday, August 9, and in the foregoing Mass of Sts. Cyriacus and companions a commemoration of the vigil is made and its Gospel is read at the end.

Concluding Prayers, page 793.

Aug. 9—St. John Mary Vianney, Confessor (White)

Mass, Os justi, page 1349, except:

Prayer


Commemoration of the Vigil of St. Lawrence and St. Ro- manus, Prayer, Secret and Postcommunion from the following Mass.

The same day—The Vigil of St. Lawrence, St. Romanus, Martyrs (Red)

The Beginning of Mass, page 756.

Introit. Ps. 111, 4


Kyrie, page 761; Gloria, page 762.

Prayer

Adßtento, Dómine, suppli- cationibus nostris: et Aßten, O Lord, to our supplications, and by the
intercession of Thy blessed martyr, Lawrence, whose feast we anticipate, graciously bestow upon us Thy everlasting mercy. Through our Lord.

Commemoration of St. Romanus.

Prayer

G RANTA, we beseech Thee, O almighty God, that by the intercession of blessed Romanus, Thy martyr, we may be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

Third Prayer, Concede nos, of our Blessed Lady, page 824.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. 

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Munda Cor Meum, page 763.

Gospel. If any man will come, from the Mass, Sacerdotes, page 1307.

Offertory. Job, 16, 20

My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Offertory Prayers, page 767.

Secret

O mercifully receive, O Lord, the sacrifices which we offer Thee, and by the intercession of blessed Lawrence, Thy martyr, loose the bonds of our sins. Through our Lord.

Commemoration of St. Romanus.
Secret

We beseech Thee, O Lord, to receive our offerings and prayers; and by Thy heavenly mysteries cleanse us and mercifully hear us. Through our Lord.

Third Secret, By Thy mercy, of our Blessed Lady, page 825.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

He that will come after Me, let him deny himself, and take up his cross and follow Me.

Postcommunion

Grant, we beseech Thee, O Lord, our God, that, as in commemorating blessed Lawrence, Thy martyr, we show our joy in a temporal duty, so we may be gladdened by beholding him in eternity. Through our Lord.

Commemoration of St. Romanus.

Postcommunion

We beseech Thee, almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus, Thy martyr, be strengthened by it against all harm. Through our Lord.

Third Postcommunion, Grant us O Lord, of our Blessed Lady, page 825.

Concluding Prayers, page 793.

Aug. 10—St. Lawrence, Martyr (Red)

Double of the Second Class with a Simple Octave

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

Confessio et pulchritudo Praise and beauty are before Him: holiness and
majesty in His sanctuary. Ps. 95, 1. Sing ye to the Lord a new canticle; sing to the Lord all the earth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant us, we beseech Thee, O almighty God, to extinguish the flames of our evil dispositions, as Thou didst grant blessed Lawrence to overcome the fires of his torments. Through our Lord.

Epistle. 2 Cor. 9, 6-10

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

Brethren, He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Everyone as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, He hath given to the poor: His justice remaineth forever. And He that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.
Gradual.  Ps. 18, 3

Thou hast proved my heart, O Lord, and visited it by night. Thou hast tried me by fire, and iniquity hath not been found in me.

Allelúja, allelúja. V. The levite Lawrence wrought a good work, who by the sign of the cross gave sight to the blind. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

At that time, Jesus said to His disciples: Amen, amen, I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 95, 6

Praise and beauty are before Him: holiness and majesty are in His sanctuary.
merits of blessed Lawrence, grant that they may be to as a help unto our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 12, 26

If any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

Postcommunion

F ulled with Thy sacred gift, we humbly beseech Thee, O Lord, that what we celebrate with our homage duly given by the intercession of Thy blessed martyr Lawrence, we may also know as an increase of Thy saving grace within us. Through our Lord.

Concluding Prayers, page 793.

Aug. 11—Sts. Tiburtius and Susanna, Virgin Martyrs (Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

O may the constant protection of Thy holy martyrs, Tiburtius and Susanna, support us, O Lord, for Thou dost never cease mercifully to regard those to whom Thou hast granted such assistance. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.


Secret

Listen, O Lord, to the prayers of Thy people; A dësto, Dómine, præcibus pópuli tui, adësto
munéribus: ut, quae sacrís sunt obláta mystériis, túórum tibi placánt intercessióne Sanctórum. Per Dóminum. Look with favor on their offer-
ings, that those things which are offered in the sacred mys-
teries may please Thee by the intercession of Thy saints. Through our Lord.

Second Secret, Graciously hear us, page 828, third at the choice of the priest, pages 1494-1500.

Postcommunion

Súmpsimus, Dómine, pig-
nus redemptionis átér-
næ: quod sit nobis, quæsumus, interveniéntibus sanctis Mar-
tyribus tuis, vítæ præséntis auxílium párter et futúræ. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 12—St. Clare, Virgin (White)

Double
Mass, Dilexísti, page 1370:

Aug. 13—Sts. Hippolytus and Cassian, Martyrs

(Red)

Simple
Mass, Salus autem, page 1325, except:

Prayer

Da, quæsumus, omnípo-
tens Deus: ut beató-
rum Mártýrum túórum Hip-
pólyti et Cassiáni veneránda
solémnitas, et devotionem no-
bis áugeat, et salútem. Per
Dóminum.

Second Prayer, A cunctís, page 827; third at the choice of the priest, pages 1494-1500.

Secret

Réspice, Dómine, múnera populi tui, Sanctórum festivitáte votíva: et tue tes-
tificátio veritátis nobis pro-

Regard, O Lord, the offer-
ings of Thy people on the votive solemnity of these saints, and let their testimony to Thy
AUG. 14—VIGIL OF THE ASSUMPTION

truth profit for our salvation. ficiat ad salutem. Per Dómi-
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

May the partaking of Thy sacrament which we have received save us, O Lord, and confirm us in the light of Thy truth. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 14—The Vigil of the Feast of the Assumption of Our Blessed Lady, (Purple)
St. Eusebius, Confessor

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who didst deign to choose for Thy dwelling the virginal womb of the blessed Mary, grant, we beseech Thee, that defended by her protection we may assist with joy at her festival. Who livest.

Commemoration of St. Eusebius, Prayer from the Mass, Os justi, page 1349.

Third Prayer of the Holy Ghost, Deus qui corda, page 827.
Epistle. As the vine, from the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual (without the Alleluia and verse) from the same Mass.
Munda Cor Meum, page 763.
AUG. 14—VIGIL OF THE ASSUMPTION

Gospel, As Jesus was speaking, from the Mass of our Lady of Mount Carmel, July 16, page 1107.

Offertory

Beáta es, Virgo Maria, quae omnium portásti Creatórem: Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made thee, and remainest forever a virgin.

Offertory Prayers, page 767.

Secret

TÓNÉRA nostræ, Dómine, apud clementiam tuam Dei Genitrícis comméndet orátio: quam idcirco de praéenti sæculo transtulísti; at pro peccátis nostris apud te fiducialiter intercédat. Per eúndem Dóminum.

Commemoration of St. Eusebius, Secret from the Mass Of Justi, page 1332; third Secret Sanctify, we beseech Thee, of the Holy Ghost, page 827.

Preface for Weekdays, page 773.

Communion

Beáta viscéra Mariae Virginis, que portavérunt áeterni Patris Filium. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

CONCEPI, miséricors Deus, fragilitáti nostræ presidium: ut, qui sanctae Dei Genitrícis festivitatem praeverimus: intercessiónis ejus auxilio, a nostris iniquitálibus resurgámus. Per eúndem Dóminum.


Concluding Prayers, page 793.

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O MARY,WHO DIDST ENTER THE WORLD FREE FROM STAIN, DO THOU OBTAIN FOR ME FROM GOD THAT I MAY PASS OUT OF IT FREE FROM SIN. (Indulgence: 100 days once a day.—Pius IX, March 27, 1863.)
Aug. 15 - The Assumption of the Blessed Virgin Mary. (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Apoc. 12.1

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Ps. 97.1: Sing ye to the Lord a new canticle: because He hath done wonderful things. v. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O MNIOTENS sempiterne Deus, qui Immaculatam Virginem Mariam, Filii tui Genitricem, corpore et anima ad caelestem gloriam assumpsisti; concede, quaesumus, ut ad superna semper intenti, ipsius gloriae mereamuresse consortes. Per eumdem Dominum.

Lesson. Judith 13.22-25; 15.10

B ENEDIXIT te Dominus in virtue tua, quia per te ad nihilum redegit inimicos nostros. Benedicta est tu, filia, a Domino Deo excelsa, prae omnibus mulieribus super terram. Benedictus Dominus, qui creavit caelum et terram, qui te direxit in vulnera capitis principis inimicorum nostrorum; quia hodie nomen tuum ita magnificavit, ut non...
shall not depart out of the mouth of men who shall be mindful of the power of the Lord, forever: for that thou hast not spared thy life, by reason of the distresses and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

Gradual. Ps. 44.11-12,14

Hearken O daughter, and see, incline thy ear: and the King shall greatly desire thy beauty. 

The daughter of the King comes in, all beautiful: her robes are of golden cloth.

Alleluia, alleluia. 

Mary has been taken up into heaven, the choirs of angels rejoice. Alleluia.

Munda Cor Meum, page 763.


At that time: Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice: and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in aeternum, pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui, sed subvenisti generis tui, sed subvenisti ruinae ante conspectum Dei nostri. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

A nillo tempore: Repleta est Spiritu Sancto Elisabeth et exlamarit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus frutus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut facta et vox salutationis tuae in auribus meis, exultavit in gaudio infans in utero meo. Et beata, quae credidisti, quoniam perficietur ea, quae dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea...
Dominum; et exsultavit spiritus meus in Deo salutari meo; quia respetit humilitatem ancillae suae, ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericordia ejus a progenie in progenies timentibus eum.

Creed, page 765.

**Offertory. Gen III, 15**

Inimicitias ponam inter te et Mulierem et semen tuum et Semen illius.

Offertory Prayers, page 767.

**Secret**

Aescendant ad te, Domine, nostrae devotionis oblationem, et, beatissima Virgine Maria in caelum assumpta intercedente, corda nostra, caritatis igne succensa, ad te jugiter adspirent. Per Dominum nostrum Jesum Christum.

Preface No. 11, page 814; this Preface is said or sung during the entire octave, except on a Sunday that occurs during it.

**Communion: Luke I, 48-49**

Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est.

All generations shall call me blessed, because He that is mighty hath done great things to me.

**Postcommunion**

Sapritis, Domine, salutaribus sacramentis, da quaesumus, ut, meritis et intercessione beatae Virginis Mariae in caelum assumptae, ad resurrectionis gloriam Mary, who was taken up into the Lord; and my spirit hath rejoiced in God my Savior; because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation unto generations, to them that fear Him.

Now that we have received, O Lord, the Sacrament of salvation, grant, we beseech Thee, that through the merits and the intercession of the blessed Virgin Mary, who was taken up into heaven, and the Woman, and between thy seed and her Seed.

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heaven, we may be brought to the glory of the resurrection. Through our Lord.

Concluding Prayers, page 793.

Aug. 16—St. Joachim, Father of the B. V. M., Confessor (White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 111, 9

He hath distributed, he hath given to the poor: his justice remaineth forever and ever: his horn shall be exalted in glory. Ps. 111, 1. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst will that blessed Joachim, in preference to any other of Thy saints, should be the father of the mother of Thy Son, grant, we beseech Thee, that, as we venerate his festival, we may continually experience his patronage. Through the same.

Epistle, Blessed is the man, from the Mass, Os justi, page 1349.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Alleluia, alleluia. V. O holy Joachim, spouse of St. Anne, Dispersit, dedit pauperibus: justitia ejus manet in seculum seculi. V. Potens in terra erit semen ejus: generatione rectorum benedictetur. Alleluia, alleluia. V. O Joachim, sancte conjux Anne,
father of the kindly virgin, help
thy servants to save their souls.

Alleluia.

Munda Cor Meum, page 763.

Gospel, The book of the generation, from the Mass of the
 Vigil of the Immaculate Conception, December 7, page 848.

Creed, page 765.

Offertory. Ps. 8, 6, 7

Thou hast crowned him with
glory and honor, and hast set
him over the works of Thy
hands, O Lord.

Offertory Prayers, page 767.

Secret

O RACIOUSLY receive, O most
merciful God, the sacri-
fice offered to Thy majesty in
honor of the holy patriarch
Joachim, father of Mary the
Virgin, that by his own inter-
cession, with that of his spouse
and their most blessed off-
spring, we may deserve to ob-
tain forgiveness of our sins and
everlasting glory. Through our
Lord.

Preface No. 11, page 814.

Communion. Luke 12, 42

A faithful and wise steward,
whom His lord set over His
family; to give them their mea-
sure of wheat in due season.

Postcommunion

WE BESEECH Thee, O al-
mighty God, that by
this sacrament which we have
received, and by the interced-
ing merits and prayers of
blessed Joachim, the father of
the mother of Thy beloved Son,
Our Lord Jesus Christ, we may
deserve to share Thy grace in the present and eternal glory in the future. Through the same.

Concluding Prayers, page 793.

Aug. 17—St. Hyacinth, Confessor (White)

Double

Mass, Os justi, page 1349.

Commemoration of the Octave of the Assumption, Prayer, Secret and Postcommunion from the Mass of the Assumption, page 1159. Also of the Octave-day of St. Lawrence; Prayer, Secret and Postcommunion from the Mass, page 1152. The Nicene Creed and Preface of the Assumption of our Blessed Lady (No. 11) are said.

The same day in churches of which St. Lawrence is the titular (or patron).

The Octave-day of St. Lawrence, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 16, 3

Hou hast proved my heart, O Lord, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me. Ps. 16, 1. Hear, O Lord, my justice: attend to my supplication. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Rouse in Thy Church, O Lord, the Spirit which governed blessed Lawrence, the levite, that we, being filled with the same, may endeavor to love what he loved and to practise what he taught. Through . . . in the unity of the same.


Epistle as on the feast of the Assumption, page 1159.
OCTAVE-DAY OF ST. LAWRENCE

Gradual. Ps. 8, 6-7

Glória et honóre coronásti eum, Dómine. V. Et consti-
tuísti eum super ópera má-
nuum tuárum.
Allelúja, allelúja. V. Levítæ
Laurétæi bonum opus opes-
rátus est, qui per signum cru-
cís cæcos illuminátit. Alle-
lúja.

Munda Cor Meum, page 763.
The Gospel as on the feast of the Assumption, page 1160.
Creed, page 765.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, læ-
tábitur justus: et super salu-
táre tuum desiderium animæ
ejus tribuísti ei.

Offertory Prayers, page 767.

Secret

Sacrificium nostrum tibi,
Dómine, quaesumus, be-
áti Laurétæi precátio sancta
concíliet: ut, cujus honóre
solémniter exhibéritis, ejus
méritis efficiátur accéptum.
Per Dóminum.

Commemoration of St. Hyacinth, from the Mass, Os justi,
page 1352; third Secret of the Octave of the Assumption, page
1161.

Preface No. 11, page 814.

Communion. Matt. 16, 24

Qui vult venire post me,
abneget semetípsum, et tollat
crucem suam et sequátur me.

Postcommunion

Súplices te rogámus, om-
nipotens Deus: ut, quos
donis célestibus satiásti, in-
tercedénte beáti Laurétæio
Mártyre tuo, perpé tua pro-

W e humbly entreat Thee,
O almighty God, that,
by the intercession of blessed
Lawrence, Thy martyr, Thou
keep us under Thy continual

Thou hast crowned him with
glory and honor, O Lord. V.
And hast set him over the
works of Thy hands.
Allelúja, allelúia. V. The le-
vite Lawrence performed a
good work, for by the sign of
the cross he gave light to the
blind. Allelúia.

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protection. Through our Lord. tectiónem custódias. Per Dómi-
num.

Commemoration of St. Hyacinth, from the Mass, Os Justi, page 1352; third Postcommunion of the Octave of the Assump-
tion, page 1161.

Concluding Prayers, page 793.

Aug. 18—Of the Octave of the Assumption, (White)

Semi-Double

St. Agapitus, Martyr (Red)

Mass as on the feast of the Assumption, page 1159, with com-
memoration of St. Agapitus, as below:

Prayer

May Thy Church, O Lord, rejoice, trusting in the intercession of Thy blessed martyr, Agapitus, and, through his glorious prayers, let it continue devout and be established in security. Through our Lord.

Secret

Receive, O Lord, the gifts which we bring on the solemnity of him by whose patronage we trust to be relieved. Through our Lord.

Postcommunion

Hast thou regaled Thy household, O Lord, with the gifts of Thy holy sacrament; ever comfort us, we beseech, with his protection, whose feast we celebrate. Through our Lord.

Aug. 19—St. John Eudes, Confessor (White)

Double

Mass, Os Justi, page 1349, except the Prayer as below:

A commemoration of the Octave of the Assumption is made, Prayer, Secret and Postcommunion, page 1159.

Prayer

O God, Who, to rightly pro-
mote the worship of the D
em Confessórem tu-
um, ad cultum sacrórum Córdium Jesu et Maríæ rite promovéndum, mirabiliter inflamnée, et per eum novas in Eccléssia tua familias congéragére volúisti: præsta, quæsumus: ut cujus pia mérita venerámur, virtútum quoque instruámur exémplis. Per eúndem Dóminum.

Sacred Hearts of Jesus and Mary, hast wonderfully inflamed blessed John Thy confessor, and through him hast willed to assemble new families in Thy Church; grant, we beseech Thee, that we may both venerate his pious merits and be edified by the examples of his virtues. Through the same.

Aug. 20—St. Bernard, Abbot, Doctor (White)

Double

Mass, In medio, page 1344.

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Epistle, The just man, found at the end of the Mass, In medio, page 1348.

Preface No. 11, page 814.

Aug. 21—St. Jane Frances de Chantal, Widow (White)

Double

Mass, Cognovi, page 1383, except the Prayer, Secret and Postcommunion below:

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Nicene Creed, page 765.

Prayer

Omnipotens et miséricors Deus, qui beatam Joánnam Franciscam tuo amore succénsam, admirabili spiritus fortitúdine per omnes vias sémitas in via perfectionis donásti, quique per illam ilustráre Eccléssiam tuam nova prole volúisti: ejus méritos et precibus concéde; ut, qui infirmitátes nostræ cónscii de tua virtúte confidimus, céleste

Almighty and merciful God, Who didst endow blessed Jane Frances, burning with love of Thee, with an admirable strength of soul through all the paths of life in the way of perfection, and Who wast pleased to glorify Thy Church with a new family by her means, grant to her merits and prayers that we, who, conscious of our own infirmity,
trust in Thy power, may, by the assistance of divine grace, conquer all obstacles which beset us. Through our Lord.

**Secret**

May this saving Victim, O Lord, inflame us with that fire of love with which it vehemently kindled the heart of blessed Jane Frances, burning it away with the flames of eternal charity. Through our Lord.

Preface No. 11, page 814.

**Postcommunion**

Pour upon us, O Lord, the spirit of Thy love, that we, whom Thou hast filled with the virtue of the heavenly bread, may, by the intercession of blessed Jane Frances, be made to despise earthly things and with pure minds seek only Thee, our God. Through our Lord.

Aug. 22—The Feast of the Immaculate Heart of the Blessed Virgin Mary, (White)

Double of the Second Class

Sts. Timothy, Hippolytus, and Symphorian, Martyrs

The Beginning of Mass, page 756.

**Introit. Heb. 4, 16**

Let us go with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

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Prayer

Omnipotens sempiterne Deus, qui in Corde beáte Marie Virginis dignum Spiritus Sancti Habitan·cum preparásti: concéde propitius ut ejusdem immaculáti Cor·dis festivitátem devóta·mente recoléntes, secúndum cor tuum vivere valéamus. Per Dóminum... in unitáte ejus·dem.

In Low Masses only, there is made a commemoration of St. Timothy and Companions.

Prayer

Auxílium tuum nobis Dómine, quæsumus, placátus impende: et, inter·cedéntibus beátis Martyríbus tuis Timótheo, Hippólyto et Symphóriáno dextram superÌpuit impendé: et, inter-cedéntibus beátis Martyríbus tuis Timótheo, Hippólyto et Symphóriáno dextram super nos tuae propitiationis ex·tende. Per Dóminum.

Lesson, As the vine I have brought forth, from the Mass for the Feast of the Maternity of the B. M. V., page 1233.

Gradual. Ps. 12, 6


Allelúja, allelúja. V. Luc. 1, 46, 47. Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo. Allelúja.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high. V. Ps. 44, 18. They shall re·member thy name throughout all generations. Therefore shall people praise thee for ever: yea, for ever and ever.

Allelúja, allelúja. V. Luke 1, 46, 47. My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Allelúja.
Gospel, At that time there stood, from the Mass for the Seven Dolors of the B. M. V., page 971.

Credo, page 765.

**Offertory. Luke 1, 46, 49**

Exsultavit spiritus meus in Deo salutari meo; quia fecit mini magna qui potens est, et sanctum nomen ejus.

My spirit hath rejoiced in God my Saviour; because He that is mighty hath done great things to me: and holy is His name.

**Secret**

Offering the Immaculate Lamb to Thy Majesty, O Lord, we beg that the divine fire which ineffably inflamed the Heart of the Blessed Virgin Mary may be lighted in our hearts. Through the same Lord...

Commemoration of Sts. Timothy and Companions.

**Secret**

The offering of Thy consecrated people be acceptable to Thee, O Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help from tribulation. Through our Lord.

Preface No. 11, page 814.

**Communion. John 19, 27**

Dixit Jesus matri sua: Mulier, ecce filius tuus: deinde dixit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Jesus said to His mother: Woman, behold thy son: Then He said to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

**Postcommunion**

Refreshed by divine gifts we humbly beseech Thee, O Lord, that, by the intercession of the Blessed Virgin Mary, the solemnity of whose
venerándo égimus, a præ-
sentibus periculis liberáti,
atóræ vitæ gáudia consequí-
mur. Per Dóminum.

Immaculate Heart we have
just venerated, we may be
freed from present dangers and
may attain to the joys of eter-
nal life, Through the Lord . . .

Commemoration of Sts. Timothy and Companions.

Postcommunion

Divíni múneris largitáte
satiáti, quásumus, Dó-
mine Deus noster: ut, inter-
cedéntibus sanctis Martyrí-
bus tuuis Timótheo, Hippólýto
et Symphoriáno, in ejus sem-
per participatiónem vivámus.
Per Dóminum.

Filled with the abundance
of the divine offering, we
beseech Thee, O Lord, our God,
that, by the intercession of Thy
holy martyrs, Timothy, Hipp-
polytus, and Symphorian, we
may ever live by the partaking
of the same. Through our Lord.

Aug. 23—St. Philip Benízi, Confessor (White)

Double of the Vigil of St. Bartholomew, Apostle (Purple)

Mass, Justus ut palma, page 1352, except the Prayer as below:
Commemoration of the Vigil of St. Bartholomew, Prayer,
Secret and Postcommunion from the Mass, Ego autem, page
1299.

Last Gospel, This is My commandment, from the Mass, Ego
autem, page 1300.

Prayer

Eus, qui per béstum
Philippum Confessór-
em tuum, exíium nobis hu-
militátis exémplum tribuísti:
dá fámulis tuís próspera
mundi ex ejus imitatione de-
spícere, et célestia semper in-
quirere. Per Dóminum.

O con, Who, through blessed
Philip, Thy confessor,
hast afforded us a distinguished
example of humility, grant
unto Thy servants to despise,
after his example, the pros-
perity of the world and ever to
seek after heavenly things.
Through our Lord.

Aug. 24—The Feast of St. Bartholomew, Apostle

(Parish)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

O autem nimis hono-
rátì sunt amíci tui, Ome Thy friends, O God,
are made exceedingly hcn-
orrible: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who hast bestowed on us the august and holy joy of this day by the festival of Thy blessed apostle Bartholomew, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through our Lord.

Epistle. 1 Cor. 12, 27-31

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

Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they


Léctio Epistolæ beáti Pauli Apóstoli ad Corínthios.

res erunt nōminis tui, Dō­mine.  Y. Pro pātribus tuis nati sunt tibi filii: propterea pópuli confitebuntur tibi.

Alleluja, alleluja.  Y. Te gloriōsus Apostolórum chorus laudat, Dōmine. Alleluja.

Munda Cor Meum, page 763.


Sequentia sancti Evangelii secundum Lucam.


Continuation of the holy Gospel according to St. Luke.

At that time, Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God: and when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles), Simon whom He sur­named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jer­usalem, and the seacoast, both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.
Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

COMMENORATING the feast of Thy blessed apostle Bartholomew, we beseech Thee, O Lord, that we may obtain Thy blessings by his aid for whom we immolate sacrifices of praise to Thee. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Postcommunion

AY the pledge of everlasting redemption, which we have received, O Lord, be unto us; we beseech Thee, by the intercession of blessed Bartholomew Thine apostle, an aid alike for the present and the future life. Through our Lord.

Concluding Prayers, page 793.

Aug. 25—St. Louis, King of France, Confessor

(White)

Semi-Double

Mass, Os justi, page 1349, except:

Prayer

O God, Who didst take Thy blessed confessor, Louis, Deus, qui beátum Ludo-
um de terréno regno ad cælés
tis regni glóriam transtulísti:
ejus, quæsumus, méritis et in
tercessióné; Regis regum Jesu
Christi Filii tui fáciás nos
esse consértès: Qui tecum.

Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.

Epistle, The Lord conducted the just, from the Mass, In vir-
tute, page 1309.

Munda Cor Meum, page 763.

Gospel. Luke 19, 12-26

IN ILLO tempore: Dixit Je-
sus discípulis suis paráb-
olam hanc: Homo quidam nóbilis ábit in régiónem lon-
ginquam accípere sibi ré-
gnum et révtrt. Vocátis autem
decem servís suis, dedit eis
decem mnas et ait ad illos:
Negotiámini dum venio. Cives
autem ejus óderant eum: et
misérunt legationem post il-
lum, dicéntes: Nólumus hunc
regnare super nos. Et factum
est, ut redíret, accepto régni;
vocáti autem eis dédít servós,
de dat pecúniá, ut scíre tént
quantum qútus negotiátus esset.
Venit autem primus, dicens:
Dómine mna tua dé-
cem mnas acquisítit. Et ait
illi: Euge bone serve, quia in
módico fuísti fidélis, erís po-
téstátem habens super decem
civitátes. Et alter venít, di-
cens: Dómine, mna tua fecít
quínque mñas. Et huic ait:
Et tu esto super quínque civi-
tátes. Et alter venít, dicens:
Dómine, ecce mna tua, quam
hábi repósitam in sudério;
tímui enim te, quia homo

from an earthly throne to the
 glory of the heavenly kingdom,
by his merits and intercession
we beseech Thee that Thou
make us to be associates of the
King of kings, Jesus Christ Thy
Son. Who with Thee.

Gospel. Luke 19, 12-26

AND AT that time Jesus spoke
this parable to His disci-
plies: A certain nobleman went into a far country to re-
ceive for himself a kingdom,
and to return. And calling his
ten servants, he gave them ten
pounds; and said to them,
Trade till I come. But his citi-
zens hated him; and they sent
an embassage after him, say-
ing, We will not have this man
to reign over us. And it came
to pass that he returned, hav-
ing received the kingdom; and
he commanded his servants to
be called, to whom he had given
the money, that he might know
how much every man had
gained by trading. And the first
came, saying, Lord, thy
pound hath gained ten pounds;
and he said to him, Well done,
the good servant, because
thou hast been faithful in a
little, thou shalt have power
over ten cities. And the second
came, saying, Lord, thy pound
hath gained five pounds: and
he said to him, Be thou also
over five cities. And another
came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knowest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

Secret

Grant, we beseech Thee, O almighty God, that as blessed Louis, Thy confessor, spurning the delights of the world, strove only to please Christ, his King, so his prayer may render us acceptable to Thee. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

O God, Who didst make Thy blessed confessor, Louis, wonderful on earth and glorious in heaven, constitute him, we beseech Thee, the defender of Thy Church. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.
Aug. 26—St. Zephyrinus, Pope, Martyr (Red)

Simple

Mass, Si diligis me, page 1302, except:

Prayer

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Zephyrinus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church Through our Lord.

Second Prayer, A cunctis, page 827, with its accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.

Aug. 27—St. Joseph Calasanctius, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 12

Come, children, harken to me: I will teach you the fear of the Lord. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O gon, Who, through St. Joseph, Thy Confessor, didst vouchsafe to provide Thy Church with a new aid for the education of youth in the spirit of piety and understanding, grant us, we beseech Thee, so to do and to teach after his example that we may attain eternal rewards. Through our Lord.

Epistle, The Lord conducted the just, from the Mass In virtue, page 1309.
The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. V. James 1, 12. Blessed is the man that endureth temptation: for when he hath been proved he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

At that time, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in My name, receiveth Me.

Offertory. Ps. 9, 17

The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

Offertory Prayers, page 767.
Secret

We heap Thine altar, 0 Lord, with gifts offered to Thee, that they may be made effectual for mercy by his supplication by whose patronage Thou hast granted us to be assisted. Through our Lord.

Preface for Weekdays, page 775.

Communion.

Mark 10, 14

Suffer little children to come to Me, and forbid them not, for of such is the kingdom of God.

Postcommunion

Sanctified by the mystery of salvation, 0 Lord, we pray that, by the intercession of St. Joseph, Thy confessor, we may ever progress to a greater increase of piety. Through our Lord.

Concluding Prayers, page 793.

Aug. 28—St. Augustine, Bishop, Confessor
Doctor of the Church (White)
Double

St. Hermes, Martyr

Mass, In medio, page 1344, except:

Prayer

Give ear to our prayers, 0 almighty God, and, by the intercession of blessed Augustine, Thy confessor and bishop, graciously grant the effect of Thine accustomed mercy to those in whom Thou dost encourage a strong trust in the kindness which is their hope. Through our Lord.

Commemoration of St. Hermes.
Prayer

O God, Who didst strengthen blessed Hermes, Thy martyr, with the virtue of constancy in his suffering, grant us, in imitation of him, to despise the prosperity of the world for love of Thee, and not to fear worldly adversity. Through our Lord.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom and his tongue shall speak judgment. V. The law of his God is in his heart: and his steps shall not be supplanted.

Alleluia, alleluia. V. Ps. 88, 21. I have found David my servant: with my holy oil I have anointed him. Alleluia.

For St. Hermes the Secret and Postcommunion are as follows:

Secret

We offer Thee, O Lord, the sacrifice of praise in commemoration of Thy saints; grant, we beseech Thee, that what hath conferred glory on them may profit us unto salvation. Through our Lord.

Postcommunion

Filled with heavenly blessings, O Lord, we beseech Thy mercy that, by the intercession of blessed Hermes, Thy martyr, we may feel the salutary effects of that which we humbly perform. Through our Lord.
Aug. 29—_The Beheading of St. John the Baptist_  
_(Red)_

_Double Major_

_St. Sabina, Martyr (Red)_

_The Beginning of Mass, page 756._

**Introit. Ps. 118, 46, 47**

*Lloquent de testimoniiis tuis in conspécctu regum, et non confundébar: et, meditabár in mandátis tuís, que diléxi nímis.* Ps. 91, 2.  
Bonum est confitéri Dómino: te psállere nómini tuo, Altissíme. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

_Sancti Joánnis Baptistæ Précursóris, et Mártirís tui, quásumus, Dómine, vene-ránda festivitas salútáris auxílii nobis præstet efféc-tum: Qui vivis._

_O the August festival or Precórus and martyr, we beseech Thee, O Lord, effect for us the furtherance of our salvation. Who livest._

_Commemoration of St. Sabina from the Mass Loquebar, page 1359._

**Lesson. Jer. 1, 17-19**

_Léctio Jerémiae Prophétæ._ Lesson from Jeremias the Prophet.

_In diébus illis: Factum est verbum Dómini ad me, dicens: Accinge lumbos tuos, et surge, et lóquere ad Juda ómnia, que ego præcipio tibi._ Ne formides a fácie eórum: nec enim timére te fáciam vultum eórum. Ego quippe, dedi te hódie in civitátem múnitam, et in cólumnam férream, et in murum àereum, super omnem terram, régibus Juda, principibus ejus, et

_In those days: The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the_
priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

\[\text{Gradual. Ps. 91, 13, 14}\]

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. Y. To show forth Thy mercy in the morning and Thy truth in the night.

\[\text{Alleluia, alleluia. Y. Osee 14, 6.}\]

The just shall spring as the lily, and flourish forever before the Lord. Alleluia.

\[\text{Munda Cor Meum, page 763.}\]

\[\text{Gospel. Mark 6, 17-29}\]

\[\text{At that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same}\]

\[\text{Justus ut palma florébit: sicut cedrus Libani multiplierit in domo Dómini. Y. Ad annuntiandum mané misericórdiam tuam, et veritatem tuam per noctem.}\]

\[\text{Allelúja, allelúja. Y. Osee 14, 6. Justus germinabit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.}\]

\[\text{Sequentia sancti Evangélii secundum Marcum.}\]
Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, the head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

**Offertory. Ps. 20, 2, 3**

In virtute tua, Domine, lætabitur justus, et super salutare tuum exsultabit vehementer: desiderium animæ ejus tribulisti ei.

Offertory Prayers, page 767.

**Secret**

O ûnera, quæ tibi, Domine, pro sancti Martyris tui Joânnis Baptistæ passione deférimus: quæsumus, ut ejus obténtu nobis

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profit us unto salvation. proficiant ad salutem. Per Dóminum.

- **Commemoration of St. Sabina, from the Mass Loquebar, page 1362.**

  Preface for Weekdays, page 775.

**Communion. Ps. 20, 4**

O Lord, Thou hast set on his head a crown of precious stones. Posuísti, Dómine, in capite ejus corónam de lápide pretióso.

**Postcommunion**

May the solemn festival of St. John the Baptist bring us the grace, O Lord, both to venerate that which is signified in the great sacrament we have received, and to be joyful because this thing hath been more abundantly manifested in us. Through our Lord.

- **Commemoration of St. Sabina, from the Mass Loquebar, page 1363.**

  Concluding Prayers, page 793.

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**Aug. 30—St. Rose of Lima, Virgin (White)**

**Double**

**Sts. Felix and Adaluctus, Martyrs (Red)**

**Mass, Dilexisti, page 1370, except:**

**Prayer**

Almighty God, giver of all good gifts, Who didst will that blessed Rose, imbued with the dew of heavenly grace, should bloom among the Indians (or, in the Indies) with the beauty of virginity and patience, grant unto us, Thy servants, that, following the fragrance of her virtues, we may deserve to become a sweet odor of Christ, Who with Thee liveth.

Honórum omnium largítor, omnipotens Deus, qui beatam Rosam, caelístis gratís rore prævénantam, virginitátis et patientiæ decóre Indis florescere voluísti: da nobis fámulis tuis; ut in odórem suavitátis ejus curréntes, Christi bonus odor effici merámur: qui tecum.

http://ccwatershed.org
Commemoration of the Holy Martyrs.

Prayer

Majestatem tuam, Domine, supplices exoramus: ut, sicut nos jugiter Sanctorum tuorum commemoratione laetificas; ita semper supplicatione defendas. Per Dominum.

We humbly entreat Thy majesty, O Lord, that as Thou dost continually gladden us with the commemoration of Thy saints, so Thou ever defend us at their petition. Through our Lord.

Secret

Hosias, Domine, tua plebis intende: et, quas in honore Sanctorum tuorum devo ta mente celebrat, proficere sibi sentiat ad salutem. Per Dominum.

Have regard, O Lord, to the sacrifices of Thy people, and let them feel that these profit for their welfare since they do devoutly celebrate them in honor of Thy saints. Through our Lord.

Postcommunion

Eplethi, Domine, munere ribus sacris, quasumus; ut, intercedentibus Sanctis tuis, in gratiarum semper actione maneamus. Per Dominum.

Filled with Thy sacred gifts, O Lord, we beseech Thee that, by the intercession of Thy saints, we may pass our lives in giving thanks to Thee. Through our Lord.

Aug. 31—St. Raymund Nonnatus, Confessor

(Double)

Mass, Os justi, page 1349, except:

Prayer

Deus, qui in liberandis fidélibus tuis ab impiorum captivitate, beátum Raymundum Confessórem tuum mirábilem effecísti: ejus nobis intercessiónem concédé: ut, a peccatórum vínculis absúluti, quæ tibi sunt plácita, liberis méntibus exsequámur. Per Dominum.

O God, Who didst make blessed Raymund, Thy confessor, wonderful in delivering Thy faithful held in captivity by the infidels, grant us by his intercession that, being loosed from the bonds of our sins, we may with quiet minds perform those things which are pleasing to Thee. Through our Lord.
The Holy Twelve Brothers, Martyrs (Red)

Mass, Os justi, page 1349.


Prayer

May the fraternal crown of Thy martyrs, O Lord, make us joyful; may it procure for our faith increase of virtues and comfort us with a manifold intercession. Through our Lord.

Secret

In commemoration of Thy holy martyrs, O Lord, we devoutly engage in Thy mysteries, by which may our help and our joy alike increase. Through our Lord.

Postcommunion

Grant, we beseech Thee, O almighty God, that we may improve by following the faith of those whose memory we venerate by partaking of Thy sacrament. Through our Lord.
Deus: ut beatum Stéphanum Confessórem tuum, quem reg-nántem in terris propagatórem hábuit, propugnatórem habéres mereáturn gloríósum in cælis. Per Dóminum.

Second Prayer, A cunctis. page 827; third at the choice of the priest, pages 1494-1500.

Secret

Réspice, quas ofíerimus hóstias, omnipotens Deus: et præsta; ut, qui passiónis Dominiæ mysteria celebrámus, imitémur quod ágimus. Per eumdem Dóminum.


Postcommunion

Praesta, quæsumus, omnipotens Deus: ut bætī Stéphanii Confessóris tuí fídem cógrua devotione sectémur; qui pro ejusdem fidei dilatátióne, de terréno regno ad célestis regni glóriam méruit pervenire. Per Dóminum.

Second Postcommunion. May the gift. page 828; third at the choice of the priest. pages 1494-1500.

Sept. 5—St. Lawrence Justinian, Bishop, Confessor

(White)

Semi-Double


The prayer A cunctis, with its accompanying Secret and Postcommunion. page 827, is added, with a third Prayer at the choice of the priest. pages 1494-1500.
Sept. 8—The Nativity of the Blessed Virgin Mary
(White)

Double of the Second Class with a Simple Octave

St. Hadrian, Martyr

The Beginning of Mass, page 756.

Introit (Sedulius)

Salve, sancta parens, exa puérpera regem: qui cælum terramque regit in sæcula sæculorum. Ps. 44, 2.

My heart hath uttered a good word: I speak my works to the King.


Kyrie, page 761; Gloria, page 762.

Prayer

Hæmulis tuis, quaesumus, Dómine, célestis grátiae munus impertire: ut, quibus beáta Virginis partus exstitit salútis exórdium; Nativitátis ejus votiva solémnitas, pacis tribuat incrementum. Per Dóminum.

In low Masses a commemoration of St. Hadrian, from the Mass in virtute, page 1369.

Epistle, The Lord possessed me, from the Mass on the feast of the Immaculate Conception, December 8, page 851.

Gradual

Benedicta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es Mater Salvatóris. V. Virgo Dei Génitrix, quem totus non capit or-
Mother of God. He Whom the whole world doth not contain, shut Himself in thy womb, being made man.

Alleluia, alleluia. V. Happy art thou, O Virgin Mary, and most worthy of all praise, for out of thee the Son of justice hath risen, Christ, our God. Alleluia.

Munda Cor Meum, page 763.


Creed, page 765.

Offertory

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; thou didst bring forth Him Who made thee, and remainest a virgin forever.

Offertory Prayers, page 767.

Secret

May the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of the Virgin, did not diminish, but consecrated, the virginity of His Mother, may, in the solemnity of her nativity, cleanse us of our sins and make our offering acceptable to Thee, even Jesus Christ our Lord, Who with thee liveth.

Commemoration of St. Hadrian, from the Mass In virtute, page 1311.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

We have received, O Lord, the votive sacrament of this annual festival; grant, we
beseech Thee, that it may bring us the means of health in this life and in life eternal. Through our Lord.

Commemoration of St. Hadrian, from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

Sept. 9—St. Peter Claver, Confessor (White)

Double

St. Gorgonius, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 106, 9, 10

The Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death, being fast bound in misery and iron. Ps. 106, 8. Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, when about to call the enslaved negroes unto the knowledge of Thy name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbors in deed and in truth. Through the same.

Commemoration of St. Gorgonius.

Prayer

O Gorgonius, Thy saint, O Lord, gladden us by his intercession, and make us joyful on his propitious festival. Through our Lord.

Sanctus tuus, Dómine, Gorgónius sua nos intercessione latificet: et pia fáciat solemnitáte gaudére. Per Dóminum.
Lesson. Is. 58, 6-10

Lectio Isaiæ Prophétæ.


From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 71, 12-14


He shall deliver the poor from the mighty, and the needy that had no helper; He shall spare the poor and needy, and save the souls of the poor. Ý. From usuries and iniquity He shall redeem their souls: and their names shall be honorable before Him.

Lesser Alleluia

Allelúja, allelúja. Ý. Ps. 9, 9, 33, 35. Exsuríge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum: Alleluia, alleluia. Ý. Ps. 9, 33, 35. Arise, O Lord God, let Thy hand be exalted, forget not the poor: Unto Thee is the poor
man left: Thou wilt be a helper to the orphan. Allelúia.

Trib. Is. 61, 1

The Lord hath sent me to heal the contrite of heart and to preach a release to the captives. V. 1 Cor. 9, 22. To the weak I became weak, that I might gain the weak. V. I became all things to all men, that I might save all.

Greater Alleluia

Alleluia, alleluia. V. Ps. 123, 7. Our soul hath been delivered as a sparrow out of the snare of the fowlers; the snare is broken: and we are delivered. Alleluia. V. Ps. 84, 10. His salvation is near to them that fear the Lord God: that glory may dwell in our land. Alleluia.

Munda Cor Meum, page 763.


H * Continuation of the holy Gospel according to St. Luke.

In illo tempore: Legisperitus quidam volens justificare seipsum, dixit ad Iesus: Et quis est meus proxi- mus? Suscipiens autem Iesus, dixit: Homo quidam descendebat ab Jerusalem in Jericho, et fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compas-
sion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will re-pay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go and do thou in like manner.

Offertory. Job. 29, 12, 13, 15, 16

Because I delivered the poor man that cried out, and the fatherless that had no helper: the blessing of him that was about to perish came upon me. And I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame, I was a father to the poor.

Secret

May the Victim of love which we offer up in this sacrifice be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed Peter may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Commemoration of St. Gorgonius.

Secret

May the oblation of our homage, O Lord, be pleasing unto Thee, Thy holy
martyr Gorgonius being our advocate. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ezek. 34, 15, 16

I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring back, and that which was broken I will bind up, and I will make strong that which was weak.

Postcommunion

O may the salutary effect of Thy loving kindness increase in us, O Lord: that, refreshed by this heavenly food, we may, by the intercession of blessed Peter, happily obtain the crown of everlasting life. Through our Lord.

Commemoration of St. Gorgonius.

Postcommunion

O may everlasting sweetness be the portion of Thy household, O Lord, and strengthen it, that through Gorgonius, Thy martyr, it may constantly be sustained in the sweet odor of Christ, Thy Son. Who with Thee.

Concluding Prayers, page 793.

Sept. 10—St. Nicholas of Tolentino, Confessor

(White)

Double


Sept. 11—Sts. Protus and Hyacinth, Martyrs

(Red)

Simple

Mass, Salus autem, page 1325, except as below:

Additional Prayers, A cunctis, with the accompanying Secret and Postcommunion, page 827. The third Prayer, Secret and Communion are at the choice of the priest, pages 1494-1500.
Prayer

May the confession of Thy blessed martyrs, Protus and Hyacinth, comfort us, O Lord, and their kind intercession constantly protect us. Through our Lord.

Secret

In commemoration of Thy holy martyrs Protus and Hyacinth we pay to Thee, O Lord, the offerings which we owe Thee; grant, we beseech Thee, that they may procure for us the remedy of eternal salvation. Through our Lord.

Postcommunion

Let the prayer of Thy blessed martyrs, Protus and Hyacinth, we beseech Thee, O Lord, bring it to pass that we may be purified by Thy holy mysteries which we have received. Through our Lord.

Sept. 12—The Most Holy Name of Mary (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.
Prayer

Grant, we beseech Thee, O almighty God, that Thy faithful, happy under the invocation and protection of the most holy Virgin Mary, may, by her dear intercession, be delivered from all evils on earth and be worthy to attain unto eternal joys in heaven. Through our Lord.

Epistle, As the vine, as in the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual

O Virgin Mary, blessed and venerable art thou: who, remaining immaculate, didst become the Mother of the Saviour. V. Virgin Mother of God, He, Whom the whole world doth not contain, shut Himself in Thy womb, being made man.

Alleluia, alleluia. V. After childbirth thou didst remain a virgin inviolate: Mother of God, intercede for us. Alleluia.

Munda Cor Meum, page 763.

Gospel as on the feast of the Annunciation March 25, page 957.

Creed, page 765.

Offertory. Luke 1, 28, 42

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

Offertory Prayers, page 767.

Secret

By Thy mercy, O Lord, and the intercession of blessed Mary, ever virgin, may this oblation profit us unto eternal and present prosperity and peace. Through our Lord.

Preface No. 11, page 814.
Communion

Blessed is the womb of the virgin Mary, which bore the Son of the eternal Father.

Postcommunion

O LORD, grant, we beseech Thee, that, having received the aids of our salvation, we may always and everywhere be protected by the patronage of Blessed Mary ever virgin, in veneration of whom we have made this offering to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

Sept. 14—The Exaltation of the Holy Cross, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

But it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. Ps. 66, 2. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us this day by the annual solemnity of the exaltation of the Holy Cross, grant, we beseech Thee, that, as we have
known its mystery on earth, we may deserve in heaven the reward which it had purchased. Through the same.

Epistle, Let this mind be in you, as in the Mass on Palm Sunday, page 400.

Gradual. Philipp. 2, 8, 9

Christ became obedient for us unto death: even the death of the cross. V. For which cause also God hath exalted Him and hath given Him a name which is above all names.

Alleluia, alleluia. V. Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear up the King and Lord Moste digna sustineré Regem cælórum, et Dóminum. Alle­­luia.

Munda Cor Meum, page 763.

Gospel. John 12, 3-36

SEPT. 14—EXAL'TATION OF THE HOLY CROSS

Dum lucem habétis, créde in lucem, ut filii lucis sitis. that walketh in darkness know-eth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light.

Offertory

PROTEGE, Dómine, plebem tuam per signum sanctae Crucis, ab insidiis inimicórum ómnium: ut tibi gratam exhibeamus servitutem, et acceptábiele fiat sacrificium nostrum. Alleluia.

Offertory Prayers, page 767.

Secret

JESU CHRISTI Dómini nostri córporé et sanguine sanctificatúm vexillum: qua-snumus, Dómine Deus noster; ut, sicut illud adorare merémus, ita perémnter ejus glória salutária potiamur ef-féctu. Per eundem Dóminum. Through the sign of the holy cross, protect Thy people, O Lord, from the snares of all enemies, that we may pay Thee a pleasing service, and our sacrifice be acceptable, alleluia.

Preface No. 4, page 803.

Communion

PER SIGNUM CRUCIS DE INIMICIS nostris libera nos Deus noster. Through the sign of the cross deliver us from our enemies, O our God.

Postcommunion

HÁSTÓ nobis, Dómine Deus noster: et quos sanctae Crucis latéri facis honóre, ejus quoque perpetuus defende subsidíis. Per Dóminum. Be thou with us, O Lord. Our God, and as Thou dost make us rejoice in honor of the holy cross, defend us also by its perpetual assistance. Through our Lord.

Concluding Prayers, page 793.
Sept. 15—The Feast of the Seven Dolors of the B.V.M. (White)
Double of the Second Class

St. Nicomedes, Martyr (Red)

Mass as on the Friday after Passion Sunday, page 966, except:

Prayer

O God, in Whose passion a sword of sorrow pierced the most dear soul of the glorious Virgin-Mother, Mary, as foretold by Simeon, mercifully grant that we who reverently commemorate her sorrows, may obtain the happy effect of Thy passion. Who livest.

Deus, in ejus passione, secundum Simeonis prophetiam, dulcisissimam animam gloriæs Virginis et Matris Mariae doloris gladius pertransivit: concede propitiatus; ut qui dolorés ejus venérando recólimus, passiónis tue effectum felicem consequamur: Qui vivis.

After the Gradual, in place of the Tract is said or sung:

Alleluia, alleluia. Y. Holy Mary, queen of heaven and mistress of the world, stood by the cross of Our Lord Jesus Christ, sorrowing.

The Sequence, Stabat Mater, page 969, is then chanted, Alleluia being added at the end.

In low Masses a commemoration of St. Nicomedes as follows:

Prayer

Be present with Thy people, O Lord, that, receiving the reward of the merits of blessed Nicomedes, Thy martyr, it may ever be assisted by his patronage to obtain Thy mercy. Through our Lord.

Hæcsto, Domíne, populo tuo: ut, beáti Nicomédis Mártiris tui mérita praéciára susciptiæs, ad impecrándam misericórdiam tuam semper ejus patrociníis adjuvatóri: Per Dóminum.
Secret

Súscipe, Dómine, múnera propitius obíata: quæ majestáti tuæ beáti Nicomédis Mártýris comméndét orátio. Per Dóminum.

GRACIOUSLY receive, O Lord, the gifts offered to Thee, and may the prayer of Thy blessed martyr Nicomedes commend them. Through our Lord.

Postcommunion

Puríficent nos, Dómine, sacraménta quæ súmpsimus: et, intercéden te beáto Nicoméde Mártyre tuo, a cunctís efficiant vitiís absóútos. Per Dóminum.

May the sacraments we have received purify us, O Lord, and, by the intercession of blessed Nicomedes, Thy martyr, cause us to be absolved from all sin. Through our Lord.

Sept. 16—Sibs. Cornelius and Cyprian, Bishops,
Martyrs (Red)
Semi-double

Sibs. Euphemia, Lucy, and Geminianus, Martyrs (Red)

Mass, Intret, page 1316. Here is added the Prayer, A cunctís, with its accompanying Secret and Postcommunion, page 827.

Commemoration of the Holy Martyrs.

Prayéry


GRANT unto our prayers, O Lord, both joy and profit, that, as we each year commemorate with devotion the day of the suffering of the holy martyrs Euphemia, Lucy, and Geminianus, we may also follow them in the constancy of their faith. Through our Lord.

Secret

Vota pópuli tui, quæsumus Dómine, propitius intende: et, quorum nos tribús solémnia celebráre, fac gaudére suffragílis. Per Dóminum.

GRACIOUSLY look upon the desires of Thy people, O Lord, and cause us to rejoice in the interceding prayers of those whose festival Thou dost permit us to celebrate. Through our Lord.
Postcommunion

Harken unto our prayers, O Lord, and may we be comforted by the continual help of Thy holy martyrs, Euphemia, Lucy, and Geminianus, whose festival we solemnly celebrate. Through our Lord.

Sept. 17—The Impression of the Stigmata of St. Francis, (White)

Double

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

But God forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. Ps. 141, 2. I cried to the Lord with my voice; with my voice I made supplication to the Lord. V. Gloria.

Kyrie, page 761; Gloria, page 762.

Prayer

O Lord Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love, graciously grant that by his merits and prayers we may continually bear the cross and bring forth fruits worthy of penance. Who livest.

Epistle. Gal. 6, 14-18

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

Brethren, But God forbid that I should glory, save fratres, Mihi autem absit gloriari, nisi in
in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with your spirit, brethren. Amen.

**Gradual. Ps. 36, 30, 31**

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.


Munda Cor Meum, page 763.

**Gospel. Matt. 16, 24-27**

In illo tempore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semitipsum, et tollat crucem suam, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdiderit animam suam propter me, invéniet eam. Quid enim prodest homini, si mundum universum lucrétur, animae vero suae detrimentum patiáetur?

At that time: Jesus said to His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For he that will save his life, shall lose it: and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son

http://ccwatershed.org
of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

Offertory.

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Ps. 88, 25

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret

Sanctify the gifts dedicated to Thee, O Lord, and, by the intercession of blessed Francis, purify us from every stain of sin. Through our Lord.

Preface for Weekdays, page 775.

Communion.

A faithful and wise steward, whom the Lord set over His family: to give them their measure of wheat in due season.

Postcommunion

O God, Who didst in many ways demonstrate in blessed Francis, Thy confessor, the mysteries of the cross, grant us, we beseech Thee, ever to follow the examples of his devotion and to be fortified by constant meditation upon the same cross. Through our Lord.

Concluding Prayers, page 793.

Sept. 18—St. Joseph of Cupertino, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 1, 14, 15

The love of God is honorable wisdom: and they to whom
 Deus, qui ad unigenitum Filium tuum exaltatum a terra omnia trahere disponuisti: perfice propitius; ut, meritis et exemplo seraphici Confessóris tui Joséphi, supra terrænas omnes cupiditátes eleváti, ad eum pervenire mereámur: Qui tecum.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who didst purpose to draw all things unto Thy Son when He was lifted up from the earth, mercifully grant that we, by the merits and example of Thy seraphic confessor, Joseph, being lifted above all earthly desires, may be worthy to come unto Him, Who with Thee liveth.

Epistle. 1

Léctio Epistolae beáti Pauli Apóstoli ad Corínthios.

Fratres: Si linguis hóminem loquar et Angelórum, caritátem autem non hábeam, factus sum velut ás sonans, et cymbalum tinniens. Et si habuero prophetiam, et nóverim mystéria omnia et omnem scientiam: et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuo in cibos páuperum omnes facultátes meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Cáritas pátiens est, benigna est: Cáritas non semulátur, non agit péperam, non inflátur, non est ambitiósa, non quærit quæ sua sunt, non she shall show herself, love her by the sight, and by the knowledge of her great works. Ps. 83, 2. How lovely are Thy tabernacles, O Lord of hosts my soul longeth and fainteth for the courts of the Lord. V. Glory.

BRETHREN: If I speak with tongues of men, and of angels, and have not charity, I am becoming as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity.
but rejoiceth in the truth; bear­
eth all things, believeth all
things, hopeth all things, en­
dureth all things. Charity never
falleth away: whether proph­
ecies shall be made void, or
 tongues shall cease, or knowl­
edge shall be destroyed.

irritátur, non cōgitat malum,
non gaudet super iniquitāte,
congaudet autem veritāti:
ōmnia suﬀert, ōmnia credit,
ōmnia sperat, ōmnia sūstinet.
Cāritās nunquam excidit: sive
prophetiē evacuabuntur, sive
linguē cessābunt sive sciēntiā
destruētur.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast pre­
vented him with blessings of
sweetness: Thou hast set on
his head a crown of precious
stones. V. He asked life of
Thee, and Thou hast given him
length of days forever, and for
ages of ages.

Alleluia, alleluia. V. Ecclus.
11, 13. The eye of God hath
looked upon him for good, and
hath lifted him up from his low
estate, and hath exalted his
head. Alleluia.

Munda Cor Meum, page 763.

Offertory. Ps. 34, 13

But as for me, when they
were troublesome to me, I was
clothed with haircloth. I
humbled my soul with fasting;
and my prayer shall be turned
into my bosom.

Offertory Prayers, page 767.

Secret

We offer Thee sacrifices
of praise, O Lord, in
commemoration of Thy saints,
by whom we trust to be deliv­
ered both from present and
from future evils. Through our
Lord.

Preface for Weekdays, page 775.
Communion. 

Ego sum pauper, et dolens: salus tua, Deus, suscépit me. Laudábo nomen Dei cum cántico: et magníficabo eum in laude. 

Ps. 68, 30, 31

I am poor and sorrowful: Thy salvation, O God, hath set me up. I will praise the name of God with a canticle: and I will magnify Him with praise.

Postcommunion

Refecti cibo potúque caelásti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus ejus muníamur et précibus, Per Dóminum.

Refreshe with celestial food and drink, O our God, we humbly beseech Thee that we may be defended by the prayers of the saint whose feast we commemorate, and of whom we have received these blessings. Through our Lord.

Concluding Prayers, page 793.

Sept. 19—St. Januarius and His Companions, Martyrs (Red) 

Double 

Mass, Salus autem, page 1325, except the Gospel, which is, As Jesus was sitting, as in Mass of feast of Sts. Marius and Companions, January 19, page 875.

Sept. 20—St. Eustace and His Companions, Martyrs (Red) 

Double 

The Vigil of St. Matthew, Apostle (Purple)

Mass, Sapientiam, page 1321. Commemoration of the vigil of St. Matthew, Prayer, Secret and Postcommunion from the Mass, Ego autem, page 1299. At the end the following Gospel is read:


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


At that time, Jesus saw a publican, named Levi, sitting at the receipt of custom; and He said to him, Follow Me. And, leaving all things, he rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a
great company of publicans, and of others, that were at table with them. But the Pharisees and scribes murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? And Jesus answering, said to them, They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners, to penance.

Sept. 21—St. Matthew, Apostle, Evangelist

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31


Kyrie, page 761; Gloria, page 762.

Prayer

O n we be assisted, O Lord, discipulos ejus: Quare cum pu- by the prayers of the blicanis et peccatoribus man- physicans and scribes mur- ducatis et sibi? Et respond- redans Jesus, dixit ad illos: Non dens Jesus, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non vent vocare justos, sed peccatores ad penitentiam.

Gradual. Ps. 111, 1, 2

Blessed is the man that fear- eth the Lord: he delights ex- ceedingly in His command- ments. V. His seed shall be mighty upon earth; the genera- tion of the righteous shall be blessed.

Bætus vir qui timet Dó- minum: in mandatis ejus cupit nimirum. V. Potens in terra erit semen ejus generatio rec- torum benedicetur.
Alleluja, alleluja. V. Te glori6sus Apostol6rum chorus laudat, D6mine. Alleluja.

Gospel. Matt. 9, 9-13

At that time, Jesus saw a man sitting in the custom-house, named Matthew; and He said to him, Follow Me. And he rose up, and followed Him. And it came to pass, as He was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and His disciples. And the pharisees seeing it, said to His disciples, Why doth your master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician: but they that are ill. Go, then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.

Offertory. Ps. 20, 4, 5

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

Secret

May the oblation of Thy Church, we pray Thee, O Lord, be commended by the supplications of Thy blessed apostle and evangelist Matthew, by whose glorious preaching it is instructed. Through our Lord.

Preface No. 13, page 816.
Communion

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Postcommunion

HAVING received the sacraments, O Lord, we pray Thee, by the intercession of blessed Matthew, Thine apostle and evangelist, that what has been celebrated for his glory may profit for the healing of our souls. Through our Lord.

Concluding Prayers, page 793.

Sept. 22—St. Thomas of Villanova, Bishop,
Confessor (White)

Double

St. Maurice and His Companions, Martyrs (Red)


Prayer

O GOD, Who didst adorn blessed Thomas, Thy bishop, with the virtue of a consuming charity for the poor, we beseech Thee that, through his intercession, Thou graciously pour forth the riches of Thy mercy upon all who pray to Thee. Through our Lord.

Commemorations of St. Maurice and his companions.

Prayer

GRANT, we beseech Thee, O almighty God, that the solemn festival of Thy holy martyrs, Maurice and his companions, may bring us joy,
ut, quorum suffrāgiis nītīmur, eōrum natalitūs gloriēmur. Per Dōminum.
that we may glory in the natal
day of those upon whose pa-
tronage we lean. Through our
Lord.

Secret

Regard, we beseech Thee, O Lord, our gifts which
we bring in commemoration of Thy holy martyrs, Maurice and
his companions, and grant that they be made pleasing by the
perpetual intercession of those in whose honor they are of-
fered. Through our Lord.

Postcommunion

Regarded with heavenly
sacraments and joys, we,
Thy suppliants, beseech Thee,
O Lord, that we be protected
by the assistance of those in
whose triumphs we glory.
Through our Lord.

Sept. 23—St. Linus, Pope, Martyr (Red)
Semi-double
Mass, Si diligis me, page 1302.

St. Thecla, Virgin, Martyr (Red)

Commemoration of St. Thecla, Prayer as below; Secret and
Postcommunion from the Mass Loquebar, page 1359; third
Prayer A cunctis, with the accompanying Secret and Postcom-
munion, page 827.

Prayer

Grant, we beseech Thee, O
almighty God, that we,
who venerate the natal feast
of blessed Thecla, Thy virgin
and martyr, may rejoice in her
annual solemnity and make
progress by the example of so
great a faith. Through our
Lord.
SEPT. 27—STS. COSMAS AND DAMIAN

Sept. 24—Our Lady of Ransom, (White)
Double Major
Mass, Salve sancta pares, page 1394, except:

Prayer

O God, Who for the ransoming from slavery of the Christians held captive by pagans wast pleased, through the most glorious mother of Thy Son to enrich Thy Church by a new order: grant, we beseech Thee, that she, whom we piously venerate as the founder of so great a work, may, through her merits and prayers, deliver us from all our sins and from the captivity of the devil. Through the same.

Preface No. 11, page 814.

Sept. 26—Sts. Cyprian and Justina, Martyrs (Red)
Simple
Mass, Salus autem, page 1325, except:

Prayer

May the continual protection of the blessed martyrs, Cyprian and Justina, comfort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

Secret, We offer Thee, O Lord, the gifts, from the Mass Intret, page 1320.

Postcommunion, Grant us, we beseech Thee, O Lord, from the Mass Intret, page 1321.

Sept. 27—Sts. Cosmas and Damian, Martyrs (Red)
Semi-Double
The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14

Let the people show forth the wisdom of the saints, Sapientiam sanctórum
Prayer

Pro te, quæsumus omnipotens Deus: ut, qui sanctórum Mártyrum tuórum Cosmæ et Damiáni natalitia cólímus, a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum.

Second Prayer

A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, But the just, from the Mass Sapientiam, page 1322.

Gradual. Ps. 33, 18, 19

Clamavérunt justi, et Dóminus exaudívít eos: et ex omnibus tribulationibus eórum liberávit eos. F. Juxta est Dóminus his qui tribuláto sunt corde: et húmiles spiritu salvávit.

Allelúja, allelúja. F. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum sǽcúta est, inclyta tenens regna celéstia. Allelúja.

Gospel, Jesus coming down from the Mass Sapientiam, page 1323.

Offertory. Ps. 5, 12-13

Gloriabuntur in te omnes, qui diligent nomen tuum: quodnam tu, Dómine, bene­dices justo: Dómine, ut scuto bone voluntáti tue coronásti nos.

All they that love Thy name shall glory in Thee: for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us with the shield of Thy good will.

Offertory Prayers, page 767.

Kyrie, page 761; Gloria, page 762.
SEPT. 28—ST. WENCESLAUS

Secret

O May the loving prayers of Thy saints not be wanting to us, O Lord, to win us Thy gifts and ever to obtain us Thy pardon. Through our Lord.

SANCTORUM tuórum nobis, Dómine, pia non desit oratio: quæ et munera nostra conciliet, et tuam nobis indulgēntiam semper obtineat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of them that have been punished by death.

Postcommunion

O May Thy people, we beseech Thee, O Lord, be protected by the privilege of participation in the heavenly banquet and by the prayer of the saints made in their behalf.

Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Sept. 28—St. Wenceslaus, Martyr (Red)

Semi-Double

Mass, In virtute, page 1309, except:

Prayer

O God, Who, through the palm of martyrdom, didst transfer blessed Wenceslaus from an earthly principality to heavenly glory, keep us, by his prayers, from all adversity, and
NTHOSE days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever He hath seen. Blessed is he that readeth and heareth the words of this

Grant us to rejoice in his fellowship. Through our Lord.

Second Prayer, A cunctis, with its accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Sept. 29—The Dedication of St. Michael the Archangel, (White)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. Ps. 102, 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost in wonderful order dispose the ministries of angels and men, mercifully grant that our lives be fortified by those who continuallly stand in Thy presence and minister before Thee in heaven. Through our Lord.

Lesson. Apoc. 1, 1-15

Lesson from the Book of the Apocalypse of blessed John the Apostle.

In those days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this
prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own blood.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia below.

**Gradual. Ps. 102, 20, 1**

Bless the Lord all ye His angels: you that are mighty in strength, that do His will. V. O my soul, bless thou the Lord: and all that is within me praise His holy name. Alleluia, alleluia. V. Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. Alleluia.

**Greater Alleluia**

Alleluia, alleluia. V. Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. Alleluia. V. The sea was shaken, and the earth trembled, when the archangel Michael descended from heaven. Alleluia.

**Gospel. Matt. 18, 1-10**

At that time, the disciples came to Jesus, saying, I n illo tempore: Accessé-
An angel stood near the altar of the temple, having a golden thurible:

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram templi, habens thuribulum
censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

Offertory Prayers, page 767.

Secret

We offer Thee sacrifices of praise, O Lord, humbly praying that Thou be pleased to receive them, through the angelic intercession in our behalf, and grant that they may avail for our salvation. Through our Lord. Preface for Weekdays, page 773.

Communion.

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever, alleluia.

Postcommunion

Relying upon the intercession of blessed Michael, Thine archangel, O Lord, we Thy suppliants pray that what we perform with our lips we may attain with our hearts. Through our Lord. Concluding Prayers, page 793.

Sept. 30—St. Jerome, Confessor, Doctor of the Church (White)

Double

Mass, In medio, page 1344, except:

Prayer

O God, Who didst vouchsafe to provide for Thy Church blessed Jerome, Thy confessor, a great Doctor for the expounding of the Sacred Text, in manu sua, et data sunt ei incensa multa: et ascéndit fumus aromatum in conspéctu Dei, alleluia.
es: præsta, quæsumus; ut, ejus suffragántibus méritis, quod ore simul et ópere dó­
cuit, te adjuvánte exercére valeámus. Per Dóminum.

Scriptures, grant, we beseech Thee, that through his merits we may be enabled, by Thine assistance, to practise what both by word and deed he hath taught us. Through our Lord.

Secret

By thy heavenly gifts, O Lord, grant us, we pray, to serve Thee with untrum­meled minds, that the offerings we bring may, by the interces­sion of blessed Jerome, Thy confessor, effect our healing and our glory. Through our Lord.

Postcommunion

Filled with heavenly nour­ishment, we pray Thee, O Lord, that, by the intercession of blessed Jerome, Thy confes­ sor, we may be found worthy to obtain the favor of Thy mercy. Through our Lord.

Oct. 1—St. Remigius, Bishop, Confessor (White)

Simple

Mass, Statuit ei, page 1337; Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 2—Feast of the Holy Guardian Angels (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem térmónum ejus. Ps. 102, 1. Bénédic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.
Prayer

O God, Who in Thine ineffable providence dost vouchsafe to send Thine angels to watch over us, grant to Thy suppliants to be continually defended by their protection and to share their companionship in eternity. Through our Lord.

Lesson. Ex. 23, 20-23

Lesson from the Book of Exodus.

Thus saith the Lord God, Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be condemned, for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to Thy enemies, and will afflict them that afflict thee: and My angel shall go before thee.

Gradual. Ps. 90, 11, 12

God hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Lesser Alleluia

Alleluia, alleluia. Ps. 102, Allelúja, allelúja. Ps. 21. Bless the Lord, all ye His 102, 21. Benedícite Dóminó,
omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. Alleluia.

Tract. Ps. 102, 20.

Benedicite Domini, omnes Angeli ejus: potentes virtute qui facitis verbum ejus. V. Ps. 102, 21, 22. Benedicte Domino, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. V. Benedicte Domino, omnis opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino. Bless the Lord, all ye His angels: you that are mighty in strength and execute His word. V. Ps. 102, 21, 22. Bless the Lord, all ye His hosts: you ministers of His who do His will. V. Bless the Lord, all ye His works: in every place in His dominion, O my soul, bless thou the Lord.

Greater Alleluia


Munda Cor Meum, page 763.

Gospel. The disciples came to Jesus, page 1214, as on the feast of St. Michael, Sept. 29.

Creed, page 765.

Offertory. Ps. 102, 20, 21

Benedicite Domino, omnes Angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendum vocem sermone ejus. Bless the Lord, all ye His angels: you ministers of His who execute His word, harkening to the voice of His orders.

Offertory Prayers, page 767.

Secret

Suscipe, Domine, munera, quae pro sanctorum Angelorum tuorum veneratiione determis: et concede propitius: ut perpetua eorum praesiditis a pressentibus periculis hosts: you ministers of His who do His will. Alleluia.

Receive the gifts, O Lord, which we bring in veneration of Thy holy angels, and mercifully grant that we be delivered by their perpetual guard from the perils of this
1220 OCT. 3—ST. TERESA OF THE INFANT JESUS

life and at last attain unto life everlasting. Through our Lord, liberémur et ad vitam per­veniámus atérnam. Per Dó­minum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all fore­ver.

Postcommunion

We have received, O Lord, the divine mysteries, rejoicing in the festivity of Thy holy angels; we pray that we be continually delivered by their protection from the snares of our enemies and fortified against all adverse pow­ers. Through our Lord.

Concluding Prayers, page 793.

Oct, 3—St. Teresa of the Infant Jesus (The “Little Flower”), Virgin (White)

Double

The Beginning of Mass, page 756.

Introit. Cant. 4, 8, 9

Come from Libanus, my spouse, come from Liba­nus, come: Thou hast wounded my heart, my sister, my spouse: Thou hast wounded my heart.

Ps. 112, 1. Praise the Lord, ye children: Praise ye the name of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Lord, Who hast said: Un­less ye become as little children, ye shall not enter into the kingdom of heaven, grant unto us, we beseech Thee, so to follow the footsteps of blessed

Dómini, Dóminum: hymnum dicite et super-exaltáte eum in sæcula.

Spiresmus, Dómine, divi­na mystéria, sanctórum Angelórum tuórum festivitáte iátántes: quasumus: ut eó­rum protectione ab hóstium júgiter liberémur insidiis et contra ómnia adversa muní­mur. Per Dóminum.

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Teresa, virgin, in lowliness and simplicity of heart that we may gain everlasting rewards. Who livest.

Lesson. Is. 66, 12-14

Lesson from Isaia the Prophet.


From Septuagesima to Easter the Lesser Alleluia is replaced, by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Matt. 11, 25

Confiteor tibi, Pater, Dominæ celî et terræ, quia abscondisti haec a sapientibus, et prudentibus, et revelasti ea parvulis. V. Ps. 70, 5. Dominæ, spes mea a juventûte mea.

Lesser Alleluia


Tract. Cant. 2, 11, 12

For winter is now past, the rain is over and gone. 

Jam hiems trānsīvit, imber abīvit, et recessit. 

The flowers have appeared in our land: The voice of the turtle is heard in our land. 

V. Jer. 31, 3. I have loved Thee with an everlasting love: Therefore have I drawn Thee, taking pity on Thee.

Greater Alleluia


Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

Offertory. Luke 1, 46-48, 49

Magnificat ánima mea Dóminum: et exsultátvit spíritus meus in Deo salutári meo: quia respéxit humilitátem an­cillæ suæ: fecit mihi magnam qui potens est.

My soul doth magnify the Lord. And my spirit hath re­joiced in God my Saviour. Be­cause He hath regarded the humility of His handmaid: He that is mighty hath done great things to me.

Offertory Prayers, page 767.

Secret

Sacrificium nostrum tibi, Dómine, quæsumus, beátæ Thérésiae Virginis tuae precátio sancta conciliet: ut in cujus honóre solémniter exhibétur, ejus méritis effici­átur acceptum. Per Dóminum.

We beseech Thee, O Lord, that the holy interces­sion of blessed Teresa, Thy vir­gin, may make our sacrifice agreeable to Thee, so that it may be made acceptable by the merits of her in whose honor it is solemnly offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. Deut. 32, 10, 12


He led her about and taught her: and He kept her as the apple of His eye. As the eagle, He spread His wings and hath taken her, and carried her on His shoulders. The Lord alone was her leader.

Postcommunion

Lllo nos, Dómine, amorís igne céleste mystérium inflámmet quo beáta Thérésia Virgo tua se tibi pro homínibus caritátis victimam devó­vit. Per Dóminum.

May the heavenly mystery, O Lord, enkindle in us that fire of love, whereby the blessed Teresa, Thy virgin, of­fered herself to Thee as a victim of charity for men. Through our Lord.

Concluding Prayers, page 793.

Oct. 4—St. Francis of Assisi, Confessor (White)

Double Major

Mass as on the feast of the Stigmata, Sept. 17, page 1200, except:
Prayer

O God, Who, by the merits of blessed Francis, didst increase Thy Church by bringing forth a new progeny, grant us to imitate him in despising earthly things and ever to rejoice in partaking of heavenly gifts. Through our Lord.

Gospel

Jesus answered and said, as on the feast of St. Paul, Hermit, January 19, page 865.

Secret

Sanctify, O Lord, the gifts dedicated to Thee, and, by the intercession of blessed Francis, cleanse us from all stain of sin. Through our Lord.

Postcommunion

May heavenly grace, we beseech Thee, O Lord, enlarge Thy Church which Thou wast pleased to enlighten by the glorious merits and examples of blessed Francis, Thy confessor. Through our Lord.

Oct. 5—St. Placidus and His Companions, Martyrs (Red)

Simple

Mass Salus autem, page 1325, except:

Prayer O God, Who dost permit us, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion. Second Prayer A cunctis, page 827, with the accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.

Oct. 6—St. Bruno, Confessor (White)

Double

Mass, Os justi, page 1349, except:

Prayer

We beseech Thee, O Lord, that we may be assisted by the prayers of St. Bruno, Thy confessor, that we, who

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tuam gráviter delinquéndo have grievously offended Thy
offendimus, ejus méritis et majesty by sin, may obtain the
précibus, nostrórum delictó-
forgiveness of our offenses
rum véniam consequámur. through his merits and prayers.
Per Dóminum.

Postcommunion is from the Mass Justus ut palma, page 1355.

Oct. 7—The Most Holy Rosary of the B. V. M.
(White)

Double of the Second Class

St. Mark, Pope, Confessor (White)

Simple

Sts. Sergius, Bacchus, Marcellus, and Apuleius,

Martyrs

Simple

The Beginning of Mass, page 756.

Introit

G audeámus omnes in Dó-
mino, diem festum cel-
brántes sub honóre beáta
Maríae Virginís: de cujus so-
lemnité té gaudent Angéli, et
colláudant Filium Dei. Ps. 44, 2. Eructavit cor meum
verbum bonum: dico ego
ópera mea Regi. Ὠ. Glória Pa-
tri.

Kyrie, page 761; Gloria, page 762.

Prayer

D eus, cujus Unigenitus
per vitam, mortem et
resurrectionem suam nobis
salútis áetérna præmia com-
paravit: concede, quæsumus;
ut, hæc mystériá sanctíssimo
beáta Maríæ Virginís Rosário
recoléntes, et imitémur quod
cóntinent, et quod promís-
tunt, assequámur. Per eüm-
dem Dóminum.

O con, Whose only-begotten
Són, by His life, death,
and resurrection hath pur-
chased for us the rewards of
eternal life: grant, we beseech
Thee, that, meditating on the
mysteries of the most holy
Rosary of the Blessed Virgin
Mary, we may imitate what
they contain and obtain what
they promise. Through the
same.

In low Masses a commemoration of St. Mark and of the Holy
Martyrs as follows:

Of St. Mark.

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Prayer

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Mark, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Of the Holy Martyrs.

Prayer

May the blessed merits of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, bide with us, O Lord, and make us ever fervent in Thy love. Through our Lord.

Lesson. Prov. 8, 22, 24, 32, 35

Lesson from the book of Wisdom.

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

Gradual. Ps. 44, 5, 11, 12

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Y. Hear, O daughter, Propet veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Y. Audi, filia et vide, et
inclina aurem tuam, quia concupivit Rex speciem tuam.

Alleluia, alleluia. V. Solennitas gloriosae Virginis Mariae ex semine Abrahae, orta de tribu Juda, clara ex stirpe David. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

At that time: the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel answering said to her, The Holy Ghost shall come upon...
thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thine word.

Creed, page 765.

**Offertory. Ecclus. 24, 25, 39, 17**

In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

**Offertory Prayers, page 767.**

**Secret**

Grant us, we beseech Thee, O Lord, to be fittingly prepared for the offering of these gifts, and, through the mysteries of the most holy Rosary, so to meditate upon the life, passion, and glory of Thine only-begotten Son, that we may become worthy of His promises. Who with Thee.

In low Masses commemoration of St. Mark and of the Holy Martyrs, as follows:

Of St. Mark.

**Secret**

In Thy loving kindness we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Of the Holy Martyrs.

**Secret**

May this sacrifice that is about to be offered cause a justestatem tuam nobis, Domine, quæsumus,
hæc hóstia reddat immolánda
placátam, tuórum digna pos-
tulátione Sanctórum. Per
Dóminum.

Preface No. 13, page 816

**Communion.**

Florete flores quasi liliúm,
et date odórem, et frondéte in
grátiam, collaudáte cánticum
et bénedicté. Dóminum in
óperibus suis.

**Postcommunion**

SANCTISSIMA Genitrícis
tuæ, cujus Rosárium
celebrámus, quæsumus Dómi-
ne, prǽcibus adjuvérump: ut et
mysteriórüm, quæ cólímus,
vírtus percipíátur; et sacra-
mentórum, quæ súmpsimus,
obtínéatur effectus: Qui vivis.

In low Masses commemorations of St. Mark and the Holy
Martyrs are as follows:

Of St. Mark.

**Postcommunion**

REFECTIONE sancta enu-
trítam gubérnæ, quæ-
sumus Dómine, tuam placá-
tus Ecclésiam: ut pótení
moderationé directa, et in-
crementa libertátis accipiat
et in religionís integritáte
persistat. Per Dóminum.

Of the Holy Martyrs.

**Postcommunion**

SACRAMÉNTIS, Dómine, mu-
niámur accéptis, et sanctórum Mártýrum tuó-
rúm Sérígii, Bacchí, Marcélii
et Apúleíi intercessióné, con-
tra omnes nequitias irruéntes,
armis célestibus protégámur.
Per Dóminum.

Concluding Prayers, page 793.

Thy majesty to be appeased
oward us, O Lord, by the
worthy prayer of Thy saints.
Through our Lord.

**Communion.**

Send forth flowers, as the
lily, and yield a smell, and
bring forth leaves in grace, and
praise with canticles, and bless
the Lord in His works.

Since Thy Church has been
nourished by the sacred
repast, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of religion.
Through our Lord.

**Postcommunion**

AY we be assisted, we be-
seech Thee, O Lord, by
the prayers of Thy most holy
Mother, whose Rosary we cele-
brate, that the virtue of the
mysteries we adore may be
shared and the effect of the
sacraments we have received
may be obtained. Who livest.

**Postcommunion**

AY we be fortified, O Lord,
by the reception of Thy
sacraments, and protected,
through the intercession of
Thy holy martyrs, Sérígii,
Bacchí, Marcélii, and Apú-
leíi, by heavenly armor
against all the malice that as-
salleth us. Through our Lord.
Oct. 8—St. Bridget, Widow (White)

Double

Mass, Cognovi, page 1383, except:

Prayer

O LORD, our God, Who through Thine only-begotten Son, didst reveal heavenly secrets to blessed Bridget, grant us, Thy servants, by her kind intercession, to rejoice and be glad in the revelation of Thine eternal glory. Through the same.

Epistle, Honor widows, found at the end of the Mass Cognovi, page 1388.

Oct. 9—St. John Leonard, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit

In sermónibus Dómini ópera ejus: sol illumínans per ómmia respéxit, et glória Dómini plénum est opus ejus. Ps. 95, 1. O sing unto the Lord a new song: sing unto the Lord, all the earth. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who for the propagation of the Faith among the people wast pleased in a wondrous manner to stir up blessed John, Thy confessor: and Who, through him, didst
novam in Ecclésia tua familiam congregrásti: da nobis fámuli tuis; ita ejus institútis proficere, ut præmiá consequámur ætérna. Per Dóminum.

in Thy Church gather together a new Society for the instruction of the faithful: do Thou grant unto us Thy servants, that we may so profit by his teaching, as to attain unto the everlasting rewards. Through our Lord.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Prayer

O God, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in contemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

Epistle. 2 Cor. 4, 1-6, 15-18

Brethren. Seeing we have this ministration, according as we have obtained mercy, we faint not, but renounce the hidden things of dishonesty, not walking in craftiness, nor adulating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our Gospel be also hid; it is hid to them that are lost: in whom the God of this world hath blinded the minds of unbelievers, that the light of the
Gospel of the glory of Christ, Who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man be corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal. 

Gradual. Ps. 72, 21; 68

O Y HEART hath been inflamed and my loins have been changed: the zeal of Thy house hath eaten me up. 

V. Is. 49, 2. He hath made my mouth like unto a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft. Alleluia, alleluia. 

Y. Ps. 70, 7. Inflammátum est cor meum et renes mei commutati sunt: zelus domus tuae comedit me. Y. Isai. 49, 2. Posuit os meum quasi gladium acútum: in umbra manus suæ protéxit me, et posuit me sicut sagittam eléctam. Alleluja, alleluia. Y. Ps. 70, 7. Tamquam prodigium factus
sum multís: et tu adjútor I am become to many as a wonder: but Thou art a strong fortís. Allelúja. helper. Allelúja.

After Septuagesima in place of alleluia and verse add:

Tract

Contristátus sum in ex- I am grieved in my exercise:
ercitátion mea: and am troubled at the conturbátus sum a voce voice of the enemy, and at the inimicí et a tribulatióne tribulation of the sinner. peccatóris. V. Quóniam declina- V. For they have cast iniquities vérint in me iniquitátes: et upon me: and in wrath they in irl morést erant mini. were troublesome to me. V. Ego autem ad Deum I. But I have cried to God: clamávi: et Dóminus salvábit me. and the Lord will save me.

In Paschal-time omit Gradual and say instead:

Allelúja, allelúja. V. Ps. 51, Allelúja, allelúja. V. Ps. 61, 10. Sicut olíva fructífera in As a fruitful olive tree in domo Del, sperávi in misericórdia the house of God, I have hoped Del in ætérnum: et in the mercy of God forever, sǽculum sǽcul. Allelúja. yea forever and ever. Allelúja. V. Ps. 61, 8. In Deo salútare V. Ps. 51, 10. As a fruitful olive meum et glória mea: Deus tree in the house of God, I have hoped auxílii mei, et spes mea in in the mercy of God forever, Deo est. Allelúja. yea forever and ever. Allelúja.

Munda Cor Meum, page 763.


Sequéntia sancti Evangelíi secúndum Lucam

In illo tempore: Designávit Dóminus et állos seventy-two; and He sent them septuaginta duos: et misit two and two before His face into illos binos ante fácem suam every city and place whither He Himself was to come. in omnem civitátem et locum quo erat ipse ventúrus. Et dicébat illis: Messis quidem At that time, The Lord appointed also other multa, operárii autem pauci seventy-two; and He sent them Rogete ergo dóminus messis ut two and two before His face mittat operários in mes- into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the
harvest, that He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

Offertory. Col. I, 25

I am made a minister of Christ according to the dispensation of God, which is given to me, that I may fulfil the word of the Lord. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Receive, O Lord, the clean oblation of this salutary sacrifice: and, by the intercession of blessed John, Thy confessor, grant that everywhere among the nations it may fittingly be offered up. Through our Lord.
Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Secret

O Bláta tibi, Dómine, múnera pópuli tui, pro tuo-rum honóre Sanctórum, súscipe propítius, quǽsumus: et eórum nos intercessióne sanctifica. Per Dóminum.

Graciously receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

Preface for Weekdays, page 775.

Communion

Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detrimenta. (T. P. Alleluia.)

The things that were gain to me, the same I counted loss for Christ. (P. T. Alleluia.)

Postcommunion

Refresshed by the sacred mysteries of Thy precious body and blood, we beseech Thee, O Lord, that, following the example of blessed John, Thy confessor, we may set ourselves to profess that which he believed, and in our actions to put into practice that which he taught. Who livest.

Postcommunion

Sumptis, Dómine, sacramentis, quǽsumus: ut, intercedéntibus beátis Martyribus tuis Dionysio, Rústico et Eleútherio, ad redemptionis

We who have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleutheri-
OCT. 9—STS. DIONYSIUS, RUSTICUS, ELEUTHERIUS

we may be profited unto
the increase of our everlasting
redemption. Through our Lord.

Concluding Prayers, page 793.

The Same Day

STS. Dionysius, Rusticus and Eleutherius

Martyrs (Red)

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Sapientiam, page 1321.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who on this day
didst strengthen blessed
Dionysius, Thy martyr, with
the virtue of fortitude in his
suffering, and didst vouchsafe
to join with him Rusticus and
Eleutherius to preach Thy
glory to the nations, grant us,
we beseech Thee, to imitate
them in contemning the pros-
perity of the world for the sake
of Thy love, and to fear none of
its adversity. Through our
Lord.

Second Prayer A cunctis, page 827; third at the choice of the
priest, pages 1494-1500.

Lesson. Acts 17, 22-34

Lesson from the Acts of the
Apostles.

In those days, Paul standing
in the midst of the Areo-

 Deus, qui hodierna die
beatum Dionysium,
Martyrem tuum atque Ponti-
ficem, virtute constantiae in
passione roborasti, quique illi,
ad predicandum: gentibus
gloriam tuam, Rusticum et
Eleutherium sociare dignatus
es: tribue nobis, quae-
sumus; eorum imitatione, pro
amore tuo prsepera mundi de-
spicere, et nulla ejus adversa
formidare. Per Dominum.

Lectio Actuum Apostolorum.

In his illis: Stans Pau-
lus in medio Areopagi.
Viri Athenienses, per omnia superstitiosiores vos video. Praetoriam enim, et videns simulacra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantia collis, hoc ego annuntio voabis. Deus, qui fecit mundum, et omnia, quae in eo sunt, hic cell et terre eum sit Dominus, non in manufactis templis habitat, nec manibus humanis collit, indigens aliquo, cum ipse det omnis virtutem, et inspiratitatem, et omnia: fecitque ex uno omne genus hominum inhabitare super universam faciem terrae, definieatis statuta tempora, et terminos habitatiovis eorum, querere Deum, si forte attractent eum, aut inveniant, quamvis non longe sit ab uno qualque nostrum. In ipso enim vivimus, et movemur et sumus: sicut et quidam vestrorum poetarum dixerunt: Ipsius enim et genus sumus. Genus ergo cum simus Dei, non debemus a timare aut, aut argento, aut lapiide, sculpitur artis, et cogitationis hominis, Divinum esse simile. Et tempora quidem hujus, ignorantes despicientes Deus, nunc annuntiat hominibus ut omnes ubique penitentiam agant, eo quod statuit diem, in quo judicaturus est orbis in equitate, in viro, in quo statuit fidem praebens omnibus, sustitans eum a mortuis. Cum audissent autem resurrectionem mortuorum, quidam qui dem irridebant, quidam vero dixerunt: Audiemus te de hoc iterum Sic Paulus exivit de medico eorum. Quidam vero viri adhærentes et, credidens pagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God Who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He Who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after Him, or find Him; although He be not far from every one of us, for in Him we live and move and be: as some also of your own poets said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising Him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear
thee again concerning this runt: in quibus et Dionysius matter. So Paul went out from Areopagita, et mulier nomine among them, but certain men ne Damaris, et ali cum eis adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gradual from the Mass, Sapientiam, page 1322.
Munda Cor Meum, page 763.
Gospel, Beware you of the leaven, from the Mass, Salus autem, page 1327.
Offertory from the Mass, Sapientiam, page 1334.

Secret

Graciously receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest.

Preface for Weekdays, page 775.
Communion from the Mass, Sapientiam, page 1323.

Postcommunion

We who have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleutheros, we may be profited into the increase of our everlasting redemption. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Oct. 10—St. Francis Borgia, Confessor (White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

O Lord Jesus Christ, the pattern of true humility and its reward, we beseech Thee, that, as Thou didst make Dómine Jesu Christe, vera humilitatis et exemplar et premium: quassumus; ut, sicut beatum Fran-
OCT. 11—MATERNITY OF BLESSED VIRGIN 1233

ciscum in terréni honóris con-
témptu, imitatórem tui glo-
riósum efficísti, ita nos ejus-
dem imitátiónis et gloríæ tri-
buaes esse consórtes: Qui vivis.

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 11—Feast of the Maternity of the Blessed Virgin Mary, (White)

Double Major

The Beginning of Mass, page 756.

Introit. Is. 7, 14

Ecce Virgo concépiet, et
pariet filium, et vocá-
bitur nomen ejus Emmánuel.
Ps. 97, 1. Cantáte Dómino
cánticum novum; quia mira-
bília fecit. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Deus qui de beátæ Marie
Virginis utero Verbum
tuum, Angelo nutiánte, car-
nem suscipere voluísti: præsta
supplicibus tuis; ut, qui vere
eam Genitricem Dei, crédi-
mus, ejus apud te interces-
siónibus adjuvémur. Per eúm-
dem Dóminum.

Lesson. Ecclus. 24, 23-31

Léctio libri Sapientiæ.

Ecque quasi vitis fructificá-
vi suavitatem odóris: et
flores mei fructus honóris et
honestätis. Ego mater pul-
chrae dilectiónis, et timóris, et
agnitiónis, et sanctæ spei. In
me gratia omnis via et veri-
blessed Francis Thy glorious
imitator in contempt of earthly
honors, so Thou wouldst grant
us to share his imitation and
his glory. Who livest.

Lesson from the book of
Wisdom.

As the vine I have brought
forth a pleasant odor,
and my flowers are the fruit of
honor and riches. I am the
mother of fair love, and of fear,
and of knowledge, and of holy
hope. In me is all grace of the
Alleluia, alleluia.
Virgo Dei Genitrix, quem totus non capit orbis, in tua seclusit viscer{	extvisiblespace}a factus homo. Alleluia.

**Gradual. Is. 11, 1, 2**

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him. Alleluia, alleluia. O Virgin Mother of God, He whom the whole world cannot contain, being made man, imprisons Himself in thy womb. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Luke 2, 43-51**

‡ Continuation of the holy Gospel according to St. Luke. IN ILLO tempore: Cum re{	extvisiblespace}diren{	extvisiblespace}t, remansit puer Jesus in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him amongst their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found. Him in the temple set
tem in medio

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

Creed, page 765.

Offertory. Matt. 1, 18

When His mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Offertory Prayers, page 767.

Secret

Through Thy mercy, O Lord, and the intercession of blessed Mary, ever a virgin, the Mother of Thine only-begotten Son, may our oblation profit us for eternal and for present prosperity and peace. Through the same.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

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OCT. 14—ST. CALLISTUS

Postcommunion

MAY this communion, O Lord, purge away our guilt and, by the intercession of blessed Mary the Mother of God, make us companions of Him, Who is our heavenly healing. Through the same.

Concluding Prayers, page 793.

Oct. 13—St. Edward, King, Confessor (White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

O God, Who hast crowned the blessed King Edward, Thy confessor, with the glory of eternity, make us, we beseech Thee, so to venerate him on earth that we may be able to reign with him in heaven. Through our Lord.

Second Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Oct. 14—St. Callistus, Pope, Martyr (Red)

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

I will extol thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. Ps. 29, 1. I will extol thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. Ps. 29, 1. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meas super me. Y. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost behold how we fail in our weakness, mercifully restore us unto Thy Jesus, qui nos cunspicis ex nostra infirmitate desicere: ad amorem tuum nos
misericórditer per sanctórum tuórum exémpla restauráta. Per Dóminum.

Epístle. 1 Peter 5, 1-4; 10-11
Léctio Epistolæ beáti Petri Apóstoli.

BRETHREN: The ancients, therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a paraker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a partaker of that glory of the sufferings of Christ, as also an ancient and a witness in future revealed, you, I beseech, who are among you, are therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a paraker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a partaker of that glory of the sufferings of Christ, as also an ancient and a witness in future revealed, you, I beseech, who are among you, are

Gradual. Ps. 106, 32, 31


Munda Cor Meum, page 763. Gospel from the Mass, St diligis me, page 1302.

Offertory. Jerem. 1, 9-10
Ecce dedi verba mea in ore tuo: ecce constitút te super love through the examples of Thy saints. Through our Lord.
OCT. 15—ST. HEDWIG

set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

We beseech Thee, O almighty God, that these sacred gifts may purge our sins and by their effect make us lead holy lives. Through our Lord.

Oct. 15—St. Teresa, Virgin (White)

Double

Mass. Diligemti, page 1370, except:

Prayer

ARKEN unto us, O God, our Saviour, that as we rejoice in the festival of blessed Teresa, Thy virgin, so we may find food for the nourishment of our souls in her heavenly doctrine, and be instructed by the affection of pious devotion. Through our Lord.

Oct. 16—St. Hedwig, Widow (White)

Semi-double

Mass, Cognovit, page 1383, except:

Prayer

O God, Who didst teach blessed Hedwig to leave

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OCT. 17.—ST. MARGARET MARY ALACOQUE

humble the pomp of the world for the
the Beginning of Mass, page 756.

Oct. 17.—St. Margaret Mary Alacoque, Virgin

(White)

Double

The Beginning of Mass, page 756.

Introit. Cant. 2, 3

Sus umbra illius, quem désideráveram, sedi; et
fructus ejus dulcis gátturí
meo. Ps. 83, 2, 3. Quam dilectáta tabernácula tua, Dómine
virtutum! concupíscit et déficit ánima mea in átria Dó-
míni. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui
investigabiles divítias
Cordis tui beátæ Marígaríæ
Virgini mirabiliter revelásti;
da nobí, ejus merítus et imita-
tióne; ut te in ómnibus et
super ómnia diligéntes, ju-
gem in eódem Corde tuo man-
siónem habére mereámur:
Qui vivis.

Epistle, Brethren, to me the least of all the saints, from the
Mass of the feast of the Sacred Heart of Jesus, page 685.

From Septuagesima to Easter the Lesser Alleluia in the Gradu-
al is replaced by the Tract. In Paschal-time the Gradual and
Tract are replaced by the Greater Alleluia and Verse found
after the Tract.
Many waters have not been able to quench charity: neither shall floods drown it. V. Ps. 72, 26. My flesh hath fainted, and my heart: O God, the God of my heart, and my portion forever.

Lesser Alleluia

Alleluia, alleluia. V. Cant. 7, 10. I unto my Beloved: and His turning is toward me. Alleluia.

Tract. Ps. 83, 3-4

My heart and my flesh have rejoiced in the living God. V. For the sparrow hath found nerself a house: and the turtle dove a nest for herself, where she may lay her young. V. Thine altars, O Lord of hosts: my King and my God.

Greater Alleluia

Alleluia, alleluia. V. Prov. 9, 5. Come, eat my bread: and drink the wine that I have mingled for you. Alleluia. V. Ps. 30, 20. O how great is the multitude of Thy sweetness, O Lord: which Thou hast hidden for them that fear Thee. Alleluia.

Munda Cor Meum, page 763.


Offertory. Zach. 9, 17

What is His good, and what is His beautiful thing: but the corn of the elect, and the wine springing forth virgins?

Offertory Prayers, page 767.
Secret

Accepta tibi sint, Dómine, plebis tuae múnera: et concede; ut ignis illæ divinæ nos infiammet, quo de Corde Filii tui emisso, beáta Margárítæ Maria veheménter estua vit. Per eúndem Dóminum.

Preface for Weekdays, page 775.

Communion. Cant. 6, 2

Ego dilecto meo, et dilectus meus mihi, qui páscurt inter lillæ.

Postcommunion

Corporis et sánquiniis tui, Dómine Jesu, sumptis mysteriis: concede nobis, quæsumus, beáta Margárítæ Maria, Virgine intercedente; ut, superbus secull vanítatibus exúltis, mansuetúdenem et humilitatem Cordis tui induere mereamus. Qui vivis.

Concluding Prayers, page 793.

Oct. 18—St. Luke the Evangelist, (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17


Kyrie, page 761; Gloria, page 762.
Prayer

May Luke, Thy holy evangelist, O Lord, we beseech Thee, intercede in our behalf, who for the honor of Thy name bore continually in his body the mortification of the cross. Through our Lord.

INTERVÉNIAT pro nobis, quæsumus Dómine, sanctus tuus Lucas Evangelista: qui crucis mortificationem júgiter in suo córporé pro tui nóninis honóre portávit. Per Dóminum.

Epistle. 2 Cor. 8, 16-24

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

FRATRES: Gratias ago Deo, qui dedit eámdem sollicitudinem pro vobis in corde Titi, quómiam exhortationem quidem suscépit: sed cum sollicitior esset sua voluntátę proféctus est ad vos. Misimus étiam cum illo fratem, cujus laus est in Evangélió per omnes ecclesiás: non solum autem, sed et ordinátus est ab ecclesiis comites peregrinántis nostræ in hanc grátiam, quæ ministrátor a nobis ad Dómini glóriam, et destinatam voluntatem nostram: devitánes hoc, ne quis nos vitéperet in hac plenitudine, qua ministrátor a nobis. Providémus enim bona non solum coram Deo, sed étiam coram homínibus. Misimus autem cum illis et fratem nostrum, quem probavimus in multis sæpe sollicitum esse: nunc autem multo sollicitórem, confidéntiam multa in vos, sive pro Tito, qui est sócius meus, et in vos adjutor, sive frater nostri, Apóstoli ecclesiárum, glória Christi. Osten- sónem ergo, quæ est caritátis vestae, et nostræ glóriæ pro
OCT. 18—ST. LUKE, EVANGELIST

vobis, in illos esténdite in fá-clem ecclesiárum.

Gradual.

In omnem terram exivit so-nus e6rum: et in fines orbis terre verba córum. V. Céli enáriaent glóriam Dei: et óp-era mánum ejus annuntiát firmaméntum.


Munda Cor Meum, page 763.

Ps. 18, 5, 2

Their sound went forth into all the earth; and their words to the ends of the world. V. The heavens show forth the glory of God; and the firmament declareth the works of His hands.

Allelúia, allelúia. V. John 15, 16. I have chosen you out of the world, that you should go, and should bring forth fruit: and your fruit should remain. Allelúia.

Ps. 138, 17

To me Thy friends, O God, are exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

Donis caléstibus da nobis, quemesumus, Dómine, libera tibi mente servire: ut munéra que deférimus, inter-veníente beáto Evangelista tuo Luca, et medélam nobis operéntur, et glóriam. Per Dóminum.

Preface No. 13, page 816.

Communion.

Vos, qui secúti estis me, se-debitis super sedes, judi-cantes duódecim tribus Isráel.

Matt. 19, 28

You who have followed Me, shall sit upon seats, judging the twelve tribes of Israel.
Grant, we beseech Thee, O almighty God, that what we have received from Thy holy altar may, by the prayers of Thy blessed evangelist, Luke, sanctify our souls, whereby we may be made secure. Through our Lord.

Concluding Prayers, page 793.

Oct. 19—St. Peter of Alcantara, Confessor (White)

Double

Mass, Justus ut palma, page 1352, except:

Prayer

O GOD, Who didst vouchsafe to make blessed Peter, Thy confessor, glorious by the gift of a wonderful spirit of penance and most lofty contemplation, grant us, we beseech Thee, that, through his interceding merits, being mortified in the flesh, we may the more easily understand the things of heaven. Through our Lord.

Epistle, Brethren, the things that were gain to me, from the Mass of the feast of St. Paul, the first hermit, January 15, page 864.

Oct. 20—St. John Cantius, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 18, 12, 13

The compassion of man is toward his neighbor; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. Ps. 1, 1.
Beátus vir, qui non ámbit in consilio impiórum, et in via peccatórum non stetit, et in cátedra pestiléntiae non sédit. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

D a, QUÆSUMUS, omnípo-tens Deus: ut, sancti Joánnis Confessóris exérculo in scientíá Sanctórum profí- ciéntes, atque ális misericór- diam exhibéntes; ejus mérito, indulgéntiam apud te consequeámur. Per Dóminum.

Epistle. Jas. 2, 12-17

Léctio Epístolae beáti Jacóbi Apóstolí.


Gradual. Ps. 106, 8, 9

Confiteántur Dómino misericórdiae ejus: et mirábília ejus fillíis hóminum. V. Quis

Let the mercies of the Lord give glory to Him: and His wonderful works to the chil-
dren of men. Y. For He hath satisfied the empty soul, and hath filled the hungry soul with good things.

Alleluia, alleluia. Y. Prov. 31, 20. He hath opened His hand to the needy, and stretched out His hands to the poor. Alleluia.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Offertory. Job. 29, 14, 16

I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem; I was an eye to the blind, and a foot to the lame; I was the father of the poor.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive these offerings, we beseech Thee, O Lord, by the merits of St. John, Thy confessor, and grant that, loving Thee above all things and all things for Thy sake, we may in heart and in deed be pleasing to Thee. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 6, 38

Give and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.

Postcommunion

REGALLED with the delights of Thy precious body and blood, we humbly pray Thy clemency, O Lord, that by the


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Joannis Confessóris tui méritis et exemplis, ejusdem caritátis imitatóres effecti, consórtes simus et glóriæ. Qui vivis.

Concluding Prayers, page 793.

Oct. 21—St. Hilarion, Abbot (White)

Simple

St. Ursula and Her Companions, Virgin-Martyrs

Mass, Os justi, meditabitur, page 1356.

Commemoration of St. Ursula and her companions with the Prayer, Secret and Postcommunion, from the Common of two or more Virgin-Martyrs, page 1368.

Oct. 24—St. Raphael, Archangel (White)

Double Major

The Beginning of Mass, page 756.

Introit from the Mass on the feast of St. Michael, September 29, page 1213.

Kyrie, page 761; Gloria, page 762.

Prayer


Os, Who to thy servant Tobias when on his journey didst give blessed Raphael, the archangel, as a companion, grant us, Thy servants, that we may ever be protected by his guardianship and strengthened by his assistance. Through our Lord.

Lesson. Tob. 13, 7-15

Léctio libri Tobiae.

In prósus illis: Dixit Angélus Ráphaél ad Tobiam: Sacraméntum regis absconde bonum est: ópera autem Dei reveláre et confitérī honoríficum est: Bona est orátio cum jejunio, et eleemosyna

Lesson from the Book of Tobias.

In those days, the angel Raphael said to Tobias: It is good to hide the secret of a king: but honorable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up
treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

**Gradual. Tob. 8, 3**

Raphael, the angel of the Lord, took, and bound the devil. Angelus Dominii Raphael apprehendit et ligavit diarem. V. Ps. 146, 5. Great is Our Lord, and great is His power. Dominus noster, et magna virtus ejus.

**Lesser Alleluia**

Alleluia, allelula. V. Ps. 137, 1, 2. I will sing praise to Thee in the sight of the angels, I will worship towards Thy holy temple, and I will give glory to Thy name, O Lord. Alleluia. Alleluia, allelouia. V. Ps. 137, 1, 2. In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomine tuo, Domine. Alleluia.


**Tract. Ps. 148, 2**

Praise the Lord all ye His angels. Praise ye Him, all His hosts. *V. Ps. 102, 21.* Bless the Lord all ye His hosts, you ministers of His that do His will.

**Greater Alleluia**

Praise the Lord all ye His angels. Praise ye Him, all His hosts. *V. Ps. 102, 21.* Bless the Lord all ye His hosts, you ministers of His that do His will.

Alleluia, alleluia. *V. Ps. 102, 1.* Bless the Lord, O my soul, and let all that is within me bless His holy name. Alleluia.


Munda Cor Meum, page 763.

**Gospel. John 5, 1-4**

Sequentia sancti Evangelii secundum Joannem.

*At that time, there was a festival day of the Jews, and Jesus went up to Jerusalem.* Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethseda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

Creed, page 765.
Oct. 25—STs. CHRYSANTHUS AND DARIA

Offertory (without Alleluia) and Secret from the Mass on the feast of St. Michael, September 29, pages 1215, 1216.

Preface for Weekdays, page 775.

Communion from the Mass on the feast of St. Michael, September 29, page 1216.

Postcommunion

Vouchsafe, O Lord, to make the holy archangel Raphael our helper, and let him whom we believe to be continually standing before Thy majesty, present our poor prayers to be blessed by Thee. Through our Lord.

Concluding Prayers, page 793.

Oct. 25—St. Chrysanthus and Daria, Martyrs (Red)

Simple

Mass, Intret, page 1316, except:

Prayer

May the prayers of Thy blessed martyrs, Chrysanthus and Daria, be with us, O Lord, that we may continually experience the loving assistance of those to whom we pay homage of veneration. Through our Lord.

Second Prayer A cunctis, and accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Epistle In all things let us exhibit ourselves, from the Mass of St. Abdon and Sennen, July 30, page 1130.

Gospel, Woe to you who build the monuments, from the Mass of Sts. Mark and Marcellianus, June 18, page 1053.

Secret

May the offering of Thy people be pleasing to Thee, O Lord, which is solemnly sacrificed on the natal feast of Thy holy martyrs Chrysanthus and Daria. Through our Lord.

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Postcommunion

We have been filled, O Lord, with mystic desires and joys; grant, we beseech Thee, that, by the intercession of Thy holy martyrs, Chrysanthus and Daria, we may in spirit attain those things which in time we celebrate. Through our Lord.

Oct. 26—St. Evaristus, Pope, Martyr (Red)

Simple

Mass, St. Eligis me, page 1302. Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 27—Vigil of Sts. Simon and Jude, Apostles, (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 13, 10

Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. Ps. 78, 1. O God, the heathen are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Grant, we beseech Thee, O almighty God, that, as we approach the glorious natal day of Thy holy apostles, Simon and Jude, so they, imploring Thy majesty, may win Thy benefits for us. Through our Lord.
Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle, Brethren, we are made a spectacle, from the Mass, Justus ut palma, page 1353.

**Gradual. Ps. 78, 102**

Revenge, O Lord, the blood of Thy saints, which hath been shed. V. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air; the flesh of Thy saints to the beasts of the earth.

Munda Cor Meum, page 763.

Gospel, I am the true vine, from the Mass Protexisti, page 1330.

**Offertory. Ps. 149, 516**

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Offertory Prayers, page 767.

**Secret**

With our gifts, O Lord, we anticipate the feast of Thy apostles, Simon and Jude, and humbly beseech Thee that since these offerings are not acceptable to Thee, because of our sins, they may be rendered pleasing in Thy sight, through the merits of these Thy saints.

Through our Lord.

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

Preface, page 775.

**Communion. Ps. 78, 2, 11**

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: accord-

Posuérunt mortália servórum tuórum, Dómine, escas volatilíbus cæli: carnes sanctórum tuórum béstilis terræ: secúndum magnitúdinem

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brachii tui posside filios morte punitorum.

ing to the greatness of Thy arm take possession of the children of those who have been punished with death.

Postcommunion

Having received Thy sacrament, O Lord, we, Thy suppliants, humbly beseech Thee, that, by the intercession of Thy blessed apostles, Simon and Jude, we may receive in eternal life that which we celebrate in this life. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant, O Lord, page 825; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Oct. 28—The Holy Apostles Simon and Jude (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Deus, qui nos per beatos Apóstolos tuos Simónem et Judam, ad agnitionem tui nóninis venire tribuísti: da nobis eórum glóriam sempitérnam et proficiéndo cele-

Prayer

Cod, Who hast granted us to come to the knowledge of Thy name through Thy blessed apostles Simon and Jude, grant us to celebrate their everlasting glory by ad-

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vancing in knowledge and to improve by this celebration. Through our Lord.

Epistle, Brethren, to every one of us, from the Mass on Ascension Eve, page 532.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 15, 17-25

In that time, Jesus said to His disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you: If they have kept My word, they will keep yours also. But all these things they will do to you for my name’s sake, because they know not Him that sent Me. If I had

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not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law, They hated Me without cause.

**Offertory. Ps. 18, 5**

Their sound went forth into all the earth; and their words to the end of the world.

**Secret**

Venerating the everlasting glory of Thy holy apostles, Simon and Jude, we beseech Thee, O Lord, that, being purified by these sacred mysteries, it may the more worthily be celebrated by us. Through our Lord.

**Communion. Matt. 19, 28**

You who have followed Me shall sit upon seats judging the twelve tribes of Israel.

**Postcommunion**

Having received Thy sacraments, we beseech and supplicate Thee, O Lord, that, by the intercession of Thy blessed apostles Simon and Jude, the things which we do for the veneration of their glory may profit us unto our healing. Through our Lord.
Thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory: thou hast dominion over all. In thy hand is power and might, in thy hand greatness, and the empire of all things. (Paral. 29, 11, 12.)
Feast of Our Lord Jesus Christ, King, (White)
(Last Sunday in October)
Double of the First Class
The Beginning of Mass, page 756.

Introit. Apoc. 5, 12; 1, 6


Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiternus, Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctæ familias Gentium, peccati vultum disgregatæ, ejus suavissimo subdantur imperio: Qui tecum vivit.

Commemoration, Prayer of the occurring Sunday.

Epistle. Col. 1, 12-20

Léctio Epístolæ beáti Pauli Apóstoli ad Colossenses.

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanc-tórum in lúmine, qui eripuit nos de potestáte tenebrárum, et tránsstulit in regnum Filii

Lesson from the Epistle of blessed Paul the Apostle to the the Colossians.
and hath translated us into the kingdom of the Son of His love. In Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God, the firstborn of every creature; for in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him. And He is before all, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the firstborn from the dead; that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth, and the things that are in heaven, in Christ Jesus Our Lord.

*In votive Masses in Paschal-time the Gradual is replaced by the Greater Alleluia found after the Tract.*

**Gradual. Ps. 71, 8, 11**

He shall rule from sea to sea, and from the river unto the ends of the earth. Y. And all kings of the earth shall adore Him: all nations shall serve Him.

*In Votive Masses after Septuagesima, the Lesser Alleluia is replaced by the Tract.*

**Lesser Alleluia**

Alleluia, alleluia. Y. Dan. 7, 14. His power is an everlasting power that shall not be taken...
regnum ejus, quod non cor-
rumpétur. Allelúja.

**Tract. Ps. 88, 27, 28, 30**

He shall cry out to Me: Thou art My Father: My God, and the support of My salvation. 

**Greater Alleluia**

Allelúja, allelúja. *Dan. 7, 14.* His power is an everlasting power that shall not be taken away: and His kingdom that shall not be destroyed, Alleluia. 

**Gospel. John 18, 33-37**

At that time: Pilate said to Jesus: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is...

Ps. 2, 8

Postula a me, et dabo tibi Gentes hereditatem tuam, et possessiónem tuam términos terrae.

Offertory

Ask of Me, and I will give The the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

Offertory Prayers, page 767.

Secret

O LORD, we offer Thee this host for the reconciliation of humanity; grant, we beseech Thee, that Jesus Christ Thy Son our Lord, Whom we immolate in this sacrifice, will bestow on all Gentiles the gifts of unity and peace, Who with Thee livest.

Commemoration, Secret of the occurring Sunday.

Preface No. 10, page 813.

Communion. Ps. 28, 10, 11

The Lord shall sit King forever. The Lord will bless His people with peace.

Postcommunion

Immortalitatis alimóniam consecútì, quesusmus, Dómine: ut, qui sub Christi Regis vexillis militáre gloriamur, cum Ipso, in celéstì sede, júgiter regnáre possimus: Qui tecum.

Commemoration, Postcommunion of the occurring Sunday.

Concluding Prayers, page 793.
OCT. 31—VIGIL OF ALL SAINTS

OCT. 31—The Vigil of All Saints, (Purple)
The Beginning of Mass, page 756.

Introt. Wis. 3, 8


Exsultáte, justi, in Dómino: rectos desce collaudátio. V. Gloria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Domine Deus noster, multiplicas super nos grátiam tuam: et, quorum prævenimus gloriosa solémnia, tribue subsecuili in sancta professione laetitiam. Per Dóminum.

Second Prayer of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Lesson. Apoc. 5, 6-12

Léctio libri Apocalypsis beáti Joánnis Apéstoli. Lesson from the Book of the Apocalypse of blessed John the Apostle.

Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints; and they sung a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction for ever and ever. Amen.

**Gradual. Ps. 149, 5, 1**

The saints shall rejoice in glory; they shall be joyful in their beds. 

Sing ye to the Lord a new canticle; let His praise be in the assembly of the saints.

Munda Cor Meum, page 763.


**Offertory. Ps. 149, 5, 6**

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Offertory Prayers, page 767.

**Secret**

Thine altar with oblations, O Lord; Thine altar, Dómine, munéribus cumulámus

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oblátis: da, quásumus; ut ad salútem nostram, ómnium Sanctórum tuórum precatione proficiant, quorum solémnia ventúra præcúrrimus. Per Dóminum.

Second Secret of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1

Justórum ánimae in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion

Sacramentis, Dómine, et gáudis optátæ celebratátiús explétis: quásumus; ut eórum précibus adjuvémur, quorum recordatiónibus ex-hibéntur. Per Dóminum.

Having completed the sacraments and the joys of the earnestly desired festival, O Lord, we beseech Thee that we may be assisted by the prayers of those in whose loving remembrance they are offered. Through our Lord.

Second Postcommunion of the Holy Ghost, page 827; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.
FATHER, I WILL THAT WHERE I AM, THEY ALSO WHOM THOU HAST GIVEN ME MAY BE WITH ME: THAT THEY MAY SEE MY GLORY WHICH THOU HAST GIVEN ME, BECAUSE THOU HAST LOVED ME BEFORE THE CREATION OF THE WORLD. JUST FATHER, THE WORLD HATH NOT KNOWN THEE: BUT I HAVE KNOWN THEE, AND THESE HAVE KNOWN THAT THOU HAST SENT ME. (John 17, 24, 25.)
Nov. 1—The Feast of All Saints (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a feast in honor of all the saints, in whose solemnity the angels rejoice and join in praising the Son of God. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O Almighty, eternal God, Who hast granted us to venerate the merits of all Thy saints in one solemnity, vouchsafe to us, we beseech Thee, through the multitude of our intercessors, that abundance of Thy mercy for which we ever have hoped. Through our Lord.

Lesson. Apoc. 7, 2-12

Lesson from the Book of the Apocalypse of blessed John the Apostle.

In those days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of

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every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Benjamin twelve thousand signed: After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power and strength to our God for ever and ever. Amen.

Gradual. Ps. 33, 10, 11

Fear the Lord, all ye His saints: for there is no want to them that fear Him. V. But they that seek the Lord shall not be deprived of any good.
NOV. 1—ALL SAINTS

Munda Cor Meum, page 763.

Gospel. Matt. 5, 1-12


Creed, page 765.

It is said or sung every day during the octave, except on November 2.

Offertory. Wis. 3, 1-3

Justórum ánimae in manu Del sunt, et non tanget illos

Alleluia, alleluia. V. Matt. 11, 28. Come to Me, all you that labor and are heavy laden, and I will refresh you. Alleluia.

The souls of the just are in the hand of God, and the tor-

The souls of the just are in the hand of God, and the tor-

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ment of malice shall not touch them: in the sight of the un-wise they seemed to die, but they are in peace. Alleluia.

Offertory Prayers, page 767.

Secret

W e offer Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, be profitable to our selves. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 5, 8-10

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice’s sake, for theirs is the kingdom of heaven.

Postcommunion

G rant to Thy faithful peo- ple, we beseech Thee, O Lord, ever to rejoice in the veneration of all Thy saints, and to be defended by their un-ceasing prayers. Through our Lord.

Concluding Prayers, page 793.
Nov. 2—The Commemoration of All the Faithful Departed, (Black)

The Three Masses for All Souls' Day, (Black)

Pope Benedict XV granted priests permission to offer three Masses on All Souls' Day. One of these Masses the Celebrant may say according to his own intention; one must be offered for the faithful departed and the third for the intention of the Holy Father. The common or daily Mass, and other Masses for the dead will be found on page 1501.

The First Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 2, 34, 35

Requiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. Ps. 64, 2, 3. Eternal rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; et tibi reddétur votum in Jerusalem: exaudi oratiónem meam; ad te omnis caro véniet. Réquiem.

Kyrie, page 756.

Prayer

Fidélium Deus ómnium Conditor et Redémptor, O god, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that they may obtain by loving prayers the forgiveness which they have always desired. Who livest.
He sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well concerning the resurrection. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (2 Mach. 12, 43, 46.)
Epistle. 1 Cor. 15, 51-57

Brethren, Behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

Gradual. 4 Esdr. 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. Y. Ps. 111, 7. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

O Lord, absolve the souls of all the faithful departed from every bond of sin. Y. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. Y. And to enjoy all the beatitude of the light eternal.

Sequence, Dies Irae, as in the Common or Daily Mass for the Dead, page 1503.
In high Mass incense is not burned at the Gospel. The deacon does not ask the priest's blessing before beginning his chant, or send the Sacred Text at its termination for him to kiss.

Munda Cor Meum, page 763.

**Gospel. John 5, 25-29**

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

At that time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

**Offertory**

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate.

Domine Jesu Christe, Rex gloriae, libera animas omnium fideliium defunctorum de peenis inferni et de profundo lacu: libera eas de ore leonis, ne abs orbet eas tártauus, ne cadant in obscurum; sed signifer sanctus Michael respéntet eas in lucem sanctam: Quam olim Abrahami promísti, et sémíni ejus. Hóstias et preces tibi, Domine, laudis offérimus: tu suscipe pro animabus illis, quorum hódie memóriam, facimus: fac eas, Domine, de morte transire ad
vitam: Quam olim Abraham promissi, et semini ejus.

rate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Secret

Mercifully look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the merit of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion

May light eternal shine upon them, O Lord, with Thy saints forever, for Thou art kind. O Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints.

Postcommunion

May the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

Concluding Prayers, page 793.

The Second Mass for All Souls’ Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 34, 35

Te decet hymnus Deus in Sion; et tibi reddetur votum

Eternal rest give to them, O Lord: and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall
be paid to Thee in Jerusalem: 
O Lord, hear my prayer; all 
flesh shall come to Thee. Eter-

nal rest.

Kyrie, page 761.

Prayer

O

god, the Lord of mercies,
grant to the souls of Thy 

servants and handmaids, the 

anniversary of whose burial 

we commemorate, an abode of 

refreshment, the beatitude of 

rest, and the brightness of 

light. Through our Lord.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of 
Machabees.

In those days, the most val-

iant man Judas, making a 
gathering, sent twelve thousand 
drachmas of silver to Jeru-

salem for sacrifice to be of-

fered for the sins of the dead, 
thinking well and religiously 

concerning the resurrection 
(for if he had not hoped that 
they that were slain should 

rise again, it would have 

seemed superfluous and vain to 

pray for the dead); and be-

cause he considered that they 
who had fallen asleep with god-

liness, had great grace laid up 
for them. It is therefore a holy 

and wholesome thought to pray 

for the dead, that they may be 

loosed from sins.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O 
Lord; and let perpetual light 

shine upon them Ἡ. Ps. 111, 7. 
The just shall be in everlasting 
remembrance; he shall not fear 
the evil hearing.
Tract

Absólve, Dómine, ánimas ómnum fidélium defectórum ab omni vínculo delictórum: V. Et grátia tua illis succurrénte, mereántur évádere judicium ultiónis: V. Et lucis ætérnae beatitúdoine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. V. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. V. And to enjoy all the beatitude of the light eternal.

Sequence, Dies iræ, as in the Common or Daily Mass for the Dead, page 1503.

Gospel. John 6, 37-40

Hæ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Je-sus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniat: et eum, qui vé-nit ad me, non ejíciam foras: quia descéndi de caelo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem volúntas ejus, qui misit me, Patris; ut omne, quod dedit mihi non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misít me: ut omnis, qui videt Fílium, et credit in eum, hábeat vitam ætérnam, et ego re-suscitabo eum in novíssimo die.

Hæ Continuation of the Holy Gospel according to St. John.

AT that time, Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise him up in the last day.

Offertory

Dómine Jesu Christe, Rex glóris, libera ánimas óm-nium fidélium defectórum de pennis inféri et de profundo lacu: libera eas de ore leónis, ne absórbeat eas táratarus, ne cadant in obscu- rum: sed signifer sanctus Mi-chaël representet eas in lu-

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion’s mouth, that hell engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring
them into the holy light which
Thou once didst promise to
Abraham and his seed. If. We
offer Thee, O Lord, sacrifices
and prayers of praise; do Thou
accept them for those souls
whom we this day commemo-
rate; grant them, O Lord, to
pass from death to the life
which Thou once didst promise
to Abraham and his seed.

Offertory Prayers, page 767.

Secret

Be propitiated, O Lord, by
our supplications for the
souls of Thy servants and
handmaids, whose anniversary
is kept to-day, for whom we
offer Thee the sacrifice of
praise, that Thou vouchsafe to
join them to the company of
Thy saints. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon
them, O Lord, with Thy saints
forever, because Thou art kind.
If. Grant them everlasting rest,
O Lord, and let perpetual light
shine upon them, with Thy
saints, etc.

Postcommunion

Grant, we beseech Thee, O
Lord, that the souls of
Thy servants and handmaids,
the anniversary of whose burial
we commemorate, may be
purged by this sacrifice and ob-
tain alike forgiveness and ever-
lasting rest. Through our
Lord.

Concluding Prayers, page 793.
The Third Mass for All Souls' Day

The Beginning of Mass, page 756.

**Introit. 4 Esdr. 34, 35**

*Requiem ætérnam dona eis, Dómine; et lux perpetua lúceat eis. Ps. 64, 2, 3.*

Te decet hymnus Deus in Sion; et tibi reddeśetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet. Réquiem.

**Prayer**

*Deus, véniae largítor et humánæ salútis ámátor; quæsumus clementiam tuam; ut ánimas famulórum famularúmque tuárum, quae ex hoc sæculo transiérunt, beátæ Maria semper Virgíne intercedénte cum ómnibus Sanctis tuís, ad perpetúam beatítudinis consórtium perve-níre concédas. Per Dóminum.*

*Eternal rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3.*

A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

**Lesson. Apoc. 14, 13**

*Léctio libri Apocalypsis beati Joánnis Apóstoli.*

In those days I heard a voice from heaven, saying to me, Write, 'blessed are the dead, from henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

**Gradual. 4 Esdr. 2, 34, 35**

Réquiem ætérnam dona eis, Dómine; et lux perpetua lúceat eis. *V. Ps. 111, 7.*

In memoria ætérna erit justus; ab auditióne mala non timébit. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.*

The just shall be in everlasting remembrance; he shall not fear the evil hearing.
Absolve, O Lord, the souls of all the faithful departed from every bond of sin. Et by the help of Thy grace let them be found worthy to escape the sentence of vengeance. Et to enjoy the full beatitude of the light eternal.

Sequence, Dies irae, as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

**Gospel. John 6, 51-55**

At that time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

**Offertory**

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion’s mouth, that hell engulf them not, that they fall not into the darkness; but Michael, the holy standard-

Dómine Jesu Christe, Rex glóris, libera ánimas omnium fidélium defunctórum de pena inferni, et de profúndo lacu: libera eas de ore leónis, ne absóbeat eas táratarus, ne cadant in obscúrum; sed signifícer sanctus Michael reprehéntet eas in lucem sanctam:
Quam olim Abrahæ promisisti, et semini ejus. V. Hóstias et preces tibi, Domine, laudis offérimus: tu suscépe pro animábus illis, quorum memóriam facimus: fac eas, Domine, de morte transire ad vitam: Quam olim Abrahæ promisisti, et semini ejus.

**Secret**

O Deus, cujus misericórdiae non est númerus, suscépe propitiis preces humilitatis nostræ: et animábus fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminus dedísti confessionem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tribue peccatórum.

Preface No. 15, page 817.

**Communion.** 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. V. Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

**Postcommunion**

Grant, we beseech Thee, O almighty and merciful God, that the souls of our brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. V. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.
receive the beatitude of perpetual light. Through our Lord.

petuæ, te miserânte, recipiant beatitudinem. Per Domi-
num.

Concluding Prayers, page 793.

Nov. 3—Of the Octave of All Saints (White)
Semi-double

Mass as on the feast, page 1265; second Prayer of the Holy
Ghost, page 1265; third for the Church or for the Pope, pages
825, 826.

Nov. 4—St. Charles Borromeo, Bishop, Confessor
(White)

Double

Sts. Vitalis and Agricola, Martyrs (Red)

Mass, Statuit ei, page 1337, except:

Prayer

Keep safe Thy Church, O Lord, with the continual
protection of St. Charles, Thy confessor and bishop, that, as
pastoral solicitude rendered him glorious, so his intercession
may ever make us fervent in Thy love. Through our Lord.

Commemoration of the octave of All Saints, Prayer, Secret
and Postcommunion as in the Mass of the feast, page 1265. Com-
memoration of St. Vitalis and Agricola.

Prayer

Grant, we beseech Thee, O almighty God, that we, who venerate the solemnity of
Thy holy martyrs, Vitalis and Agricola, may be assisted by
their intercession with Thee. Through our Lord.

Secret

Be appeased, O Lord, with the gifts we offer, and, by
the intercession of Thy holy et, intercedentibus sanctis

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Martyribus tuis Vitale et Agricola, a cunctis nos defende periculis. Per Dominum. Martyrs, Vitalis, and Agricola, defend us from all dangers. Through our Lord.

Postcommunion

May this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, Vitalis and Agricola, make us partakers of the heavenly salvation. Through our Lord.

Nov. 5, 6 and 7—Of the Octave of All Saints (White)

Semi-double

Mass as on the feast, page 1265, with the additional Prayer of the Holy Ghost, page 827, and either that for the Church or for the Pope, pages 825, 826.

Nov. 8—The Octave-Day of All Saints (White)

Double Major

The Holy Four Crowned Martyrs (Red)

Mass as on the feast of All Saints, page 1265.
Commemoration of the Holy Martyrs.

Præsta, quaæsumus, omnipotens Deus: ut, qui gloriósos Mártires fortes in sua confessione cognóvimus, pios apud te in nostra intercessione sentiamus. Per Dominum.

Grant, we beseech Thee, O almighty God, that we, who have known the fortitude of the glorious martyrs in bearing witness to Thee, may experience the fruit of their intercession with Thee. Through our Lord.

Secret

Benedictio tua, Dômine, larga descéndat: quæ et munera nostra, deprecántibus sanctis Mártýribus tuís, tibi reddat accepíta, et nobis sac-
and to effect the sacrament of our redemption. Through our Lord.

Postcommunion

Refreshed with heavenly sacraments and joys, we, Thy suppliants, beseech Thee, O Lord, that we may be protected by the assistance of those in whose triumphs we glory. Through our Lord.

Nov. 9—Dedication of the Basilica of Our Saviour

(White)

Double of the Second Class

St. Theodore, Martyr (Red)

Mass, Terribilis, of the Dedication of a Church, page 1388.

In low Masses only, a commemoration of St. Theodore.

Prayer

O con, Who dost encompass and protect us with the glorious testimony of blessed Theodore, Thy martyr, grant us to profit by imitating him and to be supported by his prayers. Through our Lord.

Secret

Receive, O Lord, the prayers of the faithful with offerings of sacrifices, and, by the intercession of blessed Theodore, Thy martyr, may we pass through these offices of pious devotion to heavenly glory. Through our Lord.

Postcommunion

Grant us, we beseech Thee, O Lord, by the intercession of blessed Theodore, Thy martyr, that what we touch raméntum redemptionis efficat. Per Dóminum.
pura mente capiámus. Per with our lips we may receive with pure hearts. Through our Lord.

Nov. 10—St. Andrew Avellino, Confessor (White)

Double

Sts. Tryphon, Respicius and Nympha, Martyrs

Mass, Os justi, page 1349:

Prayer

Deus, qui in corde beáti Andréæ Confessóris tui, per árduum quotidie in virtútibus proficiéndi votum, ad- mirábiles ad te ascénsiones disposuísti: concéde nobis, ipsius méritos et intercessióne, íta ejusdem grátia par-tícipes fieri; ut, perfectióra semper exsequéntes, ad glóriam tuae fastigium felicité perdu- cámur. Per Dóminum.

Commemoration of the Holy Martyrs.

Prayer

Ac nos, quæsumus, Dómine, sanctórum Máryrum tuórum Triphónis, Respicii et Nymphæ semper festa sectári: quorum suffrá-gis, protectionis tuae dona sentiámus. Per Dóminum.

Secret


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Postcommunion

Grant us, we beseech Thee, O Lord, by the intercession of Thy martyrs, Tryphon, Respicius, and Nympha, that what we touch with our lips we may receive with pure hearts. Through our Lord.

Nov. 11—St. Martin, Bishop, Confessor
(White)

St. Mennas, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

The Lord made to him a covenant of peace, and made him a prince that the dignity of priesthood should be to him forever. Ps. 131, 1. O Lord, remember David, and all his meekness. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who seest that we exist by no power of our own, mercifully grant that, by the intercession of blessed Martin, Thy confessor and bishop, we be strengthened against all adversities. Through our Lord.

Commemoration of St. Mennas, Prayer from the Mass In virtute, page 1309.

Epistle, Behold a great priest, from the Mass Statuit el, page 1337.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. V. There was not any found like to him who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. V. Non est invéntus símilis illi, qui conserváret legem Excélsi.
Alleluia, alleluia. V. The blessed man, St. Martin, bishop of Tours, hath gone to rest, and angels and archangels, thrones, dominations, and powers have received him. Alleluia.

Munda Cor Meum, page 763.


At that time, Jesus said to His disciples, No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Secret

Sanctifica, quæsumus, Dómine Deus, hæc munera, quæ in solemnitáte sancti Antístitis tui Martini offérimus: ut per ea, vita nostra inter adversa et próspera ubique dirigátur. Per Dóminum.
**Communion. Matt. 24, 46, 47**

Blessed is that servant whom, when his lord shall come, he shall find watching; Amen, I say to you, he shall set him over all his goods.

Beatus servus, quem cum venerit dominum, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

**Postcommunion**

Grant, we beseech Thee, O Lord, our God, that by the intercession of those on whose feast the mysteries are offered, they may be made efficacious for our salvation. Through our Lord.

**Commemoration of St. Mennas from the Mass In virtute, page 1312.**

Concluding Prayers, page 793.

Nov. 12—St. Martin, Pope, Martyr (Red)

**Semi-double**

Mass, Si diligis me, page 1302, with Prayer, Secret and Postcommunion as below:

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

**Prayer**

O Eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Martin, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

**Secret**

In Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may
fiant nómini tuo, te guber-
nánte, pastóres. Per Dómi-
num. prosper everywhere and the
shepherds, under Thy guid-
ance, may be rendered accept-
able to Thee. Through our
Lord.

Postcommunion

R EFECTIONE sancta enu-
tritam gubérna, quæ-
sumus Dómine, tuam placá-
tus Ecclésiam: ut poténti
moderationé direcä, et in-
crementá libertátis accípiat
et in religionis integritáte
persistat. Per Dómi-
num.

SINCE Thy Church has been
nourished by the sacred
repast, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of religion.
Through our Lord.

Nov. 13—St. Didacus, Confessor (White)

Semi-double


Prayer

O MNÍPOTENS sempitérne
Deus, qui dispositíóne
mirábili infirma mundi élígis,
út fórtia queaque confúndas,
concéde propítius humilitátí
nostræ; ut, píls beáti Dídací
Confessóris tui précibus, ad
perémem in cellis glória
sublimári mereámur. Per Dó-
minum.

A LMIGHTY, eternal God,
Who, in Thy wonderful
providence, dost choose the
weak things of the world to
confound the strong, mercifully
grant unto our lowliness that,
by the prayers of blessed Dí-
dacus, Thy confessor, we may
be made worthy to be raised to
the everlasting glory of heaven.
Through our Lord.

Second Prayer A cunctís, with the accompanying Secret and
Postcommunion, page 827; third at the choice of the priest,
pages 1494-1500.

Nov. 14—St. Josaphat, Bishop, Martyr (Red)

Double

The Beginning of Mass, page 756.

Introit

G ADEÁMUS omnes in Dó-
mino, diem festum cele-

Let us all rejoice in the
Lord, celebrating a fes-
tival-day in honor of the blessed martyr Josaphat; at whose martyrdom the angels rejoice, and give praise to the Son of God. Ps. 32, 1. Rejoice in the Lord, ye just, praise becometh the upright. V. Glory.

Kyrie; page 761; Gloria, page 762.

Prayer

Stir up in Thy Church, O Lord, the spirit with which blessed Josaphat, Thy martyr and bishop, was filled when he laid down his life for his sheep, so that, by his intercession, we, also, may be moved and strengthened by the same Spirit, and may not fear to lay down our lives for our brethren. Through...in the unity of the same.

Epistle Every high priest taken, as on the feast of St. Thomas of Canterbury, Dec. 29, page 158.

Gradual. Ps. 88, 21-23

I have found David My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. V. The enemy shall have no advantage over him, and the son of iniquity shall not hurt him.

Alleluia, alleluia. V. This is the priest whom the Lord hath crowned. Alleluia.

Munda Cor Meum, page 763.

Gospel, I am the good shepherd, as on the feast of St. Thomas of Canterbury, Dec. 29, page 159.

Offertory. John 15, 13

Greater love than this no man hath, that a man lay down his life for his friends.

Offertory Prayers, page 767.
Secret


Preface for Weekdays, page 775.

Communion. John 10, 14

Ego sum pastor bonus, et cognóscor oves meas, et cognóscunt meae.

I am the good Shepherd, and I know My sheep, and Mine know Me.

Postcommunion


Concluding Prayers, page 793.

Nov. 15—St. Albert the Great, Bishop, Confessor and Doctor of the Church (White)

Double

Mass, In medio, page 1344, except:

Prayer

D EUS, qui beá tum Albértum Pontíficem tuum atque Doctórem, in humána sapientia divína fidei subjicienda magnum effecísti: da nobis, quæsumus, ita ejus magistérii in hæréré vestígios, ut luce perfécta fruámur in céelis. Per Dóminum.

O God, who to subject hu-man wisdom to divine faith hast made great Thy Bishop and Doctor blessed Al-bert, grant us, we beseech Thee, so to follow in the path of his teaching as to enjoy perfect light in heaven. Through our Lord.
Secret

Mercifully regard this our sacrifice, O Lord, that what we offer up in the mystery of the Passion of Thy Son cur-Lord, we may, through the intercession and example of blessed Albert, receive with pious affection. Through the same.

Postcommunion

Through this holy nourishment which we have consumed, defend us, O Lord, from the onslaughts of our enemies, and grant that through the prayers of blessed Albert, Thy Confessor and Bishop, we may be gladdened by perpetual peace. Through our Lord.

Nov. 16—St. Gertrude, Virgin, Abbess (White)

Double

Mass, Dilèxistì, page 1370, except:

Prayer

O God, Who didst prepare for Thyself a pleasant dwelling-place in the heart of blessed Gertrude, do Thou, through her merits and intercession, mercifully wipe away from our hearts every stain of sin, and grant us to enjoy her companionship. Through our Lord.

Nov. 17—St. Gregory Thaumaturgus, Bishop, Confessor (White)

Semi-double

Mass Statuit et, page 1337, except the Gospel as below:

Second Prayer, A cunctís, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.
Gospel. Mark 11, 22-24


Nov. 18—The Dedication of the Basilicas of St. Peter and St. Paul, (White)

Double Major

Mass, Terribils, of the Dedication of a Church, page 1388.

Nov. 19—St. Elizabeth, Queen of Hungary, Widow (White)

Double

St. Pontianus, Pope, Martyr (Red)

Mass, Cognovi, page 1383, except Prayer:

Prayer

Uxorum corda fidélium, Deus miserátor, illústra: et, beáta Elisabeth prǽclibus gloríosís; fac nos próspéra mundi despícere, et célesti semper consolatione gaudére. Per Dóminum.

O gos of mercy, enlighten the hearts of Thy faithful, and through the prayers of blessed Elizabeth, make us to despise the prosperity of the world and ever to enjoy the consolation of heaven. Through our Lord.

Commemoration is made of St. Pontianus, Prayer, Secret and Postcommunion from the Mass Si dilligis me, page 1302. The Preface is No. 13, page 816.
Nov. 20—St. Felix of Valois, Confessor (White)

Double
Mass Justus ut palma, page 1352, except:

Prayer

O God, Who didst vouchsafe to call out of the desert blessed Felix, Thy confessor, unto the work of redeeming captives, grant, we beseech Thee, that, being through his intercession delivered by Thy grace from the captivity of our sins, we may be brought to our heavenly country. Through our Lord.

Nov. 21—The Presentation of the B. V. Mary (White)

Double Major
Mass Salve sancta parens, page 1394, except:

Prayer

O God, Who wast pleased that on this day the Blessed Virgin, the dwelling-place of the Holy Spirit, should be presented in the Temple, grant, we beseech Thee, that, by her intercession, we may deserve to be presented in the temple of Thy glory. Through ...in the unity of the same.

The Creed is said, or sung. The Preface is No. 11 of the Blessed Virgin Mary, page 814.

Nov. 22—St. Cecilia, Virgin, Martyr (Red)

Double
Mass, Loquebar, page 1359, except:

Prayer

O God, Who dost gladden us with the annual feast of blessed Cecilia, Thy virgin and martyr, grant that, as we venerate her in our liturgy, we may...
versationis sequamur exemplo. Per Dominum. also follow her example in godly living. Through our Lord.

Epistle, O Lord my God, from the Mass Me exspectaverunt, page 1364.

Gradual. Ps. 44, 11, 12

Audi, filla et vide, et inclina aurum tuam: quia concupisi vit rex speciem tuam. V. Ps. 44, 5. spicie tua, et pulchritudine tua intende, prospera procede, et regna.


Secret

Hæc hóstia, Domíne, placationis et laudis, quæsumus: ut, intercedente beáta Cecília Virgine et Mártyre tua, nos propitiatione tua dignos semper efficiat. Per Dominum.

O Lord, Thou hast regaled Thy household with sacred gifts; ever comfort us, we pray, with her intercession whose festival we celebrate. Through our Lord.

Postcommunion

Salásti, Domíne, famílam tuam munéribus sacrísis: ejus, quæsumus, semper interventióné nos réfove, cujus solémnia celebrámus. Per Dominum.

Nov. 23—St. Clement, Pope, Martyr (Red)

Double

St. Felicitas, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Is. 59, 21; 56, 7

Dicit Dominus: Sermónes mei, quos dedi in os Thé Lord saith, My words
mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon My altar. Ps. 111, 1. Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O ETHERAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Clement, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church.

Commemoration of St. Felicitas.

Prayer


Epistle, Brethren, be ye followers, as in the Mass of the 23rd Sunday after Pentecost, page 733.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. Y. Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Alleluia, alleluia. Matth. 16, 18. Thou art Peter, and upon this rock I will build My Church.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.
Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitut te super gentes et super regna, ut evéllas et déstruas, et ædifices et plantes.

Behold, I have given My words in thy mouth: lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret


IN Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædicábo Ecclesiæm meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

Sine Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.
Commemoration of St. Felicitas.

Postcommunion

Grant, we beseech Thee, O almighty God, that, by the intercession of Thy saints, Thou both multiply Thy gifts in us and dispose our lives according to Thy wisdom. Through our Lord.

Concluding Prayers, page 793.

Nov. 24—St. John of the Cross, Confessor, Doctor (White)

Double

St. Chrysogonus, Martyr (Red)

Mass, In medio, page 1344, except:

Prayer

O God, Who didst make Thy holy confessor and doctor, John, a man of perfect self-denial and an eminent lover of the cross, grant that, continually applying ourselves to imitating him, we may attain unto everlasting glory. Through our Lord.

Commemoration of St. Chrysogonus.

Prayer

Give ear, O Lord, to our supplications, that we, who know ourselves to be guilty by reason of our own iniquity, may be delivered by the intercession of blessed Chrysogonus, Thy martyr. Through our Lord.

Secret

Be appeased, O Lord, with the gifts offered Thee, and, by the intercession of blessed Chrysogonus, Thy martyr, defend us from all dangers. Through our Lord.

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Postcommunion

Tu, Domine, perceptione sacramenti, et a nostris mundémur occúltis, et ad hóstium liberémur insidiis. Per Dóminum.

By the participation of Thy sacrament, O Lord, may we be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord.

Nov. 25—St. Cathearine, Virgin, Martyr (Red)

Double

Mass, Loquebar, page 1559, except:

Prayer

Deus qui dedísti legem Moysi in summitáte montis Sinai, et in eódem loco per sanctos Angelos tuos corpus beáta Catharíne Virgínis et Mártiris tue mirabíliter collocásti: præsta, quæsumus; ut, ejus méritis et intercessióni ad montem qui Christus est, pervenire valeámus: Qui tecum.

Nov. 26—St. Sylvestcr, Abbot (White)

Double

St. Peter of Alexandria, Bishop, Martyr

Mass, Os justi meditábitur, page 1556, except:

Prayer

Clementísísimus Deus, qui sanctum Silvéstram Abátém, seculum hujus vanitátem in aperto tumulo pie meditántem, ad erémum vocáre, et praéclarís vitæ méritis decoráre dignátus es: te supplicés exorámus ut, ejus exemplo terréna despicientes, tu consórtio perfruámur ætérno. Per Dóminum.

O most merciful God, Who, when the holy abbot Sylvestcr was piously pondering over the vanity of earthly things whilst he stood by an open grave, didst vouchsafe to call him to the desert, we supplicate Thee that, despising earthly things, after his example, we may forever enjoy Thy presence. Through our Lord.

**Secret**

Ut beseech Thee, O Lord, that, while we reverently offer these gifts to Thy divine majesty we may by pious preparation of soul and purity of heart, following the example of blessed abbot Sylvester, become worthy to partake holily of the body and blood of Thy Son. Who with Thee.

Commemoration of St. Peter, Secret from the Mass Statult, page 1305.

**Postcommunion**

Divina dape refectis tribue quæsumus, Dómine; sancti Silvéstri Abbátis vestigiis ita inherère; ut copiósam mercédem in regno glóriæ tuæ cum sanctis habeamus. Per Dóminum.

Commemoration of St. Peter, Postcommunion from the Mass Statult, page 1305.
Appendix

These feasts, promulgated by His Holiness Pope Pius XII, are additions to the 1945 Copyright edition of the Fr. LASANCE NEW ROMAN MISSAL taken directly from the Fr. LASANCE NEW ROMAN MISSALS published subsequently to the 1945 edition.

Feasts of the Blessed Virgin Mary

Queenship of the Blessed Virgin Mary........1298g

Feasts of the Saints

Isidore the Farmer, C.................................1298d
Frances Xavier Cabrini, V..........................1298b
Pius X, P.,C...........................................1298j
Dec. 22—St. Frances Xavier Cabrini, Virgin

(White) Double 2nd Cl.

The Beginning of Mass, page 756.

Introit, Thou hast held me, page 959.

Prayer

O Lord Jesus Christ, Who to win souls for Thyself didst conduct the Holy Virgin Frances Xavier, aflame with the fire of love from Thy most Sacred Heart, on her long and repeated journeys and through her didst raise up a new family within Thy Church: grant us, we beseech Thee, by her intercession, the grace to put on the virtues of that same Heart of Thine and to arrive safely at the heavenly port, there to be happy forever. Who livest.

Commemoration is made of the Feria.

Epistle, See your vocation, page 910.

Gradual. Ps. 17, 33-34

God who hath girt me with strength; and made my way blameless. v. Who hath made my feet like the feet of harts: and who setteth me upon high places.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Alleluia, alleluia. v. I Cor. 9, 22. I became all things to all men, that I might save all. Alleluia.

Alleluia, alleluia. v. I Cor. 9, 22. Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia.
Tract. Ps. 17, 2-3


I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer. v. My God is my helper, and in Him will I put my trust: my protector and the horn of my salvation, and my support. v. Praising I will call upon the Lord: and I shall be saved from my enemies.

Greater Alleluia

Alleluia, alleluia. v. 1 Cor. 9, 22. Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia. v. Ps. 72, 28. Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam. Alleluia.

Gospel, At that time, Jesus answered, page 865.

Offertory Prayers, page 767.

Offertory. Ps. 72, 28

Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam: ut annuntiem omnes praedicationes tuas in portis filiae Sion.

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all thy praises in the gates of the daughter of Sion.

Secret

MUNERA quae tibi, Domine, in honorem sanctae Francisciæ Xaveriae Virginitatis offerimus, suscipe et praesta: ut sacratissimo Filii tui Cordi conformati, hostia acceptabilis et ipsi tibi efficiamur. Per eumdem.

Accept, O Lord, the gifts which we offer to Thee in honor of Saint Frances Xavier: and grant that, being made like to the Most Sacred Heart of Thy Son, we also may be rendered a sacrifice pleasing to Thee. Through the same.

Commemoration of the Feria.
MARCH 22 - ST. ISIDORE, THE FARMER

Communion. Matt. 11, 28

Come to me, all you that labor and are burdened, and I will refresh you.

Postcommunion

O God, Who dost grant us to draw heavenly gifts from the plenitude of the Heart of Thy beloved Son: grant, we beseech Thee: that imitating the exemplary life of Saint Frances Xavier, we may ever strive to promote the glory of this same Son of Thine and attain to the rewards of His kingdom. Who with Thee.

Commemoration of the Feria.

Concluding Prayers, page 793.

March 22 - St. Isidore, the Farmer (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. Ps. 91, 2. It is good to give praise to the Lord; and to sing to Thy name, O Most High. v. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant unto us, we beseech Thee, O merciful God, that through the intercession of Thy Confessor holy Isidore, the Farmer, we may take no pride in
MARCH 22 - ST. ISIDORE, THE FARMER

exemplis placita tibi semper humilitate deservire. Per et exemplis placita tibi semper humilitate deservire. Per Dominum.

In Lent, commemoration of the Feria.

Epistle. James 5, 7-8, 11 and 16-18

Lesson from the Epistle of blessed James the Apostle.


The Gradual Osi justi, and Tract Beatus vir, are taken from the Mass Justus ut palma, page 1354.

Munda Cor Meum, page 763.

http://ccwatershed.org
Gospel, I am the true vine, from the Mass, Protexisti, page 1330.

Offertory. Ps. 20, 2,3
In thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertory Prayers, page 767.

Secret

Be propitious to our supplications, O Lord, and graciously accept these offerings of Thy people that through the intercession of blessed Isidore, Thy Confessor, what we ask in faith we may effectually obtain. Through our Lord.

In Lent, commemoration of the Feria.

Preface No. 3 or No.4, page 802-803.

Communion. Matt. 19,28 and 29
Amen I say to you that you who have left all things, and have followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion

Let Thy heavenly mystery, O Lord, avail to the restoration of mind and body: and grant that, by the intercession of Saint Isidore, Thy Confessor, we may feel the effect of the worship which we are performing. Through our Lord.

In Lent, commemoration of the Feria and its Gospel at the end.

http://ccwatershed.org
May 31 - **Feast of the Blessed Virgin Mary, Queen (White)**

**Double of the Second Class**

The Beginning of Mass, page 756.

**Introit**

*Gaudemus omnes in Domino, diem festum celebrantes sub honore beatae Mariae Virginis Reginae:* de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. 

*Ps. 44.2. Effundit cor meum verbum bonum: dico ego carmen meum Regi. v. Gloria Patri.*

Kyrie, page 761, Gloria, page 762.

**Prayer**

*Concede nobis, quae sumus, Domine: ut, qui solemnitatem beatae Mariae Virginis Regiae nostrae celebramus; ejus muniti praesidio, pacem in praesenti et gloriarn in futuro consequi mereamur. Per Dominum.*

**Commemoration of St. Petronilla at low mass.**

**Lesson. Ecclus. 24, 5 and 7, 9-11, 30-31**


*Ex ore Altissimi prodivi, primogenita ante omnem creaturam; ego in altissimis habitavi, et thronus meus in columna nubis. In omni terra steti et in omni populo, et in omni gente pristatum habui, et omnium excellentium et humilium corda I came out of the mouth of the Most High, the first born before all creatures. I dwelt in the highest places, and my throne is in a pillar of cloud. And I have stood in all the earth and in every people, and in every nation I have had the chief rule. And by my power I have trodden under my*
feet the hearts of all the high and low. He that heareth me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual: Apoc. 19.6; Ps. 44.10
Upon his cloak and upon his thigh he hath a name written: King of kings and Lord of lords. 

The Queen takes her place at his right hand in gold of Ophir.

Alleluia

Alleluia, alleluia. 

Greater Alleluia

Alleluia, alleluia. 


At the time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to virgin espoused to man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, virginitatem calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabunt; qui elucidant me, vitam aeternam habeunt.

Ipse habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. 

Alleluia, alleluia. 

Alleluia, alleluia. 

Beata est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus

Sequentia sancti Evangelii secundum Lucam.
ad eam, dixit: Ave, gratia plena: Dominus tecum: benedita tu in mulieribus. Quae cum audisset, turbata est in sermone ejus, et cogitabat, qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenistienim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in aeternum, et regni ejus non erit finis. full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.

Creed, page 765.

Offertory

Regali ex progenie Maria exorta refulget; cujus precibus nos adjuvari, mente et spiritu devotissime poscimus. (T.P. Alleluia)

Offertory Prayers, page 767.

Secret

ACCIPE, quaesumus, Domine, munera laetantis Ecclesiae, et beatae Virginis Mariae Reginae suffragantibus meritis, ad nostrae salutis auxilium provenire concede. Per Dominum nostrum.

Receive, O Lord, we implore Thee, the gifts of Thy rejoicing Church, and grant that through the merits of the blessed Virgin Mary, our Queen, they may avail to our salvation. Through our Lord.

Preface No. 11, page 814.
Communion

O Mary, ever Virgin, who be- cause of thy great worth, God set up as Queen of the whole world, pray for our peace and salvation, for Thou hast brought forth Christ the Lord, the Savior of us all. (P.T. Alleluia).

Postcommunion

With joy we have celebrated these mysteries, O Lord, on the feast of the blessed Virgin Mary, our Queen; we beseech Thee that as they have been performed with joy in her honor, so by her intercession they may avail for our salvation. Through our Lord. Per Dominum.

Sept. 3 - St. Pius X, Pope, Confessor

The beginning of Mass, page 756

Introit. Ps. 88, 20-22

I have raised up a chosen man from my people, with my holy oil I have anointed him so that my hand is always with him and my arm strengthens him. Ps. ibid., 2. The graces of the Lord I will sing forever, with my mouth I will make known thy faithfulness through all the ages. v. Glory be.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, who for the defense of the Catholic Faith and the restoration of all things in Christ
randa sanctum Pium, Sum-
mum Pontificem, caelesti
sapientia et apostolica fortit-
udine replevisti: concede
propitius; ut, eujus instituta
et exempla sectantes,
praemia consequamur aet-
terna. Per eundem Domi-
num.

didst fill Saint Pius, Supreme
Pontiff, with heavenly wisdom and
apostolic courage: grant in Thy
loving kindness that by following
his teachings and examples we
may attain eternal rewards.
Through our Lord.

Epistle. 1 Thess. 2, 2-8

Lectio Epistolae beati Pauli
Apostoli ad Thessalonicenses.

Brethren, we had confidence
in our God to preach to you
the gospel of God amid much anxiety.
For our exhortation was not
from error, nor from impure mo-
tives, nor from guile. But as
approved by God to be entrusted
with the gospel, so we speak not as
pleasing men, but God, who proves
our hearts. For at no time have
we used words of flattery, as you
know, nor any pretext for avarice,
neither from you nor from others.
Although as the apostles of Christ we could have
claimed a position of honor among
you, still while in your midst we
were as children: as if a nurse
were cherishing her own children,
so we in our love for you would
gladly have imparted to you not
only the gospel of God, but also our
own souls: because you had be-
come most dear to us.
**Gradual. Ps. 39, 10-11**

I have proclaimed thy justice in the great assembly: lo, I did not restrain my lips; Lord, thou knowest. \( v \) I have not hidden thy justice within my heart; I have declared thy faithfulness and thy help.

Annuntiavi justitiam in coetu magno; ecce labia mea non cohibui: Domine, tu nosti. \( v \) Justitiam tuam non abscondi in corde meo; fidelitatem tuam et auxilium tuum narravi.

**Lesser Alleluia**

Alleluia, alleluia. \( v \) Ps. 22, 5-6. Thou preparest a table for me, thou anointest my head with oil, my cup brims over. Alleluia.

Alleluia, alleluia. \( v \) Ps. 22, 5-6 Paras mihi mensam, inungis oleo caput meum, calix meus uberrimus est. Alleluia.

*After Septuagesima the Lesser Alleluia is replaced by the Tract.*

**Tract. Ps. 131, 16-18**

I will clothe her priests with salvation, and her holy ones shall exult, shouting with joy. \( v \) There will I raise up a horn to David, I will make ready a lamp for my anointed. \( v \) His enemies I will clothe with confusion, but upon him shall shine my diadem.

In votive Masses in Paschaltime the Gradual and Tract are replaced by:

**Greater Alleluia**

Alleluia, alleluia. \( v \) Ps. 22, 5-6. Thou preparest table for me, thou anointest my head with oil, my cup brims over. Alleluia. \( v \) Ps. 25, 8. O Lord, I love the abode of thy house, and the place where thy glory dwells. Alleluia.

Alleluia, alleluia. \( v \) Ps. 22, 5-6. Paras mihi mensam, inungis oles caput meum, calix meus uberrimus est. Alleluia. \( v \) Ps. 25, 8. Domine, diligo habitaculum domus tuae et locum tabernaculi gloriae tuae. Alleluia.

Munda Cor Meum, page 763.
**Gospel. John 21, 15-17**


A t that time Jesus said to Simon Peter, Simon, Son of John, dost thou love Me more than these do? He said to Him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. He said to him a second time, Simon, son of John, dost thou love Me? He said to him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. A third time He said to him, Simon, son of John, dost thou love Me? Peter was grieved because He said to him for the third time, Dost thou love Me? And he said to Him, Lord, Thou knowest all things, Thou knowest that I love Thee. He said

**Offertory. Ps. 33, 12**

Venite, filii, audite me; Come, children, hearken to me; timorem Domini docebo vos. I will teach you the fear of the Lord.

**Secret**

O blationibus nostris, G raciously accept these our offerings, we beseech Thee, O Lord, and through the intercession of St. Pius, Supreme Pontiff, grant that we may treat these divine mysteries with unfeigned veneration and ever receive them with heartfelt faith. Through our Lord.

Preface No. 13, page 816.
Communion. John 6, 56-57

My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.

Postcommunion

We beseech Thee, O Lord our God, that we who have been replenished with strength at the heavenly table may, by the intercession of Saint Pius, Supreme Pontiff, be also steadfast in the faith and of one mind through love of Thee. Through our Lord.

Concluding Prayers, page 793.
The Common of Saints
The Vigil or Eve of the Feast of an Apostle
(Purple)

(Ego autem)

The Beginning of Mass, page 756.

Introit. Ps. 51, 10, 11

But I, as a faithful olive-tree in the house of the Lord, have hoped in the mercy of my God: and I will wait on Thy name, for it is good in the sight of Thy saints. Ps. 51, 3. Why dost thou glory in mischief, thou who art mighty in iniquity? V. Glory.

Kyrie, page 761. Gloria is omitted.
Should the following Prayer already have been said, it is omitted here, and the Prayer next following is substituted.

Prayer

Grant, we beseech Thee, O almighty God, that the august solemnity of blessed N., Thine apostle to which we look forward, may increase both our devotion and our salvation. Through our Lord.

Prayer

We beseech Thee, O almighty God, that blessed N., Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offences being pardoned, we may also be saved from all dangers. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church, page 825, or for the Pope, page 826.
**Lesson. Ecclus. 44, 25-27; 45, 2-4, 6-9**

Lesson from the Book of Wisdom.

The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction; and He exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

**Gradual. Ps. 91, 13-14**

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. V. Ps. 91, 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Munda Cor Meum, page 763.

**Gospel. John 15, 12-16**

At that time, Jesus said to His disciples, This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man...
lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constitúísti eum super ópera mánuum tuárum, Dómine.

Offertory Prayers, page 767.

Secret

Offering to Thee, O Lord, these sacred mysteries in reverence for the supreme apostolic dignity, we beseech Thee, that Thy people may, by the protection of blessed N., Thine apostle to whose heavenly birthday we look forward, at all times utter their prayers to Thee and obtain that for which they ask. Through our Lord.

Or the following Secret:

We offer Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed N., the apostle, we at the same time implore that our souls may be made clean. Through our Lord.
**Communion. Ps. 20, 6**

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Magna est glória ejus in salutari tuo; glóriam et magnum décorém impónes super eum, Dómine.

**Poscommunion**

Being appeased by the supplication of Thy holy apostle, N., O Lord, grant us, we beseech Thee, both pardon and everlasting salvation. Through our Lord.


Or the following Postcommunion:

Having received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed N., Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

Concluding Prayers, page 793.

**Common of One or More Supreme Pontiffs**

(*Si diligis me*)

The Beginning of Mass, page 756.

**Introit. John, 21, 15-17**

If thou lovest me, Simon Peter, feed My lambs; feed My sheep. (*P. T. Alleluia, alleluia.* Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. Y. Glory.

Kyrie, page 761.

**Prayer**

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the Blessed N. (Thy Martyr and) Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord

Grecem tuum, Pastor aetérne, placátus inténde: et per beáturn N. (Mártýrem tuum atque) Summum Pontíficem, perfé tua protectione custódi; quem totius Eccléssiae præstitísti esse pastórem. Per Dóminum.
If a Commemoration is to be made of another Supreme Pontiff, the following prayer is said:

Prayer

O God, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed N. (Thy Martyr and) Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defence. Through Our Lord.

Epistle. 1 Peter 5, 1-4; 10-11

Lesson from the Epistle of blessed Peter the Apostle.

Brethren: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre’s sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

After Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.
Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. Y. Let the mercies of the Lord give glory to him, and the wonderful works to the children of men.

Lesser Alleluia

Alleluia, alleluia. Matth. 16, 18. Thou art Peter and upon this rock I will build My Church. Alleluia.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great church, io, I will not restrain my lips: O Lord, Thou knowest it. Y. I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation. Y. I have not concealed Thy mercy and Thy truth from a great council.

Greater Alleluia

Alleluia, alleluia. Matth. 16, 18. Thou art Peter, and upon this rock I will build My Church. Alleluia. Ps. 44, 17, 18. Thou shalt make them princes over all the earth: they shall remember Thy name throughout all generations. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say


**Offertory. Jerem. 1, 9-10**


Offertory Prayers, page 767.

**Secret**

**Another Secret as above**

Receive, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed N., grant that Thy Church may enjoy integrity of faith and rejoice in the tranquility of peaceful times.

http://ccwatershed.org
Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Postcommunion

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Another Postcommunion as above

Increase, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed N. (Thy Martyr and) Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

Concluding Prayers, page 793.

Common of a Martyr-Bishop Out of Paschal Time

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. Ps. 131, 1. O Lord, remember David; and all his meekness. V. Glory.

Kykrie, page 761; Gloria, page 762.

Prayer

Look upon our infirmity, O almighty God, and, because the weight of our own
nis gravat, beáti N. Mártiryris
tui atque Pontificis interces-
sio gloriosa nos prótegat. Per
Dóminum.

Epistle. James 1, 12-18

Léctio Epístolæ beáti Jacóbì
Apóstoli.

Q[arissimi: Beátius vir, qui
suffert tentatióinem:
quóniam cum probátus fúerit,
accipiet corónam víte quam
reprobórisit Deus diligéntibus
se. Nemo cum tentátur, dicit
quóniam a Deo tentátur Deus
enim intentátor malórum est:
ipse autem némínem tentat.
Unusquísque vero tentátur a
cconcupiscéntia sua abstrác-
tus, et illeéctus. Deinde con-
ccupiscéntia cum concéperit, pa-
rít peccátum: peccátum vero
cum consummáútum fúerit,
génerat mortem. Nolite itaque
erráre, fratres mei dilectíssi-
mi. Omne datum óptimum, et
omne donum perfécustum de-
súrsum est, descéndens a Pa-
tre lúminem, apud quem non
est transmutátio, nec vicissi-
túdinis obumbrátio. Voluntá-
rie enim génuit nos verbo ve-
ritásis, ut simus initium ál-
quod creatúrae ejus.

Gradual. Ps. 88, 21-23

Invéni David servum meum,
óleo sancto meo unxi eum:
manus enim mea auxiliábitur
ei, et bráchium meum con-
fortábit eum. V. Nihil pro-
ficiet inimicus in eo, et filius
iniquitátis non nocébit ei.

I have found David, My ser-
vant; with My holy oil I have
anointed him: for My hand
shall help him, and My arm
shall strengthen him. V. The
enemy shall have no advantage
over him, nor the son of in-
iquity have power to hurt him.
Lesser Alleluia

Alleluia, alleluia. \(\text{V. Ps. 109, 4.}\) Thou art a priest forever, according to the order of Melchisedech. Alleluia.

Ps. 109, 4. Tu es sacrédos in aetérnum, secúndum órdinem Melchisedech. Alleluía.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire; and hast not withheld from him the will of his lips. \(\text{V.}\) For Thou hast prevented him with blessings of sweetness. \(\text{V.}\) Thou hast set on his head a crown of precious stones.

Munda Cor Meum, page 763.

Gospel. Luke 14, 26-33

\(\text{H}\) Continuation of the holy Gospel according to St. Luke.

IN ILLO tempore Dixit Jesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et soróres, adhuc autem et animam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim ædificáre, non prius sedens cómputat summus, qui necessárii sunt, si hábeat ad perficiéndum; ne posteaquam posuerit fundamentum, et non potuerit perficere, omnes, qui vident, incipient illúdere ei, dicéntes: Quia hic homo cepit ædificáre et non pótuit consummare? Aut quis rex iterus committere bellum adversus álbum regem, non sedens prius cógitat,
si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Allóquin, adhuc illo longe agénte, legationem mittens, rogat ea, que pacis sunt. Sic ergo omnis ex vobis, qui non renuntiat omnibus, qua possidet, non potest meus esse discipulus.

able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desires conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exáltabitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr and bishop, N., and grant they may be for us an everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Once have I sworn by My holiness: his seed shall endure forever; and his throne as the sun before Me, and as the moon perfect forever: and a faithful witness in heaven.

Postcommunion

REFRESHED by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed N., Thy martyr and bishop, we may ever experience the effect of the worship we offer. Through our Lord.

Concluding Prayers, page 793.
Another Mass of a Martyr-Bishop Out of Paschal-Time (Red) (Sacerdotes)

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

O ye priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. Dan. 3, 57. All ye works of the Lord, bless the Lord; praise and exalt Him above all forever. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who dost gladden us with the yearly festival of blessed N., Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may also rejoice in his protection. Through our Lord.

Epistle. 2 Cor. 1, 3-7

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

BRETHREN, blessed be the God the Father of Our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consola-
sive exhortámur pro vestra exhortatione et salúte, quæ operátur tolerántiam earumdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sí-cut sócii passiónum estis, sic éritis et consolationis in Christo Jesu Dómino nostro.

**Gradual. Ps. 8, 6, 7**

Glória et honóre coronásti eum. V. Et constituísti eum super ópera mánuum tuárum, Dómine.

*From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.*

**Lesser Alleluia**

Allelúja, allelúja. V. Hic est sacérdos, quem coronavit Dóminus. Allelúja.

Alleluia, alleluia. V. This is the priest whom the Lord hath crowned. Alleluia.

**Tract. Ps. 111, 1-3**

Beátus vir, qui timet Dóminus: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generátio rectórum benedicétur. V. Glória et divitiae in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

**Gospel. Matt. 16, 24-27**

IN ILLO tempore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetípsum, et tollat...
and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

**Offertory. Ps. 88, 21, 22**

I have found David My servant; with My holy oil I have anointed him; for My hand shall help him and My arm shall strengthen him.

Offertory Prayers, page 767.

**Secret**

Sanctify, O Lord, the gifts dedicated to Thee, and by the intercession of blessed N., Thy martyr and bishop, look upon them with approval. Through our Lord.

Preface for Weekdays, page 775.

**Communion. Ps. 20, 4**

Thou hast set on his head, O Lord, a crown of precious stones.

Postcommunion

This communion, O Lord, purge us of guilt, and, by the intercession of blessed N., Thy martyr and bishop, may it make us sharers of the heavenly healing. Through our Lord.

Concluding Prayers, page 793.
Common of a Martyr not a Bishop, (Red)
(In virtute)

The Beginning of Mass, page 756.

Introit. Ps. 20, 2, 3

In virtute tua, Dómine, letabitur justus: et super salutáre tuum exsultábit vehementer: desidérium ánima ejus tribuísti ei. Ps. 20, 4. Quóniam prævenísti eum in benedictiónibus dulcédis: posuísti in cápite ejus corónam de lápide pretióso. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Præsta, quæsumus, omni-potens Deus: ut, qui beáti N. Mártyris tui, natalitía cólimus, intercessióne ejus, in tui nóminis amore robórémur. Per Dóminum.

Præstát, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed N., Thy martyr, may, through his intercession, be strengthened in the love of Thy name. Through our Lord.

Lesson. Wis. 10, 10-14

Léctio libri Sapiéntiæ. Lesson from the Book of Wisdom.


The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know
that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him; and the Lord our God gave him everlasting glory.

Gradual. Ps. 111, 1, 2

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. Y. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

From Septuagesima Sunday to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia


Tract. Ps. 20, 3, 4

Thou hast given him his heart’s desire; and hast not withheld from him the will of his lips. Y. For thou hast prevented him with blessings of sweetness. Y. Thou hast set on his head a crown of precious stones.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 34-42

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

IN ILLO témporte: Dixit Je-sus discípulis suis: Nolite
think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man’s enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life, shall lose it: and he that shall lose his life for Me, shall find it. He that receiveth you, receiveth Me; and he that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water in the name of a disciple, amen I say to you,
1312 COMMON OF A MARTYR NOT A BISHOP

by these heavenly mysteries and graciously hear us. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

O RANT, we beseech Thee, O Lord, our God, that we, who in this life joyfully assist in the commemoration of Thy saints, may hereafter rejoice in beholding them forever in heaven. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Martyr not a Bishop, (Red) (Lætabitur)

The Beginning of Mass, page 756.

Introit. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised. Ps. 63, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

G RANT, we beseech Thee, O almighty God, that, by the intercession of blessed N., Thy martyr, we may be both
liberémur in córpo, et a pra-
vis cogitatio(nibus mundémur
in mente. Per Dóminum.

delivered from all adversities
of the body and cleansed from
all evil thoughts of the mind.
Through our Lord.

Epistle. 2 Tim. 2, 8-10; 3, 10-12
Léctio Épístolae beáti Pauli
Apóstoli ad Timótheum.

CARISSIME: Memor esto
Dóminum Jesum Christum
resurrexisse a mórtuis ex
sémine David, secúndum
Evangélium meum, in quo la-
bóro usque ad víncula, quasi
male óperans: sed verbum Dei
non est alligátum. Ideo ómnia
sustíneo propter eléctos, ut et
ipsi salútem consequántur,
quæ est in Christo Jesu, cum
glória célesti. Tu autem as-
secútus es meam doctrínam,
institútionem, propósito,
fidem, longanimitátem, dilec-
tiónem, patiéntiam, persecu-
tiónes, passiónes: quália mihi
facta sunt Antiochiae, Icónii,
et Lystris: quae persecutiones
sustínui et ex ómnibus
eripuit me Dóminus. Et óm-
nes, qui ple volunt vivere in
Christo Jesu, persecutiónem
patiéntur.

Dear beloved, be mindful
that the Lord Jesus
Christ is risen again from the
dead, of the seed of David, ac-
cording to my gospel. Wherein
I labor even unto bands, as
an evil-doer: but the word of
God is not bound. Therefore I
endure all things for the sake
of the elect, that they may also
obtain the salvation, which is
in Christ Jesus, with heavenly
glory. But thou hast fully
known my doctrine, manner of
life, purpose, faith, long-suf-
f ering, love, patience, persecu-
tions, afflictions, such as came
upon me at Antioch, at Iconi-
um, and at Lystra; what per-
s ecutions I endured and out of
them all the Lord delivered me.
And all that will live godly in
Jesus Christ shall suffer perse-
cution.

Gradual. Ps. 36, 24
Justus cum ceciderit, non
collidétur: quia Dóminus sup-
pónit manum suam. V. Ps.
36, 26. Tota die miserétur, et
cómmodat: et semen ejus in
benedictióne erit.

When the just man shall fall,
he shall not be bruised: for the
Lord putteth His hand under
him. V. Ps. 36, 26. He showeth
mercy and lendeth all the day
long: and his seed shall be in
blessing.

From Septuagesima Sunday
to Easter, the Lesser Alleluia is
replaced by the Tract.

Lesser Alleluia
Alleluía, alleluía. V. Qui sé-
quirit me, non ambulat in

Alleluía, alleluía. V. John 8,
12. He that followeth Me, walk-
eth not in darkness, but shall have the light of life eternal. Alleluia.

ténebris: sed habébit lumen vitae ætérnae. Allelúja.

**Tract. Ps. 111, 1-3**

Blessed is the man that fear-eth the Lord; he delighteth exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

**Gospel. Matt. 10, 26-32**

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

In that time, Jesus said to His disciples, Nothing, is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Everyone therefore that shall confess Me before men, I will also confess Him before My Father Who is in heaven.

Sequentia sancti Evangelii secundum Matthæum.

**Offertory. Ps. 20, 4, 5**

*Posuisti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétit a te, et tribuisti ei, allelúja.*

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

*Offertory Prayers, page 767.*

**Secret**

*Accepta sit in conspéctu tuo Dómine, nostra dévotio: et ejus nobis fiat supplicatione salutáris, pro cujus solemnitate deférunt. Per Dóminus.*

May our devotion be acceptable in Thy sight, O Lord, and may it be rendered salutary for us by the prayer of him for whose festival it is offered. Through our Lord.

*Preface for Weekdays, page 775.*

**Communion. John 12, 26**

Qui mihi ministrat, me sequátur: et ubi sum ego, illic et minister meus erit.

If any man minister to Me, let him follow Me; and where I am, there also shall My minister be.

*Preface for Weekdays, page 775.*

**Postcommunion**

*Refecti participatione muneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto N. Mártyre tuo, sentiámus effectum. Per Dóminum.*

Refreshed by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed N., Thy martyr, we may ever experience the effect of the worship we perform. Through our Lord.

*Concluding Prayers, page 793.*

**Other Epistles and Gospels read on certain feasts of martyrs, in place of those given above, are as follows:**

**Epistle. James 1, 2-12**

*Léctio Epístole beati Jacobi Apóstoli.*

Caríssimi: Omne gáudium existímate, cum in tentationes varias incidéritis: scientes, quod probátio fidei

Lesson from the Epistle of blessed James the Apostle.

Dear beloved, count it all joy, when you shall fall into divers temptations; knowing that the trying of your
faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, falling in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation: And the rich, in his being low; because as the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

Epistle, feast of St. Martin, November 12, page 1286.

Gospel, feast of St. Lawrence the Martyr, August 10, page 1153.

Common of Two or More Martyrs, (Red)

Outside Paschal-time

The Beginning of Mass, page 756.

(Intret)

Introit. Ps. 78, 11-13, 10


http://ccwatershed.org
If the feast be of martyrs who were bishops.

Day the feast of the blessed martyrs and bishops, N. and N., protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

If of martyrs not bishops.

O God, Who dost permit us to celebrate the birthday of Thy holy martyrs, N. and N., grant us to enjoy their companionship in everlasting beatitude. Through our Lord.

Or the following.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, N. and N., mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Wis. 3, 1-8

Lesson from the Book of Wisdom.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away
from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign forever.

**Gradual. Ex. 15, 11**

God is glorious in His saints: wonderful in majesty, doing wonders. V. Ex. 15, 6. Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract

**Lesser Alleluia**

Alleluia, alleluia. V. Ecclus. 44, 14. The bodies of the saints are buried in peace: and their names live unto generation and generation. Alleluia.

**Tract. Ps. 125, 5, 6**

They that sow in tears shall reap in joy. V. Going they went and wept, casting their seeds. V. But coming they shall come with joyfulness, carrying their sheaves.

Qui sémant in lácrimis, in gáudio metent. V. Euntes ibant et flebant, mittentes sémina sua. V. Veniéntes autem vénlent cum exsultátione, portántes manúpios suos.

Munda Cor Meum, page 763.


but a hair of your head shall not perish. In your patience you shall possess your souls.

Offertory. Ps. 67, 36

Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtutem et fortitudinem plebi sue: benedictus Deus, alleluya.

Offertory Prayers, page 767.
And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, mine, placare muneri by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

Communion.

And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Or the following.

Hæc nos commínió, Dómine, purget a crímine: et, intercedéntibus sanctis Martyribus tuis N. et N., coelestis remédii fáciat esse consórtés. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of Two or More Martyrs, (Red) (I Sapientiam)

The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14


Kyrie, page 761; Gloria, page 762.

Prayer

Beatórum Mártirum, paritéque Pontificum N. et N. nos quásumus Dómine festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

If of martyrs not bishops.

Deus, qui nos concédis sanctórum Mártirum tuórum N. et N. natalitia cólere: da nobis in áetérna beatitúdo de eórum societáte gaudére. Per Dóminum.

COMMON OF TWO OR MORE MARTYRS 1321

God, Who dost permit us to celebrate the birthday of Thy holy martyrs, N. and N., grant us to enjoy their companionship in everlasting beatitude. Through our Lord.
Lesson. Wis. 5, 16-20

Lesson from the Book of Wisdom.

BUT the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them; and His zeal will take armor, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; He will take equity for an invincible shield.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erēpta est de lāqueo vanantī- um. Lāqueus contribus est, et nos liberātī sumus: adju- tōrium nostrum in nōmine Domīni, qui fecit cōelum et terram.

Lesser Alleluia

Alleluia, alleluia. Ps. 67, 4. Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.
 COMMON OF TWO OR MORE MARTYRS 1323

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. V. Eúntes ibant et flebánt, mitténtes sé-
mina sua. V. Veniéntes au-
tem vénient cum exsultatione, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

Sequentia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Descéndens Jesus de monte, sté-
tit in loco campéstri, et turba discipulórum ejus, et multi-
tudo copiósa plebis ab omni Judáæ, et Jerusalém, et marí-
tima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanarántur a lango-ríbus suis. Et qui vexábántur a spirítibus immúndis, curabántur. Et omnis turba quaerébat eum tángere: quia virtús de illo exíbat, et sanábát omnès. Et ipse elevátís óculís in discipu-
los suos, dicébat: Beáti páu-
peres: quia vendre est reg-
um Dei. Beáti, qui nunc esú-
ritis, quia saturabímini. Beáti, qui nunc fletís: quia ri
débitís. Beáti éritos, cum vos óderint hómines, et cum sep-
aráverint vos, et exprobráve-
rínt, et ejécérint nomen ves-
rum tamquam malum, prop-
ter Filium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in célo.

Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus com-
ing down from the mou-
tain stood in a plain
place, and the company of His
disciples, and a very great mul-
titude of people from all Judæa
and Jerusalem, and the sea-
coast both of Tyre and Sidon,
who were come to hear Him,
and to be healed of their dis-
eases. And they that were
troubled with unclean spirits
were cured. And all the mul-
titude sought to touch Him, for
virtue went out from Him, and
healed all. And He, lifting up
his eyes on His disciples, said,
Blessed are ye poor, for yours
is the kingdom of God. Blessed
are ye that hunger now, for you
shall be filled. Blessed are ye
that weep now, for you shall
laugh. Blessed shall you be
when men shall hate you, and
when they shall separate you,
and shall reproach you, and
cast out your name as evil, for
the Son of man’s sake: be glad
in that day and rejoice, for be-
hold, your reward is great in
heaven.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in gló-
ria, lætabúntur in cublíbus

The saints shall rejoice in
glory, they shall be joyful in
their beds: the high praises of God shall be in their mouths, alleluia.

Offertory Prayers, page 767.

Secret

Give ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

For martyrs not bishops.

We offer Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

Or the following.

Be appeased, 0 Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, My friends, be not afraid of those who persecute you.

Postcommunion

For martyr-bishops.

Filled with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

For martyrs not bishops.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.
sanctis Martyribus tuis N. et N. ut quod ore contingimus, pura mente capiamus. Per Dominum.

Or the following.

Hae nos commùnio Domino purget a crímine: et intercedéntibus sanctis Martyribus tuis N. et N. cælestis reméddi faciat esse consórtes. Per Dominum.

Concluding Prayers, page 793.

A Third Mass of Two or More Martyrs, (Red)
(Salus autem)

The Beginning of Mass, page 756.

Introit. Ps. 36, 39

Salus autem justórum a Dómino: et protector eórum est in témpore tribulationis. Ps. 36, 1. Noli assulári in malignantibus: neque zéláveris faciéntes iniquitatem. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómus, qui nos ánna sanctórum Mártýrum tui N. et N. solemnitáte lasíficas: concédæ propítiæ; ut, quorum gaudémus méritos, accéndamur exemplís. Per Dóminum nostrum.

Epistle. Heb. 10, 32-38

Léctio Epistolæ beáti Pauli Apóstoli ad Hebræos.

Brethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, be-
common companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that doing the will of God you may receive the promise. For yet a little and a very little while, and He that is to come, will come and will not delay. But my just man liveth by faith.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. The Lord is nigh unto them that are of a contrite heart; and He will save the humble of spirit.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. But coming they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. Luke 12, 1-8

At that time, Jesus said to His disciples, Beware...

**Offertory.** Wis. 3,1-3

Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori, illi autem sunt in pace, alleluia.

**Offertory Prayers, page 767.**

**Secret**

Oblatis quæsumus Dómine, placare munéribus: et intercedentibus sanctis Martyribus tuis N. et N. a cunctis nos defende periculis. Per Dóminum.

Preface for Weekdays, page 775.

Ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.
Communion. Matt. 10, 2, 7

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear preach ye upon the house-tops.

Postcommunion

May this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, N. and N., make us partakers of the heavenly salvation. Through our Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels, said at times on feasts of martyrs in place of those given above are as follows:

Epistle: God rendered to the just, page 1128.
Epistle: Being justified by faith, page 623.
Epistle: I reckon that the sufferings, page 653.
Epistle: In all things, page 1130.
Epistle: The saints through faith, page 878.
Gospel: As Jesus was sitting, page 875.
Gospel: Jesus seeing the multitude, page 1267.
Gospel: Woe to you who build, page 1053.
Gospel: He that heareth you, page 1050.

Common of One Martyr in Paschal-time, (Red) (Protexisti)

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

Hou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia. Ps. 63, 2. Exaudi,

Ps. 63, 2. Hear, O God, my prayers, when I make supplication to Thee: deliver my soul from the fear of the enemy. \textit{V.} Glory.

\textbf{Prayer}

\textit{For a Martyr-Bishop.}

\textit{Infirmitátem nostram ré-spice, omnípotens Deus: et quia pondús própriae actió-nis gravat; beáti N. Mártýris tui atque Pontíficis intercés-sió gloriósa nos prótegat. Per Dóminum.}

\textit{Have regard to our weakness, O almighty God; and grant that we who are borne down by the weight of our own evil deeds may be safeguarded by the glorious intercession of Blessed N., thy Martyr and Bishop. Through our Lord.}

\textit{Another Prayer for a Martyr-Bishop.}

\textit{Deus, qui nos beáti N. Mártýris tui atque Pontíficis ánnaea solemnitáte látíticas: concéde propítius; ut cujus natalitíá cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.}

\textit{O gon who dost gladden us by the yearly festival of blessed N., thy martyr and bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through our Lord.}

\textit{For a Martyr Only.}

\textit{Præsta quæsumus omni-potent Deus: ut qui beá-ti N. Mártýris tui natalitía cólimus, intercessióne ejus in tui nóninis amore robórémur. Per Dóminum.}

\textit{Grant, we beseech Thee, almighty God, that we who keep the birth day to heaven of blessed N., thy martyr, may by his prayers be strengthened in the love of thy holy name. Through our Lord.}

\textit{Another Prayer for a Martyr Only.}

\textit{Præsta quæsumus omni-potent Deus: ut interce-dénte beató N. Mártyre tuo, et a cunctís adversitátibus liberémur in córporé, et a pravis cogitátióribus mundé-mur in mente. Per Dóminum.}

\textit{Grant, we beseech Thee, almighty God that, by the prayers of blessed N., thy martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through our Lord.}

\textit{Kyrie, page 761; Gloria, page 762.}
Lesson. Wis. 5, 1-5

Lesson from the Book of Wisdom.

The just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation saying, within themselves, repenting and groaning for anguish of spirit. These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

Or there is read the Epistle, Dearly beloved, from the Mass, Lætabitur, page 1313.

Alleluia, alleluia. V. Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. V. Ps. 20, 4. O Lord, Thou has set on his head a crown of precious stones. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 15, 1-7

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

In that time, Jesus said to His disciples, I am the true vine and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away; and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the

Sequentia sancti Evangelii secundum Joannem.

In illo tempore: Dixit Jesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omne palmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. Jam vos mundi estis propter sermonem, quem locutus sum.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For a Martyr-Bishop.

Graciously receive, O Lord, the Sacred Victim we, by the merits of blessed N., thy martyr and bishop, dedicate to Thee; and grant that it may be to us an everlasting help. Through our Lord.

Another Secret for a Martyr-Bishop.

Sanctify O Lord the gifts we offer to Thee, and, blessed N., Thy martyr and bishop, interceding for us, appeared thereby, graciously look down upon us. Through our Lord.

For a Martyr Only.

Receive, we beseech Thee, O Lord, our offerings and prayers: cleanse us by vir-
tue of these heavenly mysteries and graciously hear us. Through our Lord.

Another Secret for a Martyr Only.

May our devout offerings, O Lord, be acceptable in Thy sight, and, by the intercession of the holy Martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Postcommunion

For a Martyr-Bishop.

Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed, N., Thy martyr and bishop, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Another Postcommunion for a Martyr-Bishop.

May this communion, O Lord, cleanse us from guilt, and by the intercession of blessed N., Thy martyr and bishop, unite us in Him who is the heavenly medicine of our souls. Through our Lord.

For a Martyr Only.

Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed N., Thy
tuo, sentiámus effèctum. Per Dóminum.

**Another Postcommunion for a Martyr Only.**

Da, quæsumus Domíne Deus noster: ut sicut tuórum commémoratiónem Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

Grant, we beseech Thee, O Lord, that we who on earth discharge with joy the duty of honouring Thy saints may be gladdened by their company forever in heaven. Through our Lord.

The Epistle and Gospel for Mass of one Martyr in Paschal-time may be said in Mass of two or more Martyrs and vice versa; provided no particular one has been assigned.

Concluding Prayers, page 793.

**Common of Two or More Martyrs in Paschal-time**

*(Red)*

*(Sancti tui)*

The Beginning of Mass, page 756.

**Introit. Ps. 144, 10, 11**

Sancti tui, Dómine, bene dicent te: gloriám regni tui dicent, alleluja, alleluja.

Ps. 144, 1. Exaltábo te, Deus meus Rex: et benédícam nómini tuo in sæculum, et in sæculum sæculi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

*For Martyr-Bishops.*


**For Martyrs Only.**

Deus, qui nos concédis Sanctórum Mártýrum tuórum N. et N. natalítia cólere: da nobis in átérna beáti- cop, Who dost permit us to celebrate the birthday of Thy holy martyrs, N. and N., grant us to enjoy their
companionship in everlasting beatitude. Through our Lord.

Another Prayer for Martyrs Only.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, N. and N., mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Ps. 115, 15. Precious in the sight of the Lord is the death of His saints. Alleluia.

Epistle. 1 Peter 1, 3-7

Lesson from the Epistle of the blessed Peter the Apostle.

Blessed be the God and Father of Our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance of incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

Alleluia, alleluia. V. Thy saints, 0 Lord, shall flourish like the lily, and shall be as the odor of balsam before Thee. Alleluia. V. Ps. 115, 15. Precious in the sight of the Lord is the death of His saints. Alleluia.

Munda Cor Meum, page 763.
Gospel. John 15, 5-11


Offertory. Ps. 31, 11

Laetamini in Domino, et exultate, justi: et gloriati, omnes recti corde, alleluia, alleluia, alleluia.

Secret

For Martyr-Bishops.

Give ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of
those who have been pleasing to Thee. Through our Lord.

For Martyrs Only.

We offer Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

Another Secret for Martyrs Only.

Be appeased, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just, alleluia; praise becometh the upright, alleluia.

Postcommunion

For Martyr-Bishops.

Hilled with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

For Martyrs Only.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, N. and N., that what we touch with our lips we may receive with a pure heart. Through our Lord.

Another Postcommunion for Martyrs Only.

May this communion, O Lord, purge us of guilt and, by the intercession of Thy
Martyribus tuis N. et N. caelestis remédií fáciat esse con-sórites. Per Dóminum.

In common Masses of martyrs in Paschal-time the following Epistle and Gospel may be said:

Epistle: After these things, as on Feast of Sts. Soter and Caius, April 22, page 985.

Gospel: Amen, amen I say to you, as on Feast of St. Anicetus, April 17, page 984.

Concluding Prayers, page 793.

Common of a Confessor-Bishop
(Statuit ei)

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

S tatuit ei Dóminus testa-
ментum pacis, et prin-
cipem fecit eum: ut sit illi
sacerdóttii dignitas in ætér-
num (T. P. Allelúja, allelúja.)
Ps. 131, 1. Meménto, Dómine,
David: et omnis mansuetuí-
nis ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

D a, quæsumus, omnipo-
ten Deus: ut beáti N.
Confessóris tui atque Ponti-
fícis veneránda solémnitas, et
devotiónem nobis áugeat, et
salútém. Per Dóminum.

G rant, we beseech Thee, O
almighty God, that the
august solemnity of Thy
blessed confessor and pontiff,
N., may increase our devotion
and promote our salvation.
Through our Lord.

Lesson. Ecclus. 44, 16-27; 45, 3-20

Léctio libri Sapiéntiæ.

Ecce sacérdos magnus, qui
in diébus suí plácuit
Deo, et invéntus est justus:
et in témpore iracúndiæ fac-
tus est reconciliátió. Non est
invéntus similis illi, qui con-
servavit légem Excélsí. Ideo
jurejurándo fecit illum Dómi-
nus créscere in plebem suam.

Lesson from the Book of Wisdom.

B ehold a great priest, who
in his days pleased God,
and was found just; and in the
time of wrath was made a
reconciliation. There was not
any found like to him, who
kept the law of the Most High.
Therefore by an oath the Lord
made him increase among his
people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings: He preserved for him His mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odor of sweetness.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ecclus. 44, 16**

Behold a great priest, who in his days pleased God. Eccl. 44, 20. There was not any found like to him, who kept the law of the Most High.

**Lesser Alleluia**

Alleluia, alleluia. Ps. 109, 4. Thou art a priest forever, according to the order of Melchisedech. Alleluia.

**Tract. Ps. 111, 1-3**

Blessed is the man that feareth the Lord: in His commandments he hath great delight. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

**Greater Alleluia**

Alleluia, alleluia. Ps. 109, 4. Thou art a priest forever ac-
æternum, secúndum órdinem Melchísedech. Allelúja. V. Hic est sacérdos, quem cor-
ónavit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 14-23

In illo témporte: Dixit Je-
sus discípulísuis parábo-
lam hanc: Homo péreré pro-
fíciscens, vocávit servós suos, et trádidit illís bona suá. Et uni dedit quínque talénta, álíi autem duo, álíi vero unum, unícuíque secúndum própria-
íam virtútém, et profécctus est statim. Ablit autem qui quín-
que talénta accéperat, et op-
erátus est in eis, et lucrátus
est álía quínque. Similiter et
qui duo accéperat, lucrátus
est álía duo. Qui autem unum
accéperat, ámbiens fódit in ter-
ram, et abscondit pecúniám dómini sui. Post multum vero
témporis venit dóminus ser-
vórum illórum, et pósuit ra-
tiónem cum eís. Et accédens
qui quínque talénta accéperat,
obtulit álía quínque talénta,
dicens: Dómine, quínque ta-
lénta tradídísti mihi ecce álía quínque super lucrátus
sum. Ait illi dóminus ejus:
Euge, serve bone et fidélis,
quia super pauca fuísti fidélis,
super multa te constituam:
intra in gáudium dómini tui.
Accéssit autem et qui duo ta-
lénta accéperat, et ait: Dó-
míne, duo talénta tradídísti
mihi, ecce álía duo lucrátus
sum, ait illi dóminus ejus:
Euge, serve bone et fidélis,
quia super pauca fuísti fidé-

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behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

**Offertory. Ps. 88, 21-22**

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. (P. T. Alleluia, alleluia.)

Offertory Prayers, page 767.

**Secret**

May Thy saints, we beseech Thee, O Lord, everywhere make us joyful, that, while we venerate their merits, we may experience their patronage. Through our Lord.

Preface for Weekdays, page 775.

**Communion. Luke 12, 42**

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season. (P. T. Alleluia, alleluia.)

Fidelis servus et prudens, quem constituit Dóminus super familiam suam: ut det illis in témpore tritici mensúram. (T. P. Alleluja.)

**Postcommunion**

Grant, we beseech Thee, O almighty God, that, giving thanks for the favors we have received, we may, by the intercession of blessed N., Thy confessor and bishop, obtain blessings still greater. Through our Lord.

Concluding Prayers, page 793.
Another Mass of a Confessor-Bishop

(Sacerdotes tui)

The Beginning of Mass, page 756.

**Introit. Ps. 131, 9, 10**


Kyrie, page 761; Gloria, page 762.

**Prayer**

Axáudi quæsumus Dómine preces nostras, quas in beáti N. Confessóris tui atque Pontificis solennítate défériimus: et qui tibi digne méruit famulári, ejus intercédentibus méritos ab ómnibus nos absólve peccátis. Per Dómini num.

**Epistle. Heb. 7, 7-27**

Lectio Epístolæ beáti, Pauli Apóstoli ad Hebrǽos.

Brethren: Plures facti sunt sacerdótes, idcícro quod morte prohibéréntur perma- nére: Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdótiurn. Unde et salvaré in perpétuum potest accédéntes per semé- típsum ad Deum: semper vivens ad interpellándum pro nobis. Tallis enim decébat ut nobis esset póstifex, sanctus, innocens, impollútus, segregá- tus a peccatóribus, et excél- sior célis factus: qui non ha-
Who needeth not daily (as the other priests) to offer sacrifice first for His own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering Himself.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 131, 16, 17**

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. V. There will I bring forth a horn to David; I have prepared a lamp for my anointed.

**Lesser Alleluia**

Alleluia, alleluia. V. Ps. 109, 4.

4. The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. Alleluia.

**Tract. Ps. 111, 1-3**

Blessed is the man that feareth the Lord: in His commandments he hath great delight. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

**Greater Alleluia**

Alleluia, alleluia. V. Ps. 109, 4.

4. The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedech. Alleluia. V. Ecclus. 45, 9. The Lord loved him and adorned bet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel, seipsum offerendo, Jesus Christus Dominus noster.

Sacerdotes ejus induam salvation: et sancti ejus exsultatione exsultabunt. V. Iluc prodúcam cornu David; parrávi lucernam Christo meo. 


Alleluja, alleluja. F. Ps. 109, 4.

stolam glóriae induit eum. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 24, 42-47**

*Sequentia sancti Evangelii secundum Matthæum.*

In illo tempore: Dixit Jesus discipulis suis: VIGILÁTE, quia nescitis qua hora Dóminus vester ventúrus sit. Illud autem scítote, quóniam si sciret paterfamilias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti: quia quia nescitis hora, Fílius hómine venterus est. Quis putas at what tóur you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord appointed over his family to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

**Offertory. Ps. 88, 25**

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (T. P. Alleluia.)

Offertory Prayers, page 767.

**Secret**

Sancti N. Confessóris tui atque Pontíficis, quæsumus, Dómine, ánna solémnitas pietáti tuæ nos reddat acéptos; ut, per hæc plea placatiónis officia, et illum beátam retributiónem comitétur. et nobis

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reward may attend him and he may win for us the gifts of Thy grace. Through our Lord

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant whom, when his lord shall come, he shall find watching: Amen I say to you, he shall set him over all his goods. (P.T. Alleluia.)

Postcommunion

O god, the rewarder of faithful souls, grant that, through the prayers of blessed N., Thy confessor and bishop, whose august solemnity we celebrate, we may obtain pardon of our sins. Through our Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels for Mass of a Confessor-Bishop:

Epistle: Every high priest, page 1237.
Epistle: Remember your prelates, page 843.
Gospel: No man lighteth a candle, page 1285.
Gospel: Take ye heed, watch, as in Anniversary, page 1445.

Common of a Doctor of the Church

(In medio)

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

In the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (P.T. Alleluia, alleluia.) Ps. 91, 2. It is good to give praise to the Lord: and to sing to Thy name, O Most High. V. Gloria.

Kyrie, page 761; Gloria, page 762.
**Prayer**

**Epistle. 2 Tim. 4, 1-8**

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

*Early beloved, I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.*

In place of the following Epistle, the Lesson found at end of this Mass is sometimes read on the feasts of Holy Doctors.
From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 36, 30, 31**

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. 

V. The law of his God is in his heart: and his steps shall not be supplant.

**Lesser Alleluia**


**Tract. Ps. 111, 1, 3**

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

**Greater Alleluia**


**Gospel. Matt. 5, 13-19**

At that time, Jesus said to His disciples, You are...

On the feasts of Holy Doctors of the Church the Nicene Creed is always said at Mass.

Offertory. Ps. 91, 13

Justus ut palma florébit: The just shall flourish like the palm-tree: he shall grow sicut cedrus, que in Libano up like the cedar of Libanus. est, multiplicatúrit. (T. P. Alleluia.)

(P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Sancti N. Pontíficis (vel Confessóris) tut atque Doctóris nobis, Domíne, pia

May the loving prayers of

N., Thy bishop (or confessor), not be wanting to us,
COMMON OF A DOCTOR OF THE CHURCH

O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

Preface for Weekdays, page 775.

Communion.

Luke 12, 42

A faithful and wise steward, whom the Lord set over His family; to give them their measure of wheat in due season. (P. T. Alleluia).

Postcommunion

What Thy sacrifices may give us health, O Lord, and Thy bishop (or confessor) and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

Concluding Prayers, page 793.

Another Epistle for a Doctor.

Lesson. Ecclus. 39, 6-14

Lesson from the Book of Wisdom.

Collaudábunt multi sapiéntiam ejus, et usque in seculum non delébitur. Non recédet memória ejus, et nomen ejus requírétur a generatione in generationé. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia. and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not pass away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise.

Common of a Confessor not a Bishop

(Os justi)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos beáti N. Confessóris tuo annuó solemnitáte lætificas: concéde propitius; ut, cujus natalitia colimus, etiam actionés imitémur. Per Dóminum.

Gloria Patri. O god, Who dost gladden us by the annual feast of blessed N., Thy confessor, mercifully grant that, as we celebrate his natal day, we may also imitate his actions. Through our Lord.

Lesson. Ecclus. 31, 8-11

Lectio libri Sapientiae.

Béatus vir, qui invéntus est sine mácula, et qui post aurum non ábit, nec spe-rávit in pecúnia et thesáuris. Blesseed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money.

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nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. V. Ps. 91, 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Lesser Alleluia

Alleluia, alleluia. V. James 1, 12. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life: Alleluia.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beatus vir, qui timet Dominum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectórum benedicetur. V. Gloria et divitiae in domo ejus: et justitia ejus manet in sæculum sæculi.
**COMMON OF A CONFESSOR NOT A BISHOP 1351**

**Greater Alleluia**


Munda Cor Meum, page 763.

**Gospel. Luke 12, 35-40**


**Offertory. Ps. 88, 25**


**H**o**t** **th** **that** **time** **Jesus** **said** **to** **His** **disciples** **Let** **your** **loins** **be** **girt** **and** **lamps** **burn­** **ing** **in** **your** **hands**, **and** **you** **yourselves** **like** **to** **men** **who** **wait** **for** **their** **lord, when** **he** **shall** **return** **from** **the** **wedding;** **that** **when** **he** **cometh** **and** **knocketh,** **they** **may** **open** **to** **him** **imme­** **diately.** **Blessed** **are** **those ser­** **vants,** **whom** **the** **Lord** **when** **He** **cometh,** **shall** **find watch­** **ing.** **Amen** **I** **say** **to** **you,** **that** **He** **will** **gird** **Himself,** **and** **make** **them** **sit** **down** **to** **meat,** **and** **passing** **will** **minister** **unto** **them.** **And** **if** **He** **shall** **come** **in** **the** **second** **watch,** **or** **come** **in** **the** **third** **watch,** **and** **find** **them** **so,** **blessed** **are** **those** **servants.** **But** **this** **know** **ye,** **that** **if** **the** **householder** **did** **know** **at** **what** **hour** **the** **thief** **would** **come,** **he** **would** **surely** **watch,** **and** **would** **not** **suffer** **his** **house** **to** **be** **broken** **open.** **Be** **ye** **then** **also** **ready;** **for** **at** **what** **hour** **you** **think** **not,** **the** **Son** **of** **man** **will** **come.**
name shall his horn be exalted.
(P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord,
sacrifices of praise in
rememberation of Thy saints,
by whom we trust to be deliv-
ered from evils both present
and future. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is the servant, whom
when the Lord shall come, He
shall find watching: Amen I
say to you, He shall set him
over all His goods. (P. T. Al-
leluia.)

Postcommunion

We, Thy suppliants, who
are refreshed with
heavenly food and drink, be-
seech Thee, O our God, that
we may be fortified by the
prayers of him in whose com-
memoration we have partaken
of these gifts. Through our
Lord.

Concluding Prayers, page 793.

Another Mass of a Confessor not a Bishop

(Justus ut palma)

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

The just shall flourish like
the palm-tree; he shall
grow up like the cedar of Li-
banus: planted in the house
of the Lord, in the courts of
the house of our God. (P. T. Alle-

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mino: et psallere nómini tuo, Altássime. V. Glória Patri.

Ps. 91, 2. It is good to give praise to the Lord; and to sing to Thy name, O Most High. V. Glory.

Kyrie, page 761; Glória, page 762.

Prayer

Give ear, O Lord, to our supplications, which we offer in commemoration of blessed N., Thy confessor, that, as we have no confidence in our own justice, we may be assisted by the prayers of him who was pleasing to Thee. Through our Lord.

Epistle. 1 Cor. 4, 4-19

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

Brethren, we are made a spectacle to the world and to angels and men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor working with our own hands. We are reviled, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all, even until now. I write not these things to confound you, but I admonish you as my dearest children in Christ Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

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Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. Y. The law of his God is in his heart: and his steps shall not be supplanted.

Lesser Alleluia

Alleluia, alleluia. Y. Ps. 111, 1. Blessed is the man that feareth the Lord: in his commandments he hath great delight. Alleluia.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. Y. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Y. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Greater Alleluia

Alleluia, alleluia. Y. Ps. 111, 1. Blessed is the man that feareth the Lord: in his commandments he hath great delight. Alleluia, Y. Osee 14, 6. The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 12, 32-34

That time, Jesus said to His disciples, Fear not, little flock, for it hath pleased your Father to give you

Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Dixit Jesus discipulis suis: Nolite timere, pusillus grex, quia complacuit Patri vestro dare

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vobis regnum. Vendite que
possidetis, et date elemosy-
nam. Facite vobis sacculos.
qui non veterascunt, thesau-
rum non deficiantem in celis;
quo fur non appropiat, neque
tinea corrumpit. Ubique
thesaurus vester est, ibi et cor
vestrum erit.

Offertory. Ps. 20, 2, 3

In virtute tua, Dómine,
In thy strength, 0 Lord, the
in tua potentia, justus,
just shall joy, and in Thy sal-
vation he shall rejoice exceed-

ingen: Thou hast given

his heart's desire; (P. T. Alle-

luja.)

Offertory Prayers, page 767.

Secret

G R A N T US, we beseech Thee,
O almighty God, that the
offering of our lowliness may
be pleasing to Thee in honor
of Thy saints, and purify us in
both body and mind. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 19, 28-29

Amen I say to you, that you
who have left all things and
followed Me, shall receive a
hundred-fold, and possess life
everlasting. (P. T. Alleluia.)

Postcommunion

W E PRAY Thee, O almighty
God, that, having re-
cieved heavenly nourishment,
we may thereby, through the
intercession of blessed N., Thy
confessor, be fortified against
all harm and danger. Through
our Lord.

Concluding Prayers, page 793.
Another Epistle and Gospel for Mass of a Confessor not a Bishop.

Epistle: The things that were, as on Feast of St. Francis of Paula, April 2, page 973.
Gospel: A certain nobleman, as on Feast of St. Louis, King, Aug. 25, page 1173.

Common of an Abbot

(\(\text{Os justi meditabitur}\))

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

\(\text{Os justi meditabitur sapientiam, et lingua ejus loquétur judicium: lex Dei ejus in corde ipsius. (T. P. Alleluia, alleluia.) Ps. 36, 1. Noli semulári in malignántibus: neque zelaveris faciéntes iniquitatem. Y. Glória Patri.}

Kyrie, page 761; Gloria, page 762.

Prayer

\(\text{In tcressió nos, quesumus, Domine, beáti N. Abbátis commendet: ut, quod nostris méritis non valemus, ejus patronágo assequamur. Per Dóminum.}

Lesson. Ecclus. 45, 1-6

Lesson from the Book of Wisdom.

\(\text{He was beloved of God and men, whose memory is in beneficéntia; He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory; He sanctified him in his faith}

\(\text{Dilectus Deo et homínibus, cujus memoria in beneficentia est. Similem illum fecit in glória sanctórum, et magnificavit eum in timóre inimicórum, et in verbis suis monstra placavit. Glorificavit illum in conspéctu regum, et justit iili coram púpulo suo, et ostendit illi glóriam suam. In fide, et lenitáte ipsius, sanctum fecit illum et elégit}

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and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 20, 4, 5**

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. He asked life of Thee, and Thou hast given him length of days for ever and ever.

**Lesser Alleluia**


**Tract. Ps. 111, 1-3**

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

**Greater Alleluia**

Allelúja, allelúja. *Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Munda Cor Meum, page 763.
At that time, Peter said to Jesus, Behold, we have left all things, and have followed Thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall possess life everlasting.

Offertory. Ps. 20, 3, 4

Thou hast given him his heart's desire, O Lord, and hast not withheld from him the will of his lips; Thou hast set on his head a crown of precious stones. (P. T. Alleluia.)

Secret

May the holy abbot N., we beseech Thee, O Lord, pray that the sacrifices laid upon the sacred altars may avail for our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord hath set over
per famillam suam: ut det il-

His family; to give them their
lls in tempore tritici mensu-
ram. (T. P. Alleluja.)

measure of wheat in due sea-

son. (P.T. Alleluia.)

Postcommunion

Protegat nos, Dómine, cum tui perceptione sa-
crámenti beátus N. Abbas, pro
nobis intercedéndo: ut, et con-
versations ejus expertá-
mur insignia, et intercessió-
nis percipiámus suffragá. Per
Dóminum.

Together with the recep-
tion of Thy sacrament, O
Lord, may the blessed abbot
N., protect us by interceding for
us, that we may put into prac-
tice the virtues of his life and
partake of the power of his in-
tercession. Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin-Martyr

(Loquebar)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

Loquebar de testimónis
tuis in conspectu re-
gum, et non confundébar: et
meditábar in mandátis tuis,
que diléxi nimis. (T. P. Alle-
lúja, allelíuja.) Ps. 118, 1. Beáti
immaculáti in via: qui ámbu-
lant in lege Dómini. V. Glória
Patri.

I spoke of Thy testimonies
before kings, and I was not
ashamed: I meditated also on
Thy commandments, which I
loved exceedingly. (P. T. Alle-
luia, allelíua.) Ps. 118, 1.
Blessed are the undefiled in the
way: who walk in the law of
the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

D eus, qui inter cétera po-
téntiae tuae mirácula,
étiam in sexu frágli victó-
riam mártýri contulísti: con-
céde propitius; ut, qui beátæ
N. Virginis et Mártýris tua na-
talitía cólimus, per ejus ad te
exémpla gradiamur. Per Dó-
minum.

O gon, Who, among other
miracles of Thy power,
hast conferred the victory of
martyrdom even on the weaker
sex, mercifully grant that we,
who celebrate the natal feast
of blessed N., Thy virgin and
martyr, may advance toward
Thee through her example.
Through our Lord.
Lesson. Ecclus. 51, 1-12

Lesson from the Book of Wisdom.

I will give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue; My soul shall praise the Lord even to death: because Thou, O Lord, our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. V. Therefore, God, thy God, hath anointed thee with the oil of gladness. Alleluia.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 44, 15, 16. After her shall virgins 15, 16. Adducéntur regi vir-
COMMON OF A VIRGIN-MARTYR 1361

be brought to the King, her neighbors shall be brought to thee with gladness. Alleluia.

Tract

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. V. Ps. 44, 7. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. V. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Alleluia, alleluia. V. Ps. 44, 15, 16. After her shall virgins be brought to the King, her neighbors shall be brought to thee with gladness. Alleluia. V. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Simile erit regnum caelorum decem virgini-bus: quae accipiientes lampades suas, exierunt obviam sponsu et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes: sed quinque fatuae, accéptis lampádi-
with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord, Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness and rejoicing: they shall be brought into the temple to the King our Lord. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Graciously receive, O Lord, the gifts which we offer on the solemnity of Thy virgin and martyr, N, by whose patro-
dimus patrocínio liberári. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 78-80

Confundántur supérbi, quia injuste inquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificatióniibus, ut non confundar. (T. P. Allelúja.)

Postcommunion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta N. Virgine et Mártyre tua, sempléterna fáciant protectioné gaudére. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Virgin-Martyr

(Me exspectaverunt)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96


Blessed are the undefiled in via: qui ambulant in lege Dómini. Y. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Indulgéntiam nobis quásumus, Dómine, beáta N. Virgo et Mártyr implóret:
of chastity and by her extolling of Thy power, implore Thy forgiveness for us, we beseech Thee, O Lord. Through our Lord.

Lesson. Ecclus. 51, 13-17

O Lord, my God, Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard, and Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise Thee, O Lord our God.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 45, 6, 5

God will help her with His countenance: God is in the midst of her, she shall not be moved. V. The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

Lesser Alleluia

Alleluia, alleluia. V. This is a wise virgin, and one of the number of the prudent. Alleluia.

Tract

Come, spouse of Christ, receive the crown, which the

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Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. 

Ps. 44, 8, 5. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 

With thy comeliness and thy beauty set out, proceed prosperously, and reign.

The Greater Alleluia

Alleluia, alleluia. 

Ps. 44, 8, 5. This is a wise virgin, and one of the number of the prudent. Alleluia. 

Ps. 44, 8, 5. Oh, how beautiful is the chaste generation with glory! Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

This is the parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

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the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore, every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (P. T. Alleluia.)

Secret

Graciously accept, O Lord, the sacrifices dedicated to the merits of blessed N., Thy virgin and martyr, and grant them as a perpetual aid in our behalf. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121, 122, 128

I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all Thy commandments; I have hated all wicked ways. (P. T. Alleluia.)

Postcommunion

Filled with the bounty of Thy divine gift, we be-
mine Deus noster: ut, intercedente beāta N. Virgine et Martyre tua, in ejus semper participatione vivāmus. Per Dōminum.

Concluding Prayers, page 793.

Sometimes the following Gospel is read in place of the Gospel in the Mass.

**Gospel. Matt. 19, 3-12**


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

At that time there came to Jesus the pharisees tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He Who made man from the beginning made them male and female? And He said: For this cause shall a man leave father and mother and shall cleave to his wife; and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives. But from the beginning it was not so. And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery. His disciples say unto Him: If the case of a man with
his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs for the kingdom of heaven. He that can take let him take it.

Common of Two or More Virgin-Martyrs

On a feast kept in honor of two or more virgin-martyrs, one or other of the above Masses is said, but the Prayer, Epistle, Secret and Postcommunions are as follows:

Prayer

Grant us, we beseech Thee, O Lord, our God, to venerate with unceasing devotion the victories of Thy holy virgins and martyrs, N. and N., that, though we can not worthily celebrate their merits, we may at least offer them our humble service. Through our Lord.

Epistle. 1 Cor. 7, 25-34

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

Brethren, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned; matris útero sic nati sunt: et sunt eunúchí, qui factí sunt ab homínibus: et sunt eu­núchí, qui séípsos castráv­runt propter regnum celórum. Qui potest cápere, cápìat.

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non peccavit. Tribulationem tamen carnis habebunt hu-
jusmodi. Ego autem vobis parco. Hoc itaque dico, fra-
tres: Tempus breve est: reli-
quum est, ut et qui habent uxores, tamquam non habén-
tes sint: et qui fient, tamquam non sint fientes: et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possi-
dentes: et qui utuntur hoc mun

dro, tamquam non utáltur: præterit enim figura hu-

jus mundi. Volo autem vos sine sollicitudine esse. Qui sine uxore est, sollicitus est quæ Dómini sunt, quómo
dodo placat Deo. Qui autem cum uxóri est, sollicitus est quæ sunt mundi, quómo
dodo placet uxóri, et divisus est. Et mú-
lier innupta, et virgo cógitat quæ Dómini sunt, ut sit san-
ta córporis et Spiritu: in

Christo Jesu Dómino nostro. nevertheless, such shall have
tribulation of the flesh. But I

spare you. This therefore I say,
brethren, The time is short; it

remaineth, that they also who
have wives, be as if they had
none; and they that weep, as
though they wept not; and they

that rejoice, as if they rejoiced
not; and they that buy, as
though they possessed not; and
they that use this world, as if

they used it not: for the fashion
of this world passeth away. But

I would have you to be without
sollicitude. He that is without
a wife, is solicitous for the
things that belong to the Lord,
how he may please God; but
he that is with a wife, is solici-
tous for the things of the world,
how he may please his wife:
and he is divided: and the un-
married woman and the virgin
thinketh on the things of the
Lord, that she may be holy
both in body and spirit; in

Christ Jesus our Lord.

Secret

INTÉNDE, quæsumus, Dó-
mine, munera altáribus
tuis pro sanctárum Virginum
et Mártýrum tuarum N. et
N. festivitáte propósita: ut,
sicut per hæc beátæ mystéri
illis glórium contulísti; ita
nobis indulgéntiam largíris.

Per Dóminum.

FAVORABLY look down, we
beseech Thee, upon the
gifts laid upon Thine altars, O
Lord, for the festival of Thy

holy virgins and martyrs, N.
and N., that, as Thou hast con-
ferred glory upon them through
these blessed mysteries, so
Thou mayest bestow upon us
forgiveness. Through our Lord.

Postcommunion

PRESTA nobis, quæsumus,
Dómine, intercéndéntibus
sanctis Virginibus et Mártýri-
bus tuis N. et N.: ut, quod ore

grant us, we beseech Thee, O
Lord, by the interces-
sion of Thy holy virgins and
martyrs, N. and N., that what

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we touch with our lips we may contingimus, pura mente receive with pure hearts. caplámus. Per Dóminum, Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin not a Martyr

(Dilexisti)

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

THOU hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (P. T. Alleluisa, alleluia.) Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. ¥. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, our Saviour, that, as we rejoice in the festival of blessed N., Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

Epistle. 2 Cor. 10, 17; 11, 1, 2

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

Brethren, he that glorifieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For
enim vos unius virginitatem exhibére Christo.

I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 44, 5**

Specie tua, et pulchritudine tua intende, próspere procédæ, et regna. \( \checkmark \). Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter déxtera tua.

With thy comeliness and thy beauty set out, proceed prosperously, and reign. \( \checkmark \). Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

**Lesser Alleluia**

Allelúja, allelúja. \( \checkmark \). Adducéntur regi virgines post eam: próximæ ejus afferéntur tibi in lætitia. Allelúja.

Allelúja, allelúja. \( \checkmark \). After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Allelúja.

**Tract. Ps. 44, 11, 12**


Harken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. \( \checkmark \). Ps. 44, 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. \( \checkmark \). Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. \( \checkmark \). They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

**Greater Alleluia**

Allelúja, allelúja. \( \checkmark \). Ps. 44, 15, 16. Adducéntur regi virgines post eam: próximæ ejus afferéntur tibi in lætitia. Allelúja. \( \checkmark \). Specie tua, et pulchri-

Allelúja, allelúja. \( \checkmark \). Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness. Allelúja. \( \checkmark \).
Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperous, and reign. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

At that time, Jesus spoke this parable to His disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying, Lord, Lord, open to us; but he answering said, Amen I say to you, I know ye not. Watch ye, therefore, be-
dens, ait: Amen dico vobis, cause you know not the day nor nescio vos. Vigiláte itaque, the hour. quia nescitis diem, neque horam.

Offertory. Ps. 44, 10

Filiae regum in honore tuo, The daughters of kings in Thy honor: the queen stood on ádstitit regina a dextris tuis Thy right hand, in gilded clothing, circums data varietate. (T. P. Allelúja.) surrounded with variety. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

ACCESSA tibi sit, Dómine, sacrae plebis oblátio pro tuórum honóre sanctórum: quorum se méritos, de tribulatione percepisse cognóscit auxílium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

Quinque prudentes virgines The five wise virgins acceperunt óleum in vasís suis cum lampádibus: mé dia autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino: (T. P. Allelúja.)

Postcommunion

SATIÁSTI, Dómine, famíliam tuam munéribus sacris: ejus, quásumus, sem per interventióné nos réfove, cujus solémnia celebrámus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Virgin not a Martyr (Vultum tuum)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

V ÚLTUM tuum depreca tibi sunt omnes divítes All the rich among the buntur omnes dívites people shall entreat Thy
countenance: after her shall virgins be brought to the King; her neighbors shall be brought to Thee in gladness and rejoicing. (P. T. Alleluia, alleluia.) Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. Y. Glory.

Ps. 44, 2. Eruetavit cor meum verbum bonum: dico ego opera mea regi. Y. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Graciously hear us, O God, our Saviour, that, as we rejoice in the festival of blessed N., Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

Epistle. 1 Cor. 7, 25-34

Brethren, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 44, 12**

Concupívit rex décórem tuum, quóniam ipse est Dóminus Deus tuus. Ἡ. Ps. 44, 11. Audi, filia, et vide, et inclínæ aurem tuam.

The King hath greatly desired thy beauty, for He is the Lord thy God. (P. T. Alleluia., alleluia.) Ἡ. Ps. 44, 11. Harken, O daughter, and see, and incline thine ear.

**Lesser Alleluia**

Allelúja, allelúja. Ἡ. Hæc est virgo sápiens, et una de número prudéntum. Allelúja.

Alleluia, alleluia. Ἡ. This is a wise virgin, and one of the number of the prudent. Alleluia.

**Tract. Ps. 44, 12, 13, 10**


For the King hath greatly desired thy beauty. Ἡ. All the rich among the people shall entertain thy countenance; the daughters of kings in thy honor. Ἡ. Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. Ἡ. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Greater Alleluia

Alleluia, alleluia. V. This is a wise virgin, and one of the number of the prudent. Alleluia. V. Wis. 4, 1. O how beautiful is the chaste generation with glory! Alleluia.

Munda Cor Meum, page 763.

Either of the following two Gospels may be read.

Gospel. Matth. 25, 1-13

At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord,

Gospel. Matt. 13, 44-52

† Sequentia sancti Evangelii secundum Matthaeum.

**Offertory. Ps. 44, 15, 16**

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord. (P. T. Alleluia.)

Preface for Weekdays, page 775.

**Communion. Matt. 13, 45, 46**

The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it. (P. T. Alleluia.)

**Postcommunion**

Hou hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, through her intercession whose festival we celebrate. Through our Lord.

Concluding Prayers, page 793.

**Common of a Holy Woman Martyr not a Virgin**

*Me exspectaverunt peccatores*

The Beginning of Mass, page 756.

**Introit. Ps. 118, 95, 96**

The wicked have waited for me to destroy me: I have...

Kyrie, page 761; Gloria, page 762.

Prayer

D eus, qui inter cóetera poténtiae tuae miracula étiam in sexu frágili victóriam martyrii contulisti: concede propitiis; ut, qui beátæ N. Mártýris tuae natalitía cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

O god, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we who celebrate the natal feast of blessed N., Thy martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Léctio libri Sapiéntiae.

I will give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about; from the oppression of the flame which surrounded me,
and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 44, 8**

Thou hast loved justice and hated iniquity. V. Therefore God, thy God, hath anointed thee with the oil of gladness.

**Lesser Alleluia**

Alleluia, alleluia. V. Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

**Tract**

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee forever: for whose love thou didst shed thy blood. V. Ps. 44, 8. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

**Greater Alleluia**

Alleluia, alleluia. V. Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. V.
Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

H Sequentia sancti Evangelii secundum Matthæum.


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

At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore, every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.
Offertory. Ps. 44, 3
Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret
Graciously receive, O Lord, the gifts we bring on the solemnity of blessed N., Thy martyr, by whose patronage we trust to be delivered from all evil. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 161, 162
Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil. (P. T. Alleluia.)

Postcommunion
Ay the mysteries we have received aid us, O Lord, and, by the intercession of blessed N., Thy martyr, make us rejoice in Thy everlasting protection. Through our Lord.

Concluding Prayers, page 793.

Common of Many Holy Women Martyrs not Virgins
The Mass is same as preceding, except:

Prayer
Grant us, we beseech Thee, O Lord our God, ever to venerate devoutly the victories of Thy holy martyrs, N. and

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votóne venerári: ut, quas digna mente non póssumus celebráre, humiliibus saltem frequentémus obséquis. Per Dóminum. 

N.; that we may at least honor with our humble homage those whom we cannot fittingly celebrate. Through our Lord.

Secret

Look down, we beseech Thee, O Lord, upon the gifts offered upon Thine altars on the feast of Thy holy martyrs N. and N.; that as Thou hast granted them glory through these sacred mysteries, Thou mayest also grant us pardon. Through our Lord.

Postcommunion

Grant, we beseech Thee, O Lord, through the intercession of Thy holy martyrs N. and N. that what we have touched with our lips we may receive with pure minds. Through our Lord.

Common of a Holy Woman neither Virgin nor Martyr

(Cognovi)

The Beginning of Mass, page 756.

Introit. Ps. 118, 75, 120

I know, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear; I am afraid of Thy commandments. (P. T. Alleluia, alleluia.) Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.
Prayer

Graciously hear us, O God, our Saviour, that, as we rejoice on the festivity of blessed N., so we may be taught by its spirit of pious devotion. Through our Lord.

On the feast of a holy widow in place of the following Lesson is often read the Epistle 1 Tim. 5, 3-10, found at the end of this Mass.

Lesson. Prov. 31, 10-31

Lesson from the Book of Wisdom.

Who shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath risen in the night, and given a prey to her household, and victuals to her maidens: she hath considered a field and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hands to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the
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us. Nobilis in portis vir ejus,
mando sederit cum senatóriis terrae. Síndonem fecit, et
indíci, et cingulum trádidit
hananæo. Fortitúdo et decor
unduméntum ejus, et ridébit
a die novissima. Os suum
péruit sapientie, et lex cle-
viéntie in lingua ejus. Con-
derávit sémitas domus sue,
t panem otósæ non comédit.
Surrexérunt filii ejus, et bea-
issimam pradicavérunt: vir
ejus, et laudavít eam. Multæ
filiae congregavérunt divítias:
a supergréssa es univéræas.
Síllax grátiá, et vana est pul-
chritúdo: mulier timens Dó-
nimum ipsa laudábitur. Date
et fructu mánuum suárum:
et laudent eam in portis
pera ejus.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 44, 5. Spécie tua, et pulchri-
tudine tua inténde, próspera
procédce, et régna. Alleluia.

Tract

Veni, sponsa Christi, accipe
corónam, quam tibi Dóminus
cold of snow! for all her do-
mestics are clothed with dou-
ble garments. She hath made
for herself clothing of tapes-
try; fine linen and purple is
her covering. Her husband is
honorable in the gates, when
he sitteth among the senators
of the land. She made fine linen
and sold it, and delivered a

girdle to the Chanaanite.
Strength and beauty are her


clothing: and she shall laugh
in the latter day. She hath
opened her.

mouth to wisdom,


and the law of
clemency is on

her tongue: she hath looked
well to the paths of her house.
and hath not eaten her bread
idle. Her children rose up, and
called her blessed; her husband,
and he praised her. Many
daughters have gathered to-
er riches; thou hast surpassed them all. Favor is deceitful,
beauty is vain: the woman that feareth the Lord, she shall
raised. Give her of the fruit of her hands; and let her
praise her in the gates.

Grace is poured abroad in
thy lips: therefore hath God
blessed thee forever. V. Because
of truth and meekness, and jus-
tice; and thy right hand shall
conduct thee wonderfully.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 44, 5. With thy comeliness and thy
beauty, set out, proceed pros-
perously, and reign. Alleluia.

Tract

Veni, sponsa Christi, accipe
corónam, quam tibi Dóminus

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Lord hath prepared for thee forever: for the love of Whom thou didst shed they blood. \( \text{V. Ps. 44, 8, 5.} \) Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. \( \text{V.} \) With thy comeliness and thy beauty set out, proceed prosperously, and reign.

**Greater Alleluia**

Alleluia, alleluia. \( \text{V. Ps. 44, 5.} \) With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. \( \text{V.} \) Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 13, 44-52**

\( \text{t} \) At that time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof, goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

\( \text{præparāvit in ætérnum: p} \) cujus amore sanguinem tuum fudisti. \( \text{V. Ps. 44, 8, 5. D} \) lexisit justitiam, et odisti iniquitatem; propērēa unxit: Deus, Deus tuus, òleo laetitiae tūs consortibus tuis. \( \text{V.} \) Specie tua, et pulchritūdine tua intende, próspere procede, et regna.

\( \text{I n illo tempore: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum celorum thesaurus abscondito in agrō: quem qui invēnit homō, abscondēvit, et præ gaudio illius vadit, et vendit universa que habet, et emit agrum illum. Iterum simile est regnum celorum homini negotiātori, querēnti bonas margaritas. Inventa autem una pretiosissima margaritā, abīvit, et vendidit eōmna que habuit, et emit eam. Iterum simile est regnum celōrum sagāna missae in mare, et ex omnī gēnerē piscum congregānti. Quam, cum impletē esset, educētēntes, et securōs sedentēs, elegérunt.} \)

**Offertory. Ps. 44, 3**

*Diffúsá est gráitia in lábilis tuis: proptérea benedíxit te Deus in ætérnum, et in sæcu­lum sæculi.*

*Offertory Prayers, page 767.*

**Secret**

*Ascépta tibi sit, Dómine, sacrátæ plebis oblátio pro túorum se méri­tis, de tri­bulatióne percepíssæ cognós­cit auxílium. Per Dóminum.*

*Preface for Weekdays, page 775.*

**Communion**

*Dilexísti justitiam, et odio iniquitátem: proptérea unxit te Deus, Deus tuus, óleo la­titíæ præ consortibus tuis.*

(T. P. Alleluja.)

*Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (P. T. Alleluia.)*

**Postcommunion**

*Nativas, Dómine, famil­iam tuam munéribus sacrís: ejus, quaæsumus, sem­per interventióné nos rófove, cujus solémmnia celebrámus. Per Dóminum.*

*Thou hast filled Thy house­hold, O Lord, with sacred gifts; ever comfort us, we beseech Thee, by the intercession of the saint whose festival we celebrate. Through our Lord.*

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On the Feast of a Holy Widow, the following Epistle is often read.

**Epistle. 1 Tim. 5, 3-10**

Lesson from the Epistle of Léctio Epístolæ beáti Pauli Apostoli ad Timótheum.

DEARLY beloved: Honor widows, that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in prayers and supplications night and day. For she that liveth in pleasures, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbor, if she have washed the saints’ feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

On the Anniversary of the Dedication of a Church

When an altar only has been consecrated, the Mass is the following, with the Prayer, Secret and Postcommunion as found at the end of the Mass.

**(Terribilis)**

The Beginning of Mass, page 756.

**Introit. Gen. 28, 17**

**TERRIBLE is this place: it is** the house of God, and the **TERRIBILIS est locus iste:** hic domus Dei est, et
porta cæli: et vocábitur aula Dei. (T. P. Alleluja, alleluja.) 
Ps. 83, 2, 3. Quam dilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. 
V. Glória Patri. 

Kyrie, page 761; Gloria, page 762. 

Prayer

O con, Who year by year dost renew the day of the consecration of this Thy holy temple, and dost ever bring us again in safety to the holy mysteries, hear the prayers of Thy people, and grant that whosoever entereth this temple to seek blessings may rejoice to obtain all that he seeketh. Through our Lord.

On the actual day of Dedication and during its Octave, the following Prayer is said, otherwise it is omitted.

Prayer

O con, Who dost invisibly contain all things, and yet dost visibly show the signs of Thy power for the salvation of mankind, illumine this temple by the virtue of Thine indwelling, and grant that all who assemble here to pray, from whatsoever tribulation they shall call upon Thee, may obtain the blessings of Thy consolation. Through our Lord.

Lesson. John 21, 2-5

Léctio libri Apocalypsis beáti Joánnis Apóstoli.

In diebusillis: Vidi sanctam civitatem Jerusalem

Lesson from the Book of the Apocalypse of blessed John the Apostle.

In those days, I saw the holy city, the new Jerusa-
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Iam, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and He will dwell with them: and they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said, Behold, I make all things new.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

This place was made by God a priceless mystery, it is without reproof. V. O God, before Whom stands the choir of angels, hear the prayers of Thy servants.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 137, 2. I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: He shall not be moved forever that dwelleth in Jerusalem. V. Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.
**Greater Alleluia**


Munda Cor Meum, page 763.

**Gospel. Luke 19, 1-10**

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


Creed, page 765.
Offertory. 1 Paral. 29, 17, 18

O Lord God, in the simplicity of my heart, I have joyfully offered all these things; and I have seen with great joy Thy people, which are present: O God of Israel, keep this will. Alleluia.

Offertory Prayers, page 767.

The words within parentheses in the following Secret are said only when the Mass is offered within the very walls of the church, the feast of whose dedication is being celebrated.

Secret

Annue, quæsumus, Dómine Deus, in simplicitáte cordis mei letus obtuli universa; et populum tuum, qui repértus est, vídi cum ingenti gáudio: Deus Israél, custódi hanc voluntátem, allelúja.

On the actual day of Dedication and during its Octave the following Secret is said, otherwise it is omitted.

Secret

O Deus, qui sacrandórum tibi auctor es múnerum, effundite super hanc orationis domum benedictionem tuam: ut ab ómnibus in ea invocatibus nomen tuum, defensionis tue auxilium sentiátur. Per Dóminum.

Communion. Matt. 21, 13

My house shall be called the house of prayer, saith the
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minus: in ea omnis, qui petit, accipit; et qui quærit, invenit, et pulsánti aperiétur. (T. P. Alleluja.)

Lord: every one that asks therein, receives; and he who seeks, finds; and to him who knocks, it shall be opened. (P. T. Alleluia.)

Postcommunion

DEUS, qui de vivis et eléctis lapidibus ætérnum majestáti tuae præparas habitáculum: auxilliáre populo tuo supplicánti; ut, quod Ecclesiae tuae corporálibus próficit spátiiis, spirituálibus amplificétur augméntis. Per Dóminum.

On the actual day of Dedication and during its Octave the following Postcommunion is said, otherwise it is omitted.

Postcommunion

QUÆSUMUS omnipotens Deus: ut in hoc loco, quem nómini tuo indigni dedicávimus; cunctis petentibus aures tuae pietátis accómodes. Per Dóminum.

Concluding Prayers, page 793.

For the Consecration of an Altar

The Mass above is said with the following prayer. If it is a fixed altar there is added under the one conclusion the prayers from the mystery or Saint to whom the altar is consecrated.

Prayer

DEUS, qui ex omni co-ap-tatione sanctórum, ætérnum tibi condis habitáculum: da ædificationi tuae increménta célestia; ut, quorum hic reliquias pio amore compleémur, eórum semper

O god, Who dost build for Thyself an everlasting dwelling out of the fitting together of the saints, give heavenly increase to Thine edifice, that we may ever be assisted by the merits of those whose relics

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we here embrace with tender merits adjuvémur. Per Dó­
love. Through our Lord.

**Secret**

O *A* Thy holy Spirit, we be­
seech Thee, O Lord our God, descend upon this altar, that He may both sanctify the gifts of Thy people and duly cleanse the hearts of those who partake. Through . . . in the unity of the same.

DESCÉNDAT, quæsumus Dó­
mine Deus no­ ter. Spír­
itus tuus Sanctus super hoc altâre: qui et pópuli tui dona sanctificet, et suméntium corda dignánter emúndet. Per Dó­minum . . . in unitáte ejúsdem.

**Postcommunion**

ALMIGHTY, eternal God, sanctify by the power of Thy heavenly blessing this altar, dedicated to Thy name, and show the blessing of Thine assistance unto all who hope in Thee, that both the power of the sacraments and the effect of prayer may here be obtained. Through our Lord.

OMNIPOTENS sempitérne Deus, altáre hoc nómini tuo dedicatum, cœlístis vir­tútis benedictióne sanctificá, et ómnibus in te sperántibus auxílii tui munus osténde: ut et hic sacramentórum vir­tus, et votórum obtíneátur efféctus. Per Dó­minum.

**Common of the Blessed Virgin Mary**

On all Feasts of our Blessed Lady for which no special Mass is appointed, the following is said:

(Salve, sancta parens No. 1)

The Beginning of Mass, page 756.

**Introit (Sedulius)**

H *A* Il holy Mother, who in childbirth didst bring forth the King Who ruleth hea­ven and earth world without end. (P. T. Alleluia, alleluia.) Ps. 44, 2. My heart hath ut­tered a good word; I speak my works to the King. V. Glory.

SALVE, sancta parens, en­
ixa puérpera Regem: qui cœlum, terrámque regit in saecula saecúlorum (T. P. Alle­
lúja, alleluíja.) Ps. 44, 2. Eructátiv cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.
Lesson. Ecclus. 24, 14-16

Lesson from the Book of Wisdom.

 абсолютно, et ante sæcula
creata sum, et usque
ad futúrum sæculum non
désinam, et in habitatiọne
sancta coram ipso ministrávi.
Et sic in Sion firmáta sum, et
in civitáte sanctificáta simi-
ler requévi, et in Jerusalem
potéstas mea. Et radicávi in
pópulo honorificátó, et in
parte Déi mei heréditas illịs,
et in plenitúdo sanctórum
détentio mea.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Benedícita et venerábilis es,
Virgo María: que sine tactu
pudóris inventa es mater Sal-
vatóris. V. Virgo Déi Gené-
trix, quem totus non capit
orbis, in tua se clausit viscera
factus homo.

In Advent, these Alleluias and verse are replaced by those following them. (Lesser Alleluia No. 2.)

Lesser Alleluia

Alleluía, alleluía. V. Post
partum Virgo invioláta per-

Prayer

Oncède nos fámulos tu-
os, quæsumus, Dómine
Deus, perpétua mentis et
corporis sanitáte gaudére: et,
gloriosa, béata Maria semper
Virginis intercessióne, a præ-
sentí liberári tristitía, et
ætérna pérfrui lætitía. Per
Dóminum.

Grant us, Thy servants, O
Lord God, we beseech
Thee, to enjoy continual health
of mind and body, and, by the
glorious intercession of blessed
Mary, ever a virgin, to be de-
levered from present sorrow and
partake of the fulness of eterno
nal joy. Through our Lord.
main an inviolate virgin; mansísti: Dei Génitrix, intercede pro nobis. Allelúja.

Lesser Alleluia No. 2


Tract

Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. V. Thou that didst believe the words of the archangel Gabriel. V. Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. V. Mother of God, intercede for us.

Greater Alleluia

Alleluia, alleluia. V. Num. 17, 8. The rod of Jesse hath blossomed; a virgin hath conceived Him Who is both God and Man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia. V. Luke 1, 28. Hail Mary, full of grace; the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.


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

At that time, as Jesus was speaking to the multitudes, a certain woman from...
ba dixit illi: Beatus venter qui te portavit, ut ubera quae suxistit. At ille dixit: Quinquimmo beati qui audient verbum Dei, et custodiant illud.

Creed, page 765.

Offertory. Luke 1, 28, 42

Ave, Maria, gratia plena: Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. (P. T. Alleluia.)

Postcommunion

Having received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord.

Concluding Prayers, page 793.
In me is all grace of the way and of the truth: in me is all hope of life and of virtue. Come over to me all you that desire me, and be filled with my fruits. Alleluia, alleluia, Hail, thou Mother of mercy, thou Mother of hope and of grace, O Mary. Alleluia. (Gradual from Mass of Mediatrix of all Graces.)
Masses of the Blessed Virgin Mary
On Saturday

These Masses may also be said as Votive Masses on Saturday of our Blessed Lady which vary according to the seasons of the ecclesiastical year. They differ from others in that the additional prayer when required after the commemoration of the Office of the day is that of the Holy Ghost, page 827. But on Saturdays, if the Office of our Blessed Lady is prescribed, the hymn Gloria in excelsis is said and the second Prayer is of the Holy Ghost, and the third for the Church, or for the Pope (see Additional Prayers, pages 820-829), when a Mass is celebrated in honor of our Blessed Lady.

Rosary Coeli—In Advent

The Beginning of Mass, page 756.

Introit. Is. 45, 8


Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui de beætæ Marie Virginis útero Verbum tuum, Angelo nuntiante, car-nem suscépíre voluísti: præsta suppliciúsbus tuis; ut, qui vere eam Genítricem Dei crélé-dimus, ejús apud te intercessiónibus adjuvémur. Per eúndem Dóminum.

Gloria, page 762.

Lesson. Is. 7, 10-15

Léctio Isaiæ Propheútæ. Lesson from Isaias the Prophet.

In òratu illius: Lócutus est Dóminus ad Acház, di-cens: Pete tibi signum a Dó-mino Deo tuo in profundum...
of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

Gradual. Ps. 23, 7

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. ¶ Ps. 23, 3, 4. Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and clean of heart.


Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

At that time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee;
Ave, Maria, grata plena: Hail Mary, full of grace; the
blessed art thou among women. Who having heard, was
troubled at his saying, and thought with herself what manner of
salutation this should be. And
the angel said to her, Fear not,
Mary, for thou hast found grace
with God. Behold thou shalt
conceive in thy womb, and shalt
bring forth a son; and thou
shalt call His name Jesus. He
shall be great, and shall be
called the Son of the Most
High, and the Lord God shall
give unto Him the throne of
David His father; and He shall
reign in the house of Jacob
forever. And of His kingdom
there shall be no end. And
Mary said to the angel, How
shall this be done, because I
know not man? And the angel
answering, said to her, The
Holy Ghost shall come upon
thee, and the power of the Most
High shall overshadow thee.
And therefore also the Holy
which shall be born of thee
shall be called the Son of God.
And behold thy cousin Eliza-
beth, she also hath conceived
a son in her old age; and this is
the sixth month with her that
is called barren: because no word shall be impossible with God.
And Mary said: Behold the handmaid of the Lord, be it done
to me according to thy word.

Offertory. Luke 1, 28, 42

Ave, Maria, grata plena: Hail Mary, full of grace; the
Dominus tecum: beneficita tu
in mulieribus, et benedictus
fructus ventris tui.

Offertory Prayers, page 767.

Secret

In mentibus nostris, quesuis-
mus, Domine, veres fidel
sacramenta confirma: ut, qui
Strengthen in our hearts,
O Lord, we beseech Thee,
the mysteries of the true faith,
that, confessing Him Who was conceived of the Virgin to be true God and true man, we may deserve, through the power of His saving resurrection, to attain everlasting joy. Through the same.

Preface No. 11, page 814.

**Communion. Is. 7, 14**

Behold, a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

**Postcommunion**

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

Concluding Prayers, page 793.

**From Christmas Day to the Purification, Feb. 2**

*(Vultum tuum)*

The Beginning of Mass, page 756.

**Introit. Ps. 44, 13, 15, 16**

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbors shall be brought to thee in gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. £. Glory.

Kyrie, page 761; Gloria, page 762.
MASSES OF THE BLESSED VIRGIN MARY

Prayer

D EUS, qui salutis aeterno, beatae Mariae virginitatis fecunda, humano generi præmia præstasti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam merimus auctorem vitæ succipere, Dóminum nostrum Jesum Christum, Filium tuum: Qui tecum.

O con, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

Epistle. Titus 3, 4-7

Léctio Epistolæ beati Pauli Apóstoli ad Titum.

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

Gradual. Ps. 44, 3


Thou art beautiful above the sons of men: grace is poured abroad in thy lips. V. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King: my tongue is the pen of a scribe that writeth swiftly.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

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Lesser Alleluia

Alleluia, alleluia. Y. After childbirth thou didst still remain an inviolate virgin: O Mother of God, intercede for us. Alleluia.

Tract

Rejoice, O Virgin Mary, alone thou hast put an end to all heresies. Y. Thou who didst believe the words of the archangel Gabriel. Y. Still a Virgin, thou didst bring forth God and man; and after childbirth thou didst still remain an inviolate virgin. Y. O Mother of God, intercede for us.

Munda Cor Meum, page 763.


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

Felix namque es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiae, Christus Deus noster.

Offertory Prayers, page 767.

Secret

TUAE, Domine, propitiatione, et beatæ Maria semper Virginis intercessione, ad perpetuam aetatem praebentem haec oblationis nobis proficiat prosperitatem et pacem. Per Dominum.

Preface No. 11, page 814.

Communion

Beata viscera Marie Virginis, que portaverunt aeterni Patris Filium. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

Postcommunion

COMMUNIO, Domine, purget a crimine: et, intercedente beatæ Virginis Dei Genitrice Maria, celestis remedium faciat esse consortes. Per eundem Dominum.

Concluding Prayers, page 793.

From the Feast of the Purification to Advent

(Salve, sancta parens No. 2)

The Beginning of Mass, page 756.

Introit (Sedulius)

SALVE, sancta parens, enviuxa pu-pera regem: quiculum, terramque regit in secula seculorum. Ps. 44, 2. Eructavit cor meum verbum

Hail holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. Ps. 44, 2. My heart
Benedicta et venerabilis es, Virgo Maria: quae sine tactu pudoris invinta es mater Salvatoris. V. Virgo Dei Genitrix, quam totus non capit orbis, in tua se clausit viscera, factus homo.
MASSES OF THE BLESSED VIRGIN MARY 1407

From Septuagesima to Easter the Lesser Alleluias and Verse are replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. V. Post partum, Virgo inviolata permanisti; Dei Genitrix, intercede pro nobis. Alleluia.

Alleluia, alleluia. V. After childbirth thou didst still remain an inviolate virgin; Mother of God, intercede for us. Alleluia.

But from the feast of the Purification until Septuagesima for the verse Post partum ("After childbirth") there is substituted:


V. Num. 17, 8. The rod of Jesse hath blossomed; a virgin hath conceived Him, Who is both God and man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia.

Tract

Gaude, Maria Virgo, cunctas hereses sola interemisti. V. Quae Gabrieliis Archangeli dictis credidisti. V. Dum Virgo Deum et hominem genuisti: et post partum Virgo inviolata permanisti. V. Dei Genitrix, intercede pro nobis.

Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. V. Thou that didst believe the words of the archangel Gabriel. V. Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. V. Mother of God, intercede for us.

Greater Alleluia


Alleluia, alleluia. V. Num. 17, 8. The rod of Jesse hath blossomed: a virgin hath conceived Him Who is both God and man: God hath given back peace to the earth: He hath in Himself reconciled the lowliness of earth to the majesty of heaven. Alleluia, V. Luke 1, 28. Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him; Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

In Paschal time the following Gospel is read:


At that time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen His mother and the disciple standing, whom He had loved, He said to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

Offertory

From the Purification to Easter.

For thou art happy, O sacred Virgin Mary, and most worthy of all praise; since out of thee hath risen the sun of justice, Christ our God.

Felix namque es, sacra Virgo Maria, et omni laude dignissima, quia ex te ortus est sol justitiae, Christus Deus noster.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made Thee, and thou remainest ever a virgin. Alleluia.
MASSES OF THE BLESSED VIRGIN MARY

From Pentecost to Advent.

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

Offertory Prayers, page 767.

Secret

B Y THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

H aving received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of Blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

If, however, the Mass of Our Lady is said on the Saturday within a simple octave of one of her feasts, the Mass is that of the feast, with the second and third Prayer as given previously, according to the season.
Votive Masses

Usually the Mass celebrated by a priest is that proper to the day, as indicated in the calendar, or ordo. A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These are of two kinds:

1) Votive Mass, by order of the Pope, or the bishop, in times of public need, to implore God's help.
   In such Masses a) The Nicene Creed is sung. b) The Gloria is sung if the occasion be not of a penitential character. c) All commemorations or additional prayers are omitted.

2) Votive Masses celebrated by individual priests to satisfy their own devotion or that of others.
   These are of two kinds:
   b) Commemoration is made of that of the day.
   c) Other prayers are added, from those appointed for occasional use; they are found on pages 1494-1500.
   d) The total number of Prayers, Masses and Postcommunions may be never less than three.

3) When it is permitted to say a Votive Mass, the following rubrics obtain:
   a) Credo is omitted.
   b) Gloria in Excelsis is omitted except in the Mass of the Blessed Trinity, and the Saturday Votive Masses of our Blessed Lady.
   c) Commemoration is made of the Mass of the day.
   d) Other prayers are added, from those appointed for occasional use; they are found on pages 1494-1500.
   e) The total number of Prayers, Secrets and Postcommunions may be never less than three.

4) Votive Masses assigned to each day are as follows:
   Tuesday, The Holy Angels, page 1417.
   Wednesday, St. Joseph, or the Apostles; see index.
   Thursday, The Holy Ghost or the Blessed Sacrament; see index.
   Friday, The Holy Cross or the Passion; see index.
   Saturday, Our Blessed Lady; see index.

Votive Mass of Our Lord Jesus Christ, The Most High and Eternal Priest, (White)

This Mass may be celebrated on the first Thursday of any month in churches and oratories in which, by the consent of the respective Ordinary special exercises of devotion for the sanctification of the clergy are held in the morning. It may not be celebrated on a feast which is a double of the first or second class, any feast, vigil or octave of Our Lord, or the commemoration of the Faithful Departed; nor on the 2, 3 or 4 of January when the Mass "Puer natus" from the octave of Christmas is said; preserving always the rights of the conventual or parochial Mass. Instead of the first Thursday it may be said the first Saturday, under the same conditions. (S. C. Hit., March 11, 1935.)

The Beginning of Mass, page 756.

Introit. Ps. 109, 4

The Lord hath sworn, and He will not repent: Thou

punitébit eum: Tu es sa-
VOTIVE MASS OF ETERNAL PRIESTHOOD

cérdos in æternum secundum
órdinem Melchisedech (T. P. alleluja, alleluja.) Ps. 109, 1.
Dixit Dóminus Dómino meo:
Sede a dextris meis, Ὕ. Glória
Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

 Deus, qui ad majestátis
tue glóriam et generis
humánii salutem, Unigéntum
tuum summum atque æter-
nun constitúísti Sacerdótem:
præsta: ut quos ministros et
mysteriósum suórum dispens-
satores elégit, in acépto min-
istério adimpléndo fídèles in-
veniántur. Per eúmund Dó-
minus.

Epistle. Heb. 5, 1-11

Léctio Epistolæ beáti Pauli
Apóstoli ad Hebræos.

Fratres: Omnis Póntífex
ex homínibus assump-
tus, pro hominibus constitu-
tur in íis, que sunt ad Deum,
ut offéret dona, et sacrifícia
pro peccátis: qui condóle
possit íis, qui ignórant, et er-
rant: quóniam et ípsa circúm-
datus est infirmítate: et prop-
térea debet, quemámodum
pro pópulo, ita étiam et
pro semetípsó offrére pro pec-
cátis. Nec quisquam sumit
sibi honórem, sed qui vocátur
a Deo, tamquam Aaron. Sic et
Christus non semetípsum cla-
rifícavit ut póntífex fíeret, sed
qui locútus est ad eum: Filìus
meus es tu; ego hódie génui te.
Quemámodum et in állo loco
dicit: Tu es Sacerdós in æter-

art a priest forever according
to the order of Melchisedech.
(P. T. Alleluia, alleluia.) Ps.
109, 1. The Lord said to my
Lord: Sit thou at my right
hand. Ὕ. Glory.

O omn, who unto the glory
of Thy majesty and the
salvation of the human race
hast ordained Thy only be-
gotten Son a Priest Most High
and Eternal: grant that those
ministers and dispensers of His
mysteries whom He hath
chosen may be found faithful
in fulfilling the ministry which
they have accepted. Through
the same.

For every high priest taken
from among men, is or-
dained for men in the things
that appertain to God, that he
may offer up gifts and sacrifices
for sins: who can have com-
passion on them that are ig-
norant and that err: because
he himself also is compassed
with infirmity: and therefore
he ought, as for the people, so
also for himself, to offer for
sins. Neither doth any man
take the honor to himself, but
he that is called by God, as
Aaron was. So Christ also did
not glorify Himself, that He
might be made a High Priest:
but He that said unto Him:
Thou art My Son, this day
have I begotten Thee. As He

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Gradual. Luke 4, 18

The spirit of the Lord is upon me, wherefore He hath anointed me. Y. To preach the gospel to the poor: He hath sent me to heal the contrite of heart.

Lesser Alleluia


Tract. Ps. 9, 34-36

Arise, O Lord God, let Thy hand be exalted: forget not the poor. Y. Thou seest it, for Thou considerest labor and sorrow. Y. To Thee is the poor man left: Thou wilt be a helper to the orphan.

saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save him from death, was heard for his reverence. And whereas he was the Son of God, He learned obedience by the things which He suffered: and being consumed, He became, to all that obey Him, the cause of eternal salvation, called by God a high priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered:

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Spiritus Domini super me; propter quod unxit me. Y. Evangelizare pauperibus misit me, sanare contritos corde.

num secundum ordinem Melchisedech. Qui in diebus carnis suae preces supplicationesque ad eum, qui posuit illum salutum facer e morte, cum clamore valido et lacrimis offerens, exauditus est pro sua reverentia. Et quidem, cum esset Filius Dei, dixit ex ilis, quae passus est obedientiam: et consummatus, factus est omnibus obtemperantis sibi, causa salutis aeternae, appellatus a Deo pontifex iuxta ordinem Melchisedech. De quo nobis gratus sermo, et ininterpretabils ad dicendum.

Greater Alleluia


Allelúia, allelúia. V. Heb. 7, 24. But this, for that Jesus continueth forever, hath an everlasting priesthood. Alleluia. V. Luke 4, 18. The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Allelúia.

Munda Cor Meum, page 763.

Gospel: Luke 22, 14-20

Et Sequéntia sancti Evangelíi secúndum Lucam.


Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus sat down: and the twelve apostles with Him. And He said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks and brake and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be shed for you.

Offertory. Heb. 10, 12, 14

Christus unam pro peccátis offérens hostiam, in sempitérnum sedet in déxtera Dei: una enim oblatione consum-
VOTIVE MASS OF MOST HOLY TRINITY

ever them that are sanctified. (P. T. Alleluia.)
mávit in sæternum sanctificátos (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

O Lord, may our mediator Jesus Christ render these gifts acceptable to Thee, that we, in union with Him may set before Thee offerings that are thankworthy. Who liveth.

Preface No. 4, page 803.

Communion. 1 Cor. 2. 24. 25

This Body, which shall be delivered for you. This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. (P. T. Alleluia.)

Hoc Corpus, quod pro vobis tradétur: hic calix novi testamenti est in meo sanguine, dicit Dóminus: hoc fácite, quotiescumque sumitis, in meam commemoratiónem (T. P. Alleluja.)

Postcommunion

We beseech Thee O Lord that the divine victim which has been our oblation and our food may give us life; so that united with Thee in perpetual charity we may bring fruit that remaineth forever. Through our Lord.

Vivificet nos, quásumus, Dómine, divina quam obtúlimus et súmpsimus, hóstia; ut perpétua tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

Concluding Prayers, page 793.

Mass of the Most Holy Trinity, (White)

When the votive Mass of the Most Holy Trinity, or any other, is celebrated in thanksgiving to almighty God for deliverance from a danger, or for a favor received, an additional Prayer, Secret and Postcommunion are said after those proper to the Mass, under the one conclusion. These are found in the Mass of Thanksgiving, page 1493.

The Beginning of Mass, page 756.

Introit. Tob. 12. 6

Blessed be the holy Trinity, and undivided Unity: we will give glory to it because He hath showed His mercy to us. Bénédícta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericórdi-
am suam. Ps. 8, 2. Dómine Dóminus noster, quam admirále est nomen tuum in univérsa terrá. Glória Patri.

Ps. 8, 2. O Lord our Lord, how wonderful is Thy name in all the earth! Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNlPOTENS sempitérne

Deus, qui dedisti fámulu-

lis tuis in confessione vera fí-

dei, ætérnae Trinitátis glóriam

agnóscere, et in poténtia ma-

jéstátis adoráre unitátem:

quesumus; ut ejúsdem fídei

firmáte, ab ómnibus semper

muníamur adversís. Per Dó-

minum.

ALMIGHTY, eternal God,

Who hast given to Thy

servants in the confession of

the true faith to acknowledge

the glory of the eternal Trinity

and to adore the Unity in the

power of majesty, we beseech

that in the firmness of the

same faith we may ever be for-
tified against all our adver-
saries. Through our Lord.

Epistle. 2 Cor. 13, 11-13

Léctio Epístole beáti Pauli

Apóstoli ad Corinthios.

Brethren: Gaudéte, per-
fécti, estóte, exhórtá-

mini, idem sápite, pacem ha-
béte, et Deus pací et dilec-
tiónis erit vobiscum. Grátia
Dómini nostri Jesuí Christi, et
cárítas Dei, et communicatión

Sancti spíritus sit cum óm-
nibus vobis. Amen.

From Septuagesimá to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are re-

placed by the Greater Alleluia.

Gradual. Dan. 3, 55, 56

Benedíctus es, Dómine, qui

intuíris abyssos, et sedes su-

per Chérubín. V. Benedíctus
es, Dómine, in firmaménto
cell, et laudábilis in sǽcula.

Blessed art Thou, O Lord, Who beholdest the depths and

sittest upon the cherubim. V.

Blessed art Thou, O Lord, in

the firmament of heaven, and

worthy of praise forever.

Lesser Alleluia

Allelúja, allelúja. V. Dan.

Allelúia, allelúia. V. Dan 3,

3. 52. Benedíctus es, Dómine,

52. Blessed art thou, O Lord

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God of our fathers, and worthy of praise forever. Alleluia.

Deus patrum nostrorum, et laudátilis in sæcula. Allelúja.

Tract

With all our hearts we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee, the Holy Ghost, the Paraclete, holy and undivided Trinity. 

Y. For Thou art great and doest wonderful works; Thou alone art God. 

Y. To Thee be praise, to Thee glory, to Thee thanksgiving for eternal ages, O blessed Trinity.

Greater Alleluia

Alleluia, alleluia. Y. Dan 3, 52. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise for evermore. Alleluia.

Y. Let us bless the Father and the Son with the Holy Ghost. Alleluia.

Gospel, when the Paraclete cometh, as in the Mass on the Sunday within the octave of Ascension, page 589.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because He hath shown His mercy to us.

Offertory Prayers, page 767.

Secret

Sanctify, we beseech Thee, O Lord, our God, through the invocation of Thy holy name, the victim of this offering, and through it perfect us an everlasting offering unto Thee. Through our Lord.

Preface for Sundays, page 773.
Votive Mass of Holy Angels

Communion. Tob. 12, 6

Benedicimus Deum celli, et toram omnibus viventibus conformatem el; quia fecit nos bisum misericordiam suam. We bless the God of heaven, and in the sight of all who live we will praise Him; because He hath shown His mercy to us.

Postcommunion

Propiciet nobis salutem, Domine Deus noster, hujus sacrament suscepi: et sempiterne sancte Trinitatis, ejusdemque individue unitatis confession. Per Dominum.

At the partaking of this sacrament, O Lord, our God, profit us for health of body and mind, and also the confession of our faith in the eternal holy Trinity and the undivided unity of the same. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Angels

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

Benedicite Dominum, omnes Angelli ejus: potentiss virtute, qui facitis verbum ejus, ad audientiam vocem sermonum ejus. Ps. 102, 1. Benedic, anima mea, Dominum et omnia que in me sunt, nomin sancto ejus. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Deus, qui miro ordine Angelorum ministéria hominumque dispensas: concede propitius; ut a quibus tibi ministrántibus in celo semper assistitur, ab his in terra vita nostra muniatur. Per Dominum.

Lesson. Apoc. 5, 11-14

Lectio Libri Apocalypse beati Joannis Apostoli.

In diébus illis: Audivi vocem Angelorum multó-
VOTIVE MASS OF HOLY ANGELS

about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth forever and ever.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 148, 1, 2

Praise ye the Lord from the heavens: praise ye Him in the high places. V. Praise ye Him all His angels: praise ye Him all His hosts.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 137, 1, 2. I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

Tract. Ps. 102, 20


Laudaté Dóminum de celis: laudát eum in excésis. V. Laudát eum, omnes Angéli ejus: laudát eum, omnes virtútes ejus.

Allelúja, allelúja. V. Ps. 137, 1, 2. In conspéctu Angelórum, psalmam tibi: adorábo ad tempulum sanctum tuum, et con- fitébor nómini tuo. Allelúia.

Benedícite Dóminus, omnes Angéli ejus: potéstas virtúte qui fácitis verbum ejus. V. Benedícite Dómino, omnes virtútes ejus: ministri ejus,
VOTIVE MASS OF HOLY ANGELS

qui fácitis voluntátem ejus. 
V. Benedicite Dómino, ómnia opera ejus: in omni loco domi-

naniónis ejus, benedic, ánima mea, Dómino.

Greater Alleluia

Allelúja, allelúja. V. Ps. 137, 1, 2. In conspéctu angel-
lórum psallam tibi: adorabó ad templum sanctum tuum, et con-
fitébor nómini tuo. Al-


Munda Cor Meum, page 763.

Gospel. John 1, 47-51

Hæ Sequántia sancti Evangélii secúndum Joannem.

I n illo témpore: Vidít Je-
sus Nathánaél veniéntem ad se, et dicit de eo: Ecce vera Israélita in quo dolus non est. Dixit ei Nathánaél: Unde me nosti? Respondit Jesus, et dixit ei: Frúíquam te Philippus vocáret, cum esses sub fícu, vidi te. Respondit ei Na-
thánaél, et ait: Rabbi, tu es Filius Dei, tu es Rex Israél. Respondit Jesus, et dixit ei. Quia dixi tibi: Vidi te sub fícu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis celum apé-
tum, et Angelos Dél ascen-
déntes, et descendéntes supra Píllum hóminis.

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

Hæ that time, Jesus saw Nathanael coming to Him: and He saith of him: Behold an Israelite indeed, in whom there is no guile. Na-
thanael saith to Him: Whence knowest Thou me? Jesus an-
swered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the king of Israel. Jesus an-
swered, and said to him: Be-

cause I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He said to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram templi, habens thuribulum of the temple, having a golden

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VOTIVE MASS OF ST. JOSEPH

censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God.

Offertory Prayers, page 767.

SECRET

We offer Thee sacrifices of praise, O Lord, humbly beseeching that, with angelic patronage intervening in our behalf, Thou be pleased to accept the same and grant them to be profitable for our salvation. Through our Lord.

Preface for Weekdays, page 775.

COMMUNION

Angels and archangels, Thrones and dominations, principalities and powers, virtues of the heavens, cherubim and seraphim, bless the Lord forever.

Postcommunion

Filled with heavenly blessing, we humbly beseech Thee, O Lord, that what we celebrate with our feeble service may become of profit to us by the assistance of the holy angels and archangels. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of St. Joseph, (White)

Mass, as on the feast of the Solemnity of St. Joseph, page 597, except the Gradual as below. Also the Alleluias in the Introit, Offertory and Communion are omitted in Paschal-time.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessing of sweetness; Domine, prævenisti eum in bенedictionibus dulcedinis:
VOTIVE MASS OF APOSTLES PETER AND PAUL

posuisti in capite ejus corona
dem lapide pretioso. 
Vitam petiti a te, et tribuisti 
et longitudinem dienum in 
seculum seculi.

Alleluia, alleluia. 

After September in place of the 
Alleluias the Tract as fol-
lows is said:

Tract. Ps. 111, 1-3

Beatus vir, qui timet Domi-
num: in mandatis ejus cupit 
nimis. 
Potens in terra erit 
semen ejus: generatio recto-
rum benedictetur. 
Gloria et 
divinitas ejus manet in seculum 
seculi.

Blessed is the man that fear-
eth the Lord; he shall delight 
 exceedingly in His command-
ments. 
His seed shall be 
mighty upon earth; the gene-
ration of the righteous shall 
be blessed. 
Glory and wealth 
shall be in his house; and his 
justice remaineth forever and 
ever.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

(Red)

Out of Paschal-time

In Paschal-time, see Mass next following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

O me Thy friends, O God, 
are made exceedingly 
 honorable: their principality is 
exceedingly strengthened. 
Ps. 
138, 1, 2. Lord. Thou hast 
proved me, and known me: 
Thou hast known my sitting 
down, and my rising up. 
Glory.

Kyrie, page 761; Gloria, page 762.
**Prayer**

O God, Whose right hand, lifted up blessed Peter, when he walked on the waters, that he might not be engulfed and three times delivered from the depths of the sea his ship-wrecked fellow-apostle Paul, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

Epistle, In those days, from the Mass on Whit-Wednesday, page 609.

From Septuagesima to Easter, the Lesser Alleluia and its Verse in the Gradual is replaced by the Tract.

**Gradual. Ps. 44, 17, 18**

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. V. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos principes super omnem terram; memores erunt nōminis tui, Dōmine. V. Pro pātribus tuis nati sunt filii: propērēa pōpuli confitebuntur tibi.

**Lesser Alleluia**

Alleluia, alleluia. Ps. 138, 17. Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.


**Tract. Ps. 125, 5, 6**

They that sow in tears shall reap in joy. V. Going they went and wept, casting their seeds. V. But coming they shall come with joyfulness, carrying their sheaves.

Quī semīnant in lācrymis, in gāudio metent. V. Eōntes ibant et fēbant, mittēntes sēmina suā. V. Venīentēs autem vēnīent cum exsultātiōne, portāntes manipulos suos.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, as in the Mass on the Feast of the Conversion of St. Paul Jan. 25, page 888.

Creed, page 765.
VOTIVE MASS OF APOSTLES PETER AND PAUL 1423

Offertory. Ps. 18, 5

In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum. Their sound went forth into all the earth: and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

OFFERimus tibi, Dómine, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel. You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion


Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a conventu malignántium, alleluja: a multitudine operántium iniquitátem, alleluja, alleluja. Ps. 63, 2. Exáudi Deus oratiónem meam cum déprecor: a timóre inimici éripé animam meam. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

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Prayer

O God, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be over­whelmed, and delivered his fellow-apostle, Paul, when ship­wrecked for the third time, from the depths of the sea, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

Epistle, In those days, from the Mass on Whit-Wednesday, page 608.
Alleluia, alleluia. V. Ps. 88, 6. Allelúja, allelúja. V. Ps. 88, 6. Confitentur cella tua Domine; etenim veritatem tuam in Ecclesia sanctórum. Allelúja.
Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Allelúja. V. John 15, 16. I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Allelúja.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left. As in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18
Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Allelúja, allelúja.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Preface No. 13, page 816.
Communion. Ps. 18, 5

In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum, alleluya, alleluya. Their sound went forth into all the earth; and their words to the ends of the world, alleluia, alleluia.

Postcommunion


PROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles, (Red)

Out of Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

OHi autem nimis honóráti sunt amici tui Deus; nimis confortátus est principátus eórum. Ps. 138, 1, 2. Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. V. Glória Patri.

No me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos per beátos Apostolos tuos ad agnitionem tuí nóminis venire tribuesti: da nobis eórum glóriam sempiternam et proficiéndo celebráre et celebrándo proficcere. Per Dóminum.

O God, Who hast been pleased through Thy holy Apostles to bring us the knowledge of Thy name: make us while celebrating their everlasting glory, to advance in virtue, and the more we advance in virtue, the more zealously to honor them.

Epistle, Brethren, To every one, from the Mass on Ascension $.c. page 582.
Gradual. *Ps. 44, 17, 18*

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.* Alleluia.


*Ps. 18, 5* In omnem terram exivit sonus eorum; et in fines orbis verba eorum.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Allelúja, allelúja. *Their sound went forth into all the earth: and their words to the ends of the world.*

*Ps. 18, 5* In omnem terram exivit sonus eorum; et in fines orbis verba eorum.

Tract. *Ps. 125, 5, 6*

They that sow in tears shall reap in joy. *Qui sémiant in lacrymis in gáudio metent.* Going they went and wept, casting their seeds. *Gospel, At that time, Peter said to Jesus, Behold, we have left,* from the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

But coming they shall come with joyfulness, carrying their sheaves. *Creed, page 765.*

Offertory. *Ps. 18, 5*

Their sound went forth into all the earth: and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

REVERENTLY, O Lord, we honor the everlasting glory of Thine apostles, beseeching Thee, that, reconciled to Thee by these sacred mysteries, we may be the more worthy to do them homage. Through our Lord.

Preface No. 13, page 816.
Communion. Matt. 19, 18

You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

We have received Thy sacraments, O Lord, and humbly implore of Thee that, through the intercession of Thy holy apostles, the homage we offer Thee in memory of their venerable passion, may profit us to the healing of our souls. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

Ps. 63, 2. Exaudi, Deus, orationem meam cum despercor: a timore inimici eripe animam meam. Thy prayer, my soul, deliver.

Kyrie, page 761; Gloria, page 762.

Epistle, Brethren to every one, from Mass of Ascension Eve, page 582.

Alleluia, alleluia. V. Ps. 88, 6. Confitebuntur cæli mirabilia tua, Domine: etenim veritatem tuam in ecclesia sanctorum. Alleluia. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints.


Munda Cor Meum, page 763.
Gospel, At that time Peter said to Jesus. Behold we have left, as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Alleluia, alleluia.

Offertory Prayers, page 767.

Secret, Reverently O Lord, from Votive Mass of All the Apostles (out of Paschal-time), page 1426.

Communion. Ps. 18, 5

Their sound went forth into all the earth; and their words to the ends of the world. Alleluia, alleluia.

Preface No. 13, page 816.

Postcommunion, We have received, from the Votive Mass of All the Holy Apostles (out of Paschal-time), page 1427.

Votive Mass of An Apostle Not Having a Special Mass

Mass, either of the foregoing Votive Masses of All the Holy Apostles, except the following:

Prayer

We supplicate Thy majesty, O Lord, that as the holy prayer of the blessed apostle N. commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

Secret

May the holy prayer of the blessed apostle N. commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

http://ccwatershed.org
Rejoicing, O Lord, on the feast-day of blessed N., we have taken part in Thy divine mysteries, and mayest Thou make them, we beseech Thee, profit for our forgiveness as for the glory of Thy saints. Through our Lord.

Votive Mass of the Holy Ghost, (Red)

In Masses celebrated to implore the light of God's Holy Spirit, the Prayer, Secret and Postcommunion are replaced by those found at the end of this Mass.

The Beginning of Mass, page 756.

Introit, from the Mass on Whit-Sunday, page 598.

Kyrie, page 761; Gloria, page 762.

Prayer, from the Mass on Whit-Sunday, page 598.

Lesson, from the Mass on Whit-Tuesday, page 605.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 32, 12, 6

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. V. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Lesser Alleluia

Allelúja, allelúja. (Hic gen-...fectit.) V. Veni, Sancte Spiritus, reple tuórum corda fidélitum: et tui amóris in eis ignem accínde. Allelúja.

Tract. Ps. 103, 30

Emíttte Spiritum tuum, et creabúntur: et renovábit fác- ciem terræ, V. O quam bonus Send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the
et suávis est, Dómine, Spiritus tuus in nobis. (Hic genuflectitur.) Veni, Sancte Spiritus, reple tuórum corda fideíum: et tui móris in eis ignem accénde.

Greater Alleluia

Alleluia, alleluia. Alleluia. Ps. 103, 30. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. (Here all kneel.) Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love. Alleluia.

Offertory. Ps. 67, 29, 30

Confirm this, O God, which Thou hast wrought in us: from Thy temple which is in Jerusalem, kings shall offer presents to Thee. Alleluia.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered Thee, and cleanse our hearts by the enlightenment of the Holy Spirit. Through...in the unity of the same.

Preface No. 7, page 809.

Communion. Acts. 2, 2, 4

Factus est repénte de célo sonus, tamquam advententiis spiritus veheméntis, ubi erant sedéntes, alleluia: et repléti sunt omnes Spíritu Sancto, loquéntes magnálía Dei, alleluia, alleluia.

Confirma hoc, Deus, quod operatus es in nobis; a templo tuo, quod est in Jerúsalem, tibi offérent reges múnera, alleluia.
Postcommunion

O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through... in the unity of the same.

Concluding Prayers, page 793.

In Masses celebrated to implore the light of God’s holy Spirit, the following Prayer, Secret and Postcommunion are said in place of those appointed.

Prayer

O God, to Whom every heart is open, and every will doth speak, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through... in the unity of the same.

Secret

May this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through... in the unity of the same.

Postcommunion

Grant us, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through... in the unity of the same.
Votive Mass of the Most Blessed Sacrament, (White)

Mass, as on the feast of Corpus Christi, page 635, except:

The Alleluia at the end of the Introit, Offertory and Communion is omitted. The sequence is not said. After Septuagesima instead of the Alleluia and its verse, the Tract as follows is said instead.

Tract. Malach. 1, 11

From the rising of the sun even to the going down, My name is great among the gentiles. 

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. Et in omni loco sacrificatur, et offeretur nomen meum in gentibus: quia magnum est nomen meum in gentibus. 

Tract. Malach. 1, 11

Greater Alleluia

Alleluia, alleluia. 

Alleluja, alleluja. 

Votive Mass of the Holy Cross, (Red)

Mass, as on the feast of the Exaltation of the Holy Cross, September 14, page 1195, except:

Prayer

O God, Who wast pleased to sanctify the standard of the life-giving cross with the blood of Thine only-begotten Son, grant, we beseech Thee, that those who rejoice in honoring the same holy cross may also everywhere rejoice in Thy protection. Through the same.  

Deus, qui unigeniti Filii tui pretioso sanguine, vivificae Crucis vexillum sanctificare voluisti: concede, quesumus; eos, qui ejusdem sanctae Crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem Dominum.
In Paschal-time, the following Prayer is said in Masses of the Holy Cross, in place of the foregoing.

**Prayer**

**Deus,** qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concede nobis famulis tuis; ut resurrectionis gloriæ consequamur. Per eundem Dóminum.

**O** con, Who didst will that for our sakes Thy Son should undergo the torment of the cross, to free us from the power of the enemy, grant us, Thy servants, that we may attain unto the glory of the resurrection. Through the same.

**Epistle. Philip. 2, 8-11**

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses.

**Brethren:** Christ became for us obedient unto the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name: (Here all kneel) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

*From Septuagesima to Easter, the Greater Alleluia is replaced by the Tract.*

**Tract**

Adorámus te, Christe, et benedícimus tibi: quia per Crucem tuam redemisti mundum. **V.** Tuam Crucem adorámus, Dómine, tuam gloriosam recólimus passiónem: miserére nostri, qui passus es pro nobis. **V.** O Crux benédicta, quæ sola fuísti digna portáre Regem celórum, et Dóminum.

We adore Thee, O Christ, and bless Thee, because by Thy cross Thou didst redeem the world. **V.** We adore Thy cross, O Lord, we commemorate Thy glorious passion; have mercy on us, Thou Who didst suffer for us. **V.** O blessed cross, that alone wast worthy to bear the Lord and king of the heavens.

Gospel. Matt. 20, 17-19

At that time: Jesus took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again.

Secret

May this oblation, we beseech Thee, O Lord, purge us of all our offenses, as, upon the altar of the cross, it took away the sins of the whole world. Through the same.

Mass of the Passion of Our Blessed Lord, (Purple)

The Beginning of Mass, page 756.

Introit. Phil. 2, 8, 9

The Lord Jesus Christ humbled Himself unto death, even the death of the cross; wherefore God also hath ex-
et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen. Ps. 88, 2. The mercies of the Lord I will sing forever: to generation and generation. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui de coelis ad terram de sinu Patris descendisti, et sanguinem tuum premitum in remissionem peccatorum nostrorum fudisti: te humiliter deprecamur; ut in die judicii, ad dexteram tuam surdite mereamur: Venite, benedicti. Qui vivis.

Lesson. Zach. 12, 10; 13, 6, 7

Lectio Epistle Zacharise Prophetæ.


The Lord Jesus Christ, Who didst come down to earth from heaven, from the bosom of the Father, and didst pour out Thy Precious Blood for the remission of sins, we humbly beseech Thee, that, on the day of judgment, standing on Thy right hand, we may be considered worthy to hear: Come, ye blessed. Who livest.

Lesson from Zacharias the Prophet.

Peter saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers; and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say. With these I was wounded in the house of them that loved Me. Awake, 0 sword, against My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd and the sheep shall be scattered, saith the Lord Almighty.
From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. Ver. They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Lesser Alleluia

Alleluia. alleluia. Ver. Hail Thou, Our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter, Alleluia.

Tract. Is. 53, 4, 5

Surely He hath borne our infirmities, and carried our sorrows. And we have thought Him as it were a leper, and as one struck by God and afflicted. Ver. But He was wounded for our iniquities, He was bruised for our sins. Ver. The chastisement of our peace was upon Him: and by His bruises we are healed.

Greater Alleluia

Alleluia, alleluia. Ver. Hail Thou, our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia. Ver. Glory to Thee, to Thee hosanna; to Thee triumph and glory to Thee, to Thee hosanna: tibi triumphus et victoria: tibi tri-
VOTIVE MASS OF PASSION OF OUR LORD 143.

me laudis et honóris coróna. Alleluja.

Munda Cor Meum, page 763.

Gospel. John 19, 28-35


Offertory

Insurrexérunt in me viri iniqui: absque misericórdia quesírunt me interficere: et non pepercérunt in fáciem Wicked men rose up against Me; they sought to slay Me without mercy; and they did not spare to spit in My face;
with lances they wounded Me, and all My bones are broken. mean spūere: lānceis suis vulnerāvērunt me, et concussa sunt ómnia ossa mea.

Offertory Prayers, page 767.

Secret

Oblātum tibi, Dómine, sacrificium, intercedénte unigeniti Filii tuī passióne, vivificet nos semper, et muniat. Qui tecum.

Preface No. 4, page 803.

Communion. Ps. 21, 17, 18

They have dug My hands and feet; they have numbered all My bones.

Postcommunion

Omn̄e Jesu Christe, Fili Dei vivi, qui hora sexta pro redemptione mundi crucis patibulum ascendisti, et sanguinem tuum pre tiósum in remissiónem peccatorum nostrorum fudisti: te humiliter deprecamur; ut post obitum nostrum, paradisi januas nos gaudenter introire concessas: Qui vivis.

Concluding Prayers, page 793.

Votive Mass of the Blessed Virgin, (White)

Mass as given after the Common of her feasts, page 1399.

Votive Masses for Various Occasions

Among other Votive Masses, which it is permitted (in places where by privilege the corresponding feast is kept) to celebrate in honor of the Mysteries of the Life and Passion of our Blessed Lord, are: Of the Most Holy Name of Jesus, page 169; Of the Most Precious Blood, page 1083; Of the Holy Family, Jesus, Mary and Joseph, page 178; also those of our Blessed Lady: Immaculate Conception of the Blessed Virgin, page 851; and the Seven Dolors of the Blessed Virgin, page 966.

In honor of other saints, votive Masses are said as on their feast days, the Paschal rite being followed in its season. For
VOTIVE MASS FOR ELECTION OF A POPE

the Introit Gaudeamus, some other from the Common of Saints is substituted.

The following pages contain all such votive Masses which in times of public need are, by order of the Pope or the Bishop, sung, often with much solemnity, to implore in the most efficacious way God's help. In such cases the Votive Mass chosen admits the chant of the Nicene Creed, as also (provided it be not one of a penitential character) of the Gloria, and all Commemorations or additional Prayers are omitted.

Mass for the Election of a Pope, (Red)

Celebrated in Times of Vacancy of the Holy See

The Beginning of Mass, page 756.

Introit. 1 Kings 2, 35


Kyrie, page 761; Gloria, page 762.

Prayer

SUPPLICI, Dómine, humili-táte déposcimus: ut sa-crosánctæ Románæ Eccléśiæ concédat Pontíficem illum tua imménsa piétas; qui et pio in nos stúdio semper tibi plácitus, et tuo púpulo pro salúbri régimine sit assídue ad glóriam tui nóninis reve-réndus. Per Dóminum.

Lesson. Heb. 4, 16; 5, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

FRA TRES: Adeámus cum fidúcia ad thronum BRETHREN, let us go there-

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the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifice for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that He might be made a high priest: but He that said unto Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Lev. 21, 10

The high priest, the priest great among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments: it behooved him in all things to be made grátiæ: ut misericórdiam consequamur, et grátiam in auxilio opportúnò. Omnis namque pontifex ex hominibus assumptus, pro hominibus constitútur in iis, qui sunt ad Deum, ut offerat dona, et sacrificia pro peccá­tis: qui condolére possit iis, qui ignórand, et errant, quóniam et ipse circúmdatus est infirmitáte, et proptérea debet, quémámodum pro pó­pulo ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocáitur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificavit ut pontifex fieret: sed qui locútus est ad eum: Filius meus es tu, ego hódie gémui te. Quemámodum et in állo loco dicit: Tu es sacrédos in átérnum, secúndum órdinem Melchisedech. Qui in diébus car­nis sua preces supplicatio­néique ad eum, qui possit illum salvum fácere a morte, cum clamóre véldo, et lácry­mis offérens, exaudítis est pro sua reveréntia.
VOTIVE MASS FOR ELECTION OF A POPE

fex ad Deum: ut repropitiae-
ret delicta populi.

like to his brethren. V. Heb. 2,
17. That he might become a
merciful and faithful high
priest with God: to make a reconciliation for the sins of the
people.

Lesser Alleluia

Alleluja, alleluja. V. Lev. 21, 8. Sacerdos sit sanctus, si-
tui exsultent. V. Propter Da-
minus, qui sanctifico vos. Al-
leluja.

Alleluia, alleluia. V. Lev. 21,
8. Let the priest be holy, as I
also am holy, the Lord Who
sanctify you. Alleluia.

Tract. Ps. 131, 8, 10

Surge, Domine, in requiem
tuam: tu et arca sanctifica-
tionis tuae. V. Sacerdotes tui
induántur justitiam, et sancti-
tui exsultent. V. Propter Da-
vid servum tuum, non avértas
fáciem Christi tui.

Arise, O Lord, into Thy rest-
ing-place, Thou and the ark
of Thy sanctification. V. Let
Thy priests be clothed with
justice, and Thy saints rejoice.
V. For Thy servant David's
sake, turn not away the face
of Thy anointed.

Greater Alleluia

Alleluja, alleluja. V. Lev. 21,
8. Sacerdos sit sanctus, si-
cut et ego sanctus sum, Dó-
minus, qui sanctifico vos. Al-
leluja. V. Joan. 10, 14. Ego
sum pastor bonus: et cognos-
co oves meas, et cognóscunt
me mæ. Alleluja.

Alleluia, alleluia. V. Lev. 21,
8. Let the priest be holy, as I
also am holy, the Lord Who
sanctify you. Alleluia. V. John
10, 14. I am the good shepherd:
and I know My sheep, and
Mine know Me. Alleluia.

Munda Cor Meum, page 763.

Gospel, If you love me, from the Mass on Whitsun-Eve
(Vigil Of Pentecost), page 595.

Offertory. 3, Esd. 5, 40

Non participentur sancta,
donec exsurget pontifex in
ostensionem et veritátem. (T.
P. Alleluja.)

They shall not partake of
holy things, until a high priest
shall arise for evidence and
truth. (P. T. Alleluia.)

Offertory Prayers, page 767.
**Secret**

May the abundance of Thy loving-kindness grant unto us, O Lord, that, by the sacred gifts which we reverently offer Thee, we may have cause to rejoice that a pontiff pleasing to Thy majesty presides over the conduct of our Holy Mother Church. Through our Lord.

Preface for Weekdays, page 775.

**Communion. Ex. 29, 29, 30**

The high priest who shall be appointed shall wear the holy vesture, and shall enter into the tabernacle of the testimony, to minister in the sanctuary. (P. T. Alleluia.)

**Postcommunion**

Since we have been refreshed with the sacrament of Thy precious body and blood, O Lord, let the marvelous grace of Thy majesty make us joyful by granting us a supreme pontiff who may both instruct Thy people in virtue and fill the hearts of the faithful with the fragrance of spiritual odors. Who livest.

Concluding Prayers, page 793.

**Mass on the Day of Election and Coronation of the Pope and on the Anniversaries, (Red)**

On the days of the election and coronation of the Pope, and on the anniversary of those days, the Mass on the feast of the Chair of St. Peter at Rome (page 868) is said, but the oration "O God, the Shepherd and Ruler of all the faithful" (page 1444) is recited in place of the orations in this Mass, and the Credo is said.
Mass for the Consecration of a Bishop

The Mass of the day is said, but the following prayers are added to those of the Mass, under one conclusion and the Hanc igitur, as given below.

Prayer

Give ear, O God almighty, unto our prayers, and by Thy power, do Thou fulfil that which is to be done by our lowly ministry. Through our Lord.

The Consecrating Bishop and the Bishop who is being consecrated say the following, substituting me, Thy servant (me famulo tuo) in the place of this Thy servant (hoc famulo tuo).

Secret

Receive, O Lord, the gifts which we offer to Thee in behalf of this Thy servant, that Thou mayest mercifully keep in him Thy gifts. Through our Lord.

Within the Action (The Hanc Igitur)

We therefore beseech Thee, O Lord, to be appeased, and to receive this offering which we Thy servants, and likewise Thy whole household, do make unto Thee. We make it also on behalf of this (me) Thy servant whom Thou hast vouchsafed to advance to the order of bishops. In Thy mercy keep in him (me) Thy gifts, so that by divine grace he (I) may accomplish what by divine grace he has (I have) received. Order our days in Thy peace, and command that we be rescued from eternal damnation and received into the fold of Thine elect. Through our Lord. Amen.
Postcommunion

We pray Thee, O Lord, fulfill in us Thy mercy, and graciously make us such to be and so to persevere, that we may be able to please Thee in all things. Through our Lord.

Mass on the Anniversary of the Election and Consecration of a Bishop, (White)

Prayer

O God, the shepherd and ruler of all the faithful, look propitiously upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church of N., grant, we beseech Thee, that both by word and by example he may edify those over whom he is placed, and, together with the flock committed to his care, may attain unto life everlasting.

Epistle. Heb. 5, 1-4

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

Brethren: Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the
offère pro peccá-
quisquam sumit sibi,
, sed qui vocátur a
quam Aaron.

people, so also for himself, to
offer for sins. Neither doth any
man take the honor to him-
self, but he that is called by
God, as Aaron was.

Gospel. Mark. 13, 33-37

Continuation of the holy
Gospel according to St. Mark.

At that time, Jesus said
to His disciples, Take
ye heed, watch and pray. For
ye know not when the time is,
Even as a man who going into
a far country, left his house;
and gave authority to his ser-
vants over every work, and
commanded the porter to
watch. Watch ye therefore
(for you know not when the
lord of the house cometh: at
even, or at midnight, or at the
cock-crowing, or in the morn-
ing), lest coming on a sudden,
he find you sleeping. And what
I say to you, I say to all: Watch.

Secret

Looking with favor upon
the gifts we offer, do
Thou, O Lord, we beseech Thee,
at all times guide and protect
N., Thy servant, whom Thou
hast appointed chief shepherd
of the Church of N. Through
our Lord.

Postcommunion

Also our having received
this divine sacrament be
to us, we beseech Thee, O Lord,
a sure defense: and may it ever
impair health and strength to
Thy servant N., whom it has
pleased Thee to set up as chief
shepherd over the Church of
N., and may it in like manner
fit to the flock which Thou hast entrusted to hi
through our Lord.

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For Consecrating of Holy Orders

Ordinations are usually held on the Ember Saturday these prayers are added to those of the Mass.

Prayer

Hear, O Lord, we beseech Thee, the prayers of those who humbly pray together, guard and continually defend those who with devout hearts worship Thee, that we may not be hindered by any trouble, but may always freely serve Thee. Through our Lord.

Secret

We pray Thee, O Lord, do become active in these mysteries, that we may offer these gifts to Thee with fitting devotion. Through our Lord.

Postcommunion

In Thy goodness, lift up, O Lord, by Thine abiding help those whom Thou dost refresh by Thy sacraments: so that we may receive the fruit of Thy redemption both in these mysteries and in the conduct of our lives. Who livest.

Marriage Service and Mass

The Ritual for the Celebration of Matrimony

The priest, vested in surplice and white stole (c Nuptial Mass is to follow, vested as for Mass, yet with maniple), in the hearing of the chosen witnesses, asks and the woman separately as follows, concerning the First he asks the bridegroom, who should stand at hand of the bride:

N., wilt thou take N., here present, for thy lawful cording to the rite of our holy Mother the Church?

N. I will.

Then the priest asks the bride:

N., wilt thou take N., here present, for thy lawful according to the rite of our holy Mother the Church

N. I will.

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Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says:

I, N.N., take thee, N.N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the woman says:

I, N.N., take thee, N.N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says:

Io conjungo vos in matrimonium, in nomine Patris, et Filii, et Spiritus Sancti.

Amen.

He then sprinkles them with holy water. This done, he blesses the ring, saying:

Benedic, Domine, annulum hunc, quem nos in Tuo nomine benedicimus, et ut quae eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

Amen.

Bless, O Lord, this ring, which we bless in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:
IN the name of the Father
and of the Son and of
the Holy Ghost. Amen.

This done, the priest adds:

V. Confirm, O God, that
which Thou hast wrought in
us.

R. From Thy holy temple,
which is in Jerusalem.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father, etc.

V. And let my cry come unto
Thee.

R. The Lord be with you.

R. And with thy spirit.

Let us pray

Look down with favor, O
Lord, we beseech Thee,
on these Thy servants, and
graciously protect this Thine
ordinance, whereby Thou hast
provided for the propagation of
mankind; that they who are
joined together by Thy author-
ity may be preserved by Thy
help; through Christ our Lord.
Amen.

Then, if the Nuptial Blessing is to be given, follows the

Mass for the Bridegroom and Bride
(From “The Roman Missal.”)
Deus Israel

The Beginning of Mass, page 756.

Introit. Tob. 7, 15; 8, 17


Kyrie, page 761; Gloria, page 762.

Prayer

Graciously hear us, al-mighty and merciful God, that what is accomplished by our ministry may be perfected by Thy blessing. Through our Lord.

Epistle. Eph. 5, 22-23

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.

Brethren, let women be subject to their husbands as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church: He is the Saviour of His Body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husband, love your wives, as Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having

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spot, or wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 127, 3**

Thy wife shall be as a fruitful vine on the sides of thy house. Thy children as olive-plants round about thy table. Xxor tua sicut vitis abúndans in latéribus domus tue. Filii tui sicut novélæ olivárum in circúltu mense tue.

**Lesser Alleluia**

Alleluia, alleluia. Allelúja, allelúja. Ps. 19, 3. May the Lord send you help from the sanctuary, and defend you out of Sion. Ecce sic bénedicétur omnis homo, qui tímét Dóminum. X. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem omnibus diábus vitae tue.

**Tract. Ps. 127, 4-6**

Behold, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem.
Et videas filios filiorum tuorum: pax super Israël.

Jerusalem all the days of thy life. ¶ And mayest thou see thy children's children: peace upon Israel.

Greater Alleluia


May the Lord send you help from the sanctuary and defend you out of Sion, alleluia, ¶ Ps. 133, 3. May the Lord out of Sion bless you; He that made heaven bless and earth. Alleluia.

* Sequentia sancti Evangelii secundum Matthæum.


That time, the pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that He Who made man from the beginning, made them male and female? and He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

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

Offertory. ¶ Ps. 30, 15, 16

In te sperávi Dómine: tu es Deus meus; in manibus tuis témpora mea.

In Thee, O Lord, have I put my trust; I said, Thou art my God; my times are in Thy hands.
Secret

Receive, we beseech Thee, O Lord, the offering which we make to Thee on behalf of the sacred bond of wedlock, and be Thou the disposer of the work of which Thou art the author. Through our Lord.

After the Pater Noster the priest, before continuing the Mass, proceeds one step to the Epistle side of the altar, and turning toward the bridegroom and bride, who are kneeling at the altar steps, says over them the following prayers.

Prayer

Mercifully hear our prayers, O Lord, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind, that this union made by Thy authority may be preserved by Thy help. Through our Lord.

Prayer

O God, Who by Thy mighty power hast made all things out of nothing; Who, in the beginning having set up the world, didst bestow on man, whom Thou hadst created in Thine own likeness, the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased Thee to make of one substance; O God, Who hast consecrated wedlock by a surpassing mystery, since in the marriage bond Thou didst foreshow the union of Christ with the Church; O God, by Whom woman is joined to man, and that alliance which Thou didst ordain from the beginning is
NUPTIAL MASS


endowed with a blessing, which alone was not taken away, either in punishment of original sin or by the sentence of the flood, look down in mercy upon this Thy handmaid who, being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and peace; true and chaste may she marry in Christ, and be a follower of holy women; may she be pleasing to her husband like Rachel; prudent like Rebecca; long-lived and faithful like Sara; may the author of sin have no share in any of her actions; may she remain firmly attached to the faith and the commandments, and being joined to one man in wedlock, may she fly all unlawful addresses; may she fortify her weakness by strong discipline; may she be respected for her seriousness and venerated for her modesty; may she be well versed in heavenly lore; may she be fruitful in offspring. May her life be pure and blameless; and may she attain to the rest of the blessed in the kingdom of heaven. May they both see their children's children even to the third and fourth generation and arrive at a happy old age; through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. Amen.

The priest then continues the Mass, saying the prayer Libera, as in the Canon, page 787, and the bridegroom and bride ought to receive Holy Communion at the time appointed therefore.

Preface for Weekdays, page 775.

Communion. Ps. 127, 4, 6

Ecce sic benedicetur omnis homo, qui timet Dœminum: et videas filios filiœrum tuœrum: pax super Israël. Behold, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace be upon Israel.
We beseech Thee, almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself hast established, and to keep in abiding peace those whom Thou hast joined together in lawful union. Through our Lord.

Before blessing the people, the priest again turns to the bridegroom and bride, and blesses them in particular saying:

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and may afterwards have life everlasting, by the grace of Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Lastly he sprinkles them with holy water, and admonishes both on the responsibilities of the married state.

Concluding Prayers, page 793.

Mass for the Propagation of the Faith (Purple)

Authorized in all dioceses in which the Society for the Propagation of the Faith has been established. The Prayer Secret and Postcommunion may be additionally recited in all Masses on the chief festival days of this society.

The Beginning of Mass, page 756.

Introit. Ps. 66, 2, 3

God be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us, and be merciful to us. That we may know Thy way upon earth: Thy salvation in all nations. Ps. 66, 4. Let the Deus misereátur nostri, et benedicat nobis: il-lúminet vultum suum super nos, et miséreátur nostri, ut cognoscámus in terra viam tuam, in ómnibus géntibus salutáre tuum. Ps. 66, 4. Con-
fiteántur tibi pópuli, Deus: people praise Thee, O God: let
confiteántur tibi pópuli om-
nes. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who willest that all
men should be saved and
come to the knowledge of the
truth, send, we beseech Thee,
laborers to Thy harvest, and
give them to speak Thy word
with all confidence, that Thy
message may run and may be
made plain, and that all peo-
ple may know Thee, the only
ture God, and Him Whom
Thou hast sent, Jesus Christ
our Lord. Who with Thee.

For the Epistle, either of the two following may be said:

Lesson. Ecclus. 36, 1-19

Lesson from the Book of
Wisdom.

H ave mercy upon us, God of
all, and behold us, and
show us the light of Thy mer-
cies: and send Thy fear upon
the nations that have not
sought after Thee: that they
may know that there is no God
beside Thee, and that they may
show forth Thy wonders. Lift
up Thy hand over the strange
nations, that they may see Thy
power. For as Thou hast been
sanctified in us in their sight,
so Thou shalt be magnified
among them in our presence,
that they may know Thee, as
we also have known Thee, that
there is no god beside Thee, O
Lord. Renew Thy signs, and
work new miracles. Glorify
Thy hand, and Thy right arm.
Raise up indignation, and pour
out wrath. Take away the ad-
versary, and crush the enemy. 
Hasten the time, and remember 
the end, that they may declare 
Thy wonderful works. Give 
testimony to them that are Thy 
creatures from the beginning, 
and raise up the prophecies 
which the former prophets 
spoke in Thy name. Reward 
them that patiently wait for 
Thee, that Thy prophets may 
be found faithful: and hear the 
prayers of Thy servants, ac- 
cording to the blessing of Aaron 
over Thy people, and direct us 
into the way of justice, and let 
all know that dwell upon the 
earth, that Thou art God, the 
beholder of all ages. 

Or there may be read:

**Epistle. 1 Tim. 2, 1-7**

Lesson from the Epistle of 
Paul the Apostle to Timothy. 

I desire first of all that sup- 
plications, prayers, inter- 
cessions, and thanksgivings be 
made for all men: for kings, 
and for all that are in high 
stations: that we may lead a 
quiet and a peaceable life in 
all piety and chastity. For this 
is good and acceptable in the 
sight of God our Saviour, Who 
will have all men to be saved, 
and to come to the knowledge 
of the truth. For there is one 
God, and one mediator of God 
and men, the man Christ Je- 
sus: Who gave Himself a re- 
demption for all, a testimony 
in due times, whereunto I am 
appointed a preacher and an 
apostle (I say the truth, I lie 
not), a teacher of the gentiles 
in faith and truth.

Festina tempus, et meménto 
finis, ut enárent mirábilia 
tua. Da testimónium his, qui 
ab initio creaturæ tuae sunt, 
et súscita prædicatiónes, quas 
locúti sunt in nómine tuo 
prophétæ prióres. Da mercé- 
dem sustinéntibus te, ut 
prophétæ tuí fídèles invenién- 
tur: et exáudi oratiónes ser- 
vórum tuórum, secúndum 
benedictiónem Aaron de póp- 
ulo tuo, et dírige nos in vlam 
justitiae, et sciant omnes, qui 
hábitant terram, quia tu es 
Deus, conspéctor sǽculórum.

Léctio Epístolæ beáti Pauli 
Apóstoli ad Timotheum.

Obsecro primum ómnium 
fieri obsecrátiones, ora- 
tiónes, postulatiónes, grati- 
árum actiónes, pro ómnibus 
homínibus: pro régibus et 
ómnibus qui in sublimítate 
sunt, ut quátem et tranquil- 
lam vitam agámus, in omni 
pietátæ, et castitátæ; hoc enim 
bonum est, et accéptum cor- 
am Salvatóre nostro Deo, qui 
omnès hómines vult salvos 
fiéri, et ad agnitiónum veri- 
tátis venire. Unus enim Deus, 
unus et médiator Dei et hó- 
minum, homo Christus Jesus: 
qui dedit redemptionem se- 
metípsum pro ómnibus, test- 
imiónium temporibus suis: 
in quo pósitus sum ego præ- 
dicátor et apóstolus (verítæ- 
tem dico, non méntior) do- 
tor géntium in fide et veri- 
táte.
Mass for Propagation of Faith 1455

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 66, 6-8**


Let the people praise Thee, O God, let all people give praise to Thee: the earth hath yielded her fruit. V. May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

**Lesser Alleluia**


O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Allelúja.

**Tract. Ps. 95, 3, 5**

Annuntiáte inter gentes glóriam Dómini, in omnibus pópulis mirabilia ejus. V. Quóniam magnus Dóminus, et laudábilis nimis: terríbilis est super omnes deos. V. Quóniam omnes díi Géntium demónia: Dóminus autem cælos fecit.

Tell forth the glory of the Lord among the gentiles: His wonders among all peoples. V. For great is the Lord, and exceedingly to be praised: He is to be feared above all gods. V. For all the gods of the heathen are devils: but the Lord made the heavens.

**Greater Alleluia**


Know ye, that the Lord He is God: He made us, and not we ourselves. Allelúja.

Munda Cor Meum, page 763.

**Gospel. Matt. 9, 35-38**

In illo tempore: Circuibo omnes civitátes, et Continuation of the holy Gospel according to St. Matthew.

Jesus omnes civitátes, et

At that time: Jesus went about all the cities, and
towns, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith He to His disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

**Offertory. Ps. 95, 7, 9**

Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honor, His name: bring sacrifices and come into His court, adore ye the Lord in His holy court. (P. T. Alleluia.)

Offertory Prayers, page 767.

**Secret**

Behold, O God, our protector, and look upon the face of Thy Christ, who gave Himself a redemption for all, and cause that, from the rising of the sun unto the going down thereof, Thy name be magnified among the gentiles, and that in every place a clean offering be sacrificed to Thy name. Through the same.

Preface for Weekdays, page 775.

**Communion. Ps. 116, 1, 2**


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est super nos misericórdia eujus, et vérítas Dómini manet in ætérnum. (T. P. Allelúja.)

upon us; and the truth of the Lord remaineth forever (P. T. Alleluia.)

**Postcommunion**

REDEMPTIÓNIS nostræ múnerve vegetàti, quæsumus, Dómine: ut hoc perpétuæ salútis auxílio fides semper vera proficiat. Per Dóminum. (T. P. Allelúja.)

STRENGTHENED by the gift of our redemption, we beseech Thee, O Lord, that by this aid of everlasting salvation our faith may ever increase. Through our Lord. (P. T. Alleluia.)

Concluding Prayers, page 793.

**Mass Against the Heathen, (Purple)**

**Introit. Ps. 43, 23-26**

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble. Our belly hath cleaved to the earth: exsúrge Dómine, adjúva nos, et libera nos. (T. P. Allelúja.)

Ps. 113, 2. Deus àuribus nostris audívimus: patres nostri annuntiavérunt nobis. Y: Glória Patri.

**Prayer**

OMNÍPOTENS sempiterne Deus, in cujus manu sunt ómnium potestátès, et ómnium júra regnórum: réspice in auxílium Christianórum; ut gentes paganórum, quæ in sua ferítate confidunt; déxtéra tuae poténtia conterántur. Per Dóminum.

ALMIGHTY, everlasting God, in Whose hand are the power and the government of every realm; look upon and help the Christian people, that the heathen nations who trust in the fierceness of their own might, may be crushed by the power of Thine Arm. Through our Lord.

Epistle, In those days, from the Mass on Wednesday, second week in Lent, page 276.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

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Gradual. Ps. 82, 19, 14

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. Y. O my God, make them like a wheel, and as stubble before the face of the wind.

Alleluia, alleluia. Y. Ps. 79, 3.

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


Tract. Ps. 78, 9-11

Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake. Y. Lest they should say among the gentiles, Where is their God? and let Him be made known among the nations before our eyes. Y. Avenge the blood of Thy servants which hath been shed; let the sighing of the prisoners come in before Thee.


Greater Alleluia

Alleluia, alleluia. Y. Ps. 79, 3.

Stir up Thy might, O Lord, and come to save us. Alleluia. Y. Ps. 79, 15, 16. Turn again, O God of Hosts, look down, and see, and visit Thy vineyard, and perfect that which Thy right hand hath planted. Alleluia.


Gospel, Which of you shall have a friend, from Mass on the Rogation Days, page 580.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; Pópulum húmilem salvum fácies: et óculos superbórum humiliábis: quóniam quils
Deus præter te Dómine? (T. P. for Who is God but Thee, O Lord? (P. T. Alleluia.)

Secret

Sacrificium, Dómine, quod immolamus, intende: ut propugnatóres tuos ab omni éruas paganórum nequitia, et in tue protectionis securitáte constituás. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 18, 81, 84, 86

In salutari tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecutiónibus me judicium? iníqui persecútì sunt me, ádjuva me Dómine Deus meus. (T. P. Alleluia.)

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God. (P. T. Alleluia.)

Postcommunion

Protector noster áspice, Deus: et propugnatóres tuos a paganórum defénde periculórum; ut, omni perturbatiónis submóta, liberis tibi méntibus desérvíant. Per Dóminum.

Concluding Prayers, page 793.

Mass for the Healing of Schism (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 105, 47

Salvos nos fac, Dómine Deus noster: et con­grega nos de natió nibus: ut confiteámur nómini sancto tuo: et gloriémur in laude tua. (T. P. Alleluia, alleluí a.)

Save us, O Lord our God, and gather us from among the nations, that we may give thanks to Thy holy name, and may glory in Thy praise. (P. T. Alleluia, alle-
Ps. 105, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Deus, qui erráta córrigis, et dispersa cóngregas: quæsumus, super pópulum CHRISTIÁNUM TUAÉ UNIÓNIS GRÆTIAE CLEMENTER INFUNDE; ut, divisióné rejecta, vero pastóri ECCLESIA TUAÉ SE UNIENS, tibi digne valeat famulári. Per Dóminum.

Epistle. Ephes. 4, 1-7; 13-21

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

BRETHREN: I beseech you that you walk worthy of the vocation in which you are called; with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith; one baptism. One God and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace according to the measure of the giving of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;

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súram atátis plenitúdnis Christi: ut jam non simus párviuli fluctuántes, et circ-
sumérémur omni vento do-
tríne in nequitia hóminum, in
astútia ad circumventiónem
erróris. Veritátem autem
faciéntes in caritáte, crescá-
mus in illo per ómnia, qui est
caput Christus; ex quo totum
corpus compáctum, et con-
néxum per omnem junc-
túram subministrátionís, se-
cúndum operatiónum in men-
súram uniuiscujúsque mem-
bra, augméntum córporís fac-
cit in adíficatiónum sui in
caerite. Hoc ígitur dico, et
testificor in Dómino, ut jam
non ambulátis, sicut et gén-
tes ámbulant in vanitátibus sen-
sus sui, ténébris obscurátum
habéntes intellectum, alen-
ánti a vita Dei per ignóran-
tiam quae est in illis, propter
cæcitátem cordis Ípsórum qui
desperántes, semetípsos tra-
didérunt impudicitia, in op-
eratiónum immunditiae om-
nis, in avaritiam. Vos autem
non ita didicístis Christum,
si tamen illum audístis, et in
ipso edócti estis, sicut est
véritas in Christo Jesu Dó-
mino nostro.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. Let peace be in thy strength: and abundance in thy towers.
Lesser Alleluia

Alleluia, alleluia. \textit{V. Ps. 147, 12.} Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Tract. \textit{Ps. 75, 2-4}

In Judea God is known: His name is great in Israel. \textit{V.} And His place is in peace: and His abode in Sion. \textit{V.} There hath He broken the powers of bows, the shield, the sword and the battle.

Greater Alleluia

Alleluia, Alleluia. \textit{V. Ps. 147, 12.} Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. \textit{V. Ps. 147, 14.} Who hath placed peace in thy borders: and filleth thee with the fat of com. Alleluia.

Gospel. John 17, 1-23

\textit{H} Continuation of the holy Gospel according to St. John. \textit{H} Sequéntia sancti Evangelii secúndum Joánnem.

In illo tempore: Sublevátis Jesus óculis in cælum dixit: Pater sancte, serva eos in nómine tuo, quos dedisti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi custodívi; et nemo ex eis pérít nisi filius perditionis, ut Scriptúra ímpléatur. Nunc autem ad te vénio: et hæc loquor in mundó, ut hâbeant gáudium meum ímplétum in semetípsis. Ego dédi eis sermóne tuum, et mundus eos ódio hábuit, quia non sunt de mundo,

and Thou in Me; that they world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. As Thou hast sent Me into the world, I also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, may be made perfect in one.

Offertory. Rom. 15, 5, 6

May God give you to be of one mind one toward another: that with one mind and one mouth you may glorify our God. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

 Allow these gifts which we offer up to Thee, O Lord, for union among the Christian people; and by means of these grant us the grace of union and peace within Thy Church. Through our Lord.

Preface for Weekdays, page 775.
Communion. 1 Cor. 10, 17

We, being many, are one bread and one body; all who partake of one bread and of one cup. (P. T. Alleluia.)

Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de unó cálice participámus. (T. P. Allelúja.)

Postcommunion

Even as this, Thy holy communion, which we have taken, foreshows the union of the faithful in Thee, O Lord, so, we beseech Thee, may it bring about reunion in Thy Church. Through our Lord.

Concluding Prayers, page 793.

Mass in Time of War (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. (P. T. Alleluia, alleluia.) Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost stamp out wars and vanquish the assailants of them that hope in Thee, help us when we cry to Thee, that the ferocity of our enemies may be brought low, and we may praise Thee.

Deus, qui contéris bella, et impugnátóres in te sperántium poténtia tuae defénsiónis expúgnas: auxiliáre fámulis tuis, implórántibus misericórdiam tuam; ut inimícórum suórum feritáte

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Lesson. Jer. 42, 1, 2, 7-12

Lesson from Jeremias the Prophet.

In those days all the captains of the warriors came near: and they said to Jeremias the prophet: pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men that were with him, and all the people from the least to the greatest. And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before Him: If you will be quiet and remain in this land. I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land, saith the Lord almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Tu es Deus, qui facis mirabilia, solus: notam fecisti in gentibus virtutem tuam. Thy power known among the nations. With Thy arm
Thou hast redeemed Thy people, the children of Israel and Joseph.

**Lesser Alleluia**

Alleluia, alleluia. *V. Ps. 58, 2.* Deliver me from my enemies, O my God, and defend me from them that rise up against me. Alleluia.

**Tract. Ps. 102, 10**

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V. Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. *V.* Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name’s sake.

**Greater Alleluia**

Alleluia, alleluia. *V. Ps. 58, 2.* Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia. *V. Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Munda Cor Meum, page 763.

**Gospel. Matt. 24, 3-8**

At that time: The disciples came to Jesus privately, saying, Tell us, when...

shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: For many will come in My name saying, I am Christ: and they will seduce many. And you shall hear of wars, and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: Now all these are the beginning of sorrows.

Offertory. Ps. 17, 28, 32

Pópulum húmílem salum fácies, Dómine, et óculos superbórum humiliábís: quóniam quis Deus præter te, Dómine? (T. P. Allelúja.)

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord? (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Sacrificium, Dómine, quod immolámus, intende placátus: ut ab omni nos éruat bellórum nequitia, et in tua protectionis securitatem constituat. Per Dóminum.

BE appeased, O Lord, by the sacrifice which we offer, that it may deliver us from all the evil of war and set us in the security of Thy protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 3

Inclína aurem tuam, acelerà, ut erípias nos. (T. P. Allelúja.)

Bow down Thy ear, make haste to deliver us. (P. T. Alleluia.)

Postcommunion

D eus regnmórum omnium, O con, Who hast dominion over all kingdoms and all qui nos et percutiendo sanas, kings, Who dost heal us by
smiting and preserve us by pardoning, stretch forth Thy mercy toward us, that we may employ for the uses of correction the tranquility and peace secured by Thy power. Through our Lord.

Concluding Prayers, page 793.

Mass to Beg for Peace (Purple)

The Beginning of Mass, page 756.

Introit. Ecclus. 36, 118

Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. (P. T. Alleluya, alleluya.) Ps. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. 

Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies removed, our times, by Thy protection, may be peaceful. Through our Lord.

Lesson. 2 Mach. 1, 1-5

Lesson from the Book of Machabees.

To the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are...
Jerosólymis, Judæi, et qui in
regione Judeæ, et pacem bo-
nam. Benefáciat vobis Deus, et
memérit testaménti sui quod locútus est ad Abraham,
et Isaac, et Jacob servórum suórum fidélium: et det vobis
cor ómnibus, ut colátis eum, et faciátis ejus voluntátem
corde magno, et ánimo vo-
lénti. Adapériat cor vestrum
in lege sua, et in præcéptis
suis, et faciát pacem. Exáu-
diat oratiónes vestras, et re-
cónciliétur vobis, nec vos
déserat in tempore malo, Dó-
minus Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced
by the Tract, in Paschal-time the Gradual and Tract are re-
placed by the Greater Alleluia.

**Gradual. Ps. 121, 6, 7**

Rogate quæ ad pacem sunt
Jerúsalém: et abundándia
diligéntibus te. V. Fiat pax
in virtúte tua: et abundándia
in túrribus tua."
Gospel. John 20, 19-23

At that time: when it was late, that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

O God, Who sufferest not the nations that believe in Thee to be shaken by any fear, Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre

Munda Cor Meum, page 763.

Laudate Dóminum, quia benignus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in caelo et in terra. (T. P. Alleluia.)
MASS IN TIME OF PESTILENCE

preces et hóstias dicátæ tibi plebis suscipere; ut pax a tua pletátæ concéssæ, chris-
tianórum fines ab omni hoste factiat esse secúros. Per Dó-
minum.

deign, we beseech Thee, to re-
cieve the prayers and sacri-
fices of the people consecrated
to Thee, that peace, the gift of
Thy loving-kindness, may ren-
der Christian countries safe
from every enemy. Through
our Lord.

Preface for Weekdays, page 775.

Communion. John 14, 27

Pacem relínquo vobis: pa-
cem meam do vobis, dicit Dó-
minus. (T. P. Allelúja.)

My peace I leave you: My
peace I give to you, saith the
Lord. (P. T. Allelúia.)

Postcommunion

D eus auctor pacis et
amátor, quem nosse,
vívere, cui servíre, regnáre
est: prótege ab ómnibus im-
pugnátionibus supplicíes tu-
os: ut qui in defensióné tua
confidímus, nulliús hostilitá-
tis arma timeámus. Per Dó-
minum.

O cop, the author and lover
of peace, Whom to know
is to live, and to serve is to
reign, protect Thy suppliants
from all assaults, that we who
trust in Thy defence, may fear
no armed hostility. Through
our Lord.

Concluding Prayers, page 793.

Mass in Time of Pestilence (Purple)

The Beginning of Mass, page 756.

Introit. 2 Kings 24, 16

R ecordáre, Dómine, tes-
tamentí tui, et dic An-
gelo percutiénti: Cesset jam
manus tua, et non desolétur
terra, et ne perdás omnes áni-
mam vivéntem (T. P. Alle-
lúja, allelúja.) V. Ps. 79, 2.
Qui regís Israél íntende: qui
dédúcís, velut ovem, Joseph.
V. Glória Patri.


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Prayer

O God, Who desirest not the death of sinners, but their repentance, look mercifully upon Thy people when they turn unto Thee, that, while they show devotion to Thee, Thou mayst turn away from them the scourges of Thine anger. Through our Lord.

Lesson. 2 Kings 24, 15-16, 25

Lesson from the Book of Kings.

In those days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashing-floor of Areuna the Jebusite. And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had com-

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manded him: And he built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 106, 20, 21**

Misi domini, verbum suum, et sanavit eos: et eripuit eos de morte eorum. V. Confitantur domino misericordiae ejus, et mirabilia ejus filiis hominum.

The Lord sent His word, and healed them: and delivered them from their death. V. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

**Lesser Alleluia**

Alleluja, alleluja. V. Ps. 68, 2. Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam. Alleluja.

**Tract. Ps. 102**

Domine non secundum peccata nostra, quae fecimus nos: neque secundum iniquitatem nostras retribuas nobis. V. Ps. 78, 8, 9. Domine ne memineris iniquitatum nostrarum antiquarum, cito anticipent nos misericordiae tuae; quia pauperes facti sumus nimi. V. Adjuva nos Deus salutarius noster: et propiter gloriam nominis tuui Domine libera nos: et propitius esto peccatis nostris, propiter nomen tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. V. Ps. 78, 8, 9. O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

**Greater Alleluia**

Alleluja, alleluja. V. Ps. 68, 2. Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam. Alleluia, alleluia. V. Ps. 68, 2. Save me, O God, for the waters.
are come in even unto my soul. Alleluia.  V. Zach. 8, 7, 8. I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia.

Munda Cor Meum, page 763.

Gospel, Jesus rising up, from the Mass on Thursday of the third week in Lent, page 312.

Offertory. Num. 16, 48

The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased, (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

S ubvéniat nobis, quæsumus, Dómine, sacrifici præsentis oblátio: quæ nos et ab erróribus universís poténter absolvát, et a totius eripiat perditionis incúrsu. Per Dóminus.

Preface for Weekdays, page 775.

Communion. Luke 6, 17-19

A multitude of sick, and they that were troubled with unclean spirits, came to Him: for virtue went out from Him, and healed all. (P. T. Alleluia.)

Postcommunion

E xáudi nos, Deus, salútátis noster: et populum tuum ab iracúndiæ tuae terróribus liberum, et misericórdiæ tuae fac largitáte se-cúrum. Per Dóminus.

Concluding Prayers, page 793.

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MASS TO OBTAIN GRACE OF THE HOLY GHOST

Mass to Obtain the Grace of the Holy Ghost (Red)

Mass of the Holy Ghost, page 1429, with special prayers as below:

Prayer

Deus, cui omne cor patet, et omnis voluntas ló-quitur, et quem nullum latet secretum: purifica per infusionem Sancti Spiritus cogitationes cordis nostri; ut te perfécte diligere, et digne laudare mereámur. Per Dó- minum . . . in unitáte ejus- dem.

O God, to Whom every heart is open, and every will speaketh, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through . . . in the unity of the same.

Secret

Hec oblátio, quæsumus, Dómine, cordis nostri máculas emundet: ut Sancti Spiritus digna efficiátur habitation. Per Dóminum . . . in unitáte ejus- dem.

May this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through . . . in the unity of the same.

Postcommunion

Concéde, quæsumus, omnipotens Deus, Sanctum nos Spiritum votis pro- meréri sédulús: quatenus ejus gratía, et ab omniis liberés- mur tentationibus, et pecca- tórum nostrórum indulgé- tiam percipere mereámur. Per Dóminum . . . in unitáte ejus- dem.

Grant us, we beseech Thee, O almighty God, to de- serve the Holy Spirit by constant prayer, whereby His grace may deliver us from all tempta- tions, and we may be worthy to obtain the forgiveness of our sins. Through . . . in the unity of the same.

Mass for the Remission of Sins (Purple)

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

Oiseréis ómnium Dó- mine, et nihil odistí córum que fecisti, dissimulans peccáta hóminum prop-

 Thou hast mercy upon all, O Lord, and hatest none of the things which Thou hast made; winking at the sins of
men for the sake of repentance, and sparing them: for Thou art the Lord our God. Ps. 56, 2. Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Hear, O Lord, we beseech Thee, the prayers of Thy suppliants and punish not the sins of those who confess unto Thee; but in Thy bounty grant us both forgiveness and peace. Through our Lord.

Epistle. Romans 7, 22-25

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Brethren: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am; Who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest they should say among the gentiles, Where is their God? V. Ps. 78, 9. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us.

Lesser Alleluia


allelúja, alleluía. Ἄν. Ps. 7, 12. God is a just judge, strong and patient: is He angry every day? Alleluia.

Tract. Ps. 129, 1-4


From the depths I have cried to Thee, O Lord; Lord, hear my voice. Ἄν. Let Thine ears be attentive to the prayer of Thy servant. Ἄν. If Thou shalt observe iniquities, O Lord, Who shall endure it? Ἄν. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Greater Alleluia


allelúja, alleluía. Ἄν. Ps. 7, 12. God is a just judge, strong and patient: is He angry every day? Alleluia.

Munda Cor Meum, page 763.


X Sequéntia sancti Evangelii secúndum Lucam.


X Continuation of the holy Gospel according to St. Luke.

At that time: Jesus said to His disciples: Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish, give him a ser-
pent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

**Offertory.** *Ps. 101, 2*

O Lord, hear my prayer: and let my cry come to Thee.

**Offertory Prayers, page 767.**

**Secret**

We offer up to Thee, O Lord, a sacrifice of atonement and praise; that Thou mayest both mercifully pardon our sins and guide our wavering hearts. Through our Lord.

**Preface for Weekdays, page 775.**

**Communion.** *Luke 11, 9, 10*

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

**Postcommunion**

Grant, eternal Saviour, that we who by means of this gift receive forgiveness of sins, may henceforth avoid sin. Through our Lord.

**Concluding Prayers, page 793.**
Mass for Pilgrims and for Travelers (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 25, 11-12

Redime me Domine, et miserere mei pes enim meas stetit in via recta; in ecclesiis benedicam Domi-num. (T. P. Alleluja, alleluia.) Ps. 11, 1. Judica me Domine, quoniam ego in innocentia mea ingressum sum; et in Domino sperans, non infirmabor. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Adesto, Domine, supplicationibus nostris: et viam famulorum tuorum in salutis tuae prosperitate dispone; ut inter omnes viae et vitae hujus varietates, tuo semper protegantur auxilio. Per Dominiunum.

Lesson. Gen. 28, 10-22

Lectio libri Genesis.

In diebus illis: Egressus Jacob de Bersabee, pergebat Haran. Cumque venisset ad quemdam locum, et vellet in eo requiescere post solis occubitum, tuliit de lapidibus qui jacabant, et supponens capiti suo, dormivit in eodem loco. Videisque in somnis Dominiun dicentem sibi: Ego sum Dominus Deus Abraham patris tuui, et Deus Isaac: terram, in qua dormis, tibi

Lesson from the Book of Genesis.

In those days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep the Lord, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleep-
est, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I shall return prosperously to my father’s house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that Thou shalt give to me, I will offer tithes to Thee.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me, O Lord. V. Thy rod, and Thy staff, they have comforted me.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 118, 133. Direct my steps according 133. Gressus meos dirigere se-
cúndum elóquium tuum: ut non dominétur méi omnis in-
justita. Alleluía.

**Tract. Ps. 90, 11, 13**

Angéli sunt Deus mandavit
de te: ut custódiant te in óm-
nibus viis tuis. V. In manibus
portábunt te: ne umquam of-
féndas ad lípidem, pedem tu-
um.. V. Super áspiden et
ebasiliscum ambulábis: et con-
culcálabis lóñem et drácóñem.

to Thy word, and let no iniquity
have dominion over me. Alle-
luia.

God hath given His angels
charge over thee, to keep thee
in all thy ways. V. In their
hands they shall bear thee up:
lest thou dash thy foot against
a stone. V. Thou shalt walk
upon the asp and the basilisk,
and thou shalt trample under
foot the lion and the dragon.

**Greater Alleluia**

Alleluía, alleluía. V. Ps. 118,
133. Gressus meos dirige se-
cúndum elóquium tuum: ut non dominétur méi omnis in-
justitia. Alleluía. V. Ps. 121, 1.
Letátus sum in his que dicta
sunt mihi: In domum Dómini
ibimus. Alleluía.

Munda Cor Meum, page 763.

**Gospel. Matt. 10, 7–14**

SEX Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO tempore: Dixit Je-
sus discípulis suis: Euntes
predicáte, dicéntes: Quia ap-
propinquávit regnum celó-
rum. Infírmos curáte, mó-
tuos suscitáte, leprósos mun-
dáte, daemones ejícite: gratis
accepístis, gratis date. Nolite
possidere aurum, neque argé-
genium, neque pecúniām in
zonis vestris: non peram in
via, neque duæ túnicas, neque
calceámēnta, neque virgām:
dignus enim est operárius
cibo suo. In quamcúmque au-
tem civitátem aut castélium

A T THAT time: Jesus said
to His disciples: Going,
preach, saying, the kingdom of
heaven is at hand. Heal the
sick, raise the dead, cleanse the
lepers, cast out devils: freely
have you received, freely give.
Do not possess gold, nor silver,
nor money in your purses: nor
two coats, nor shoes, nor a staff;
for the workman is worthy of
his meat. And into whatsoever
city or town you shall enter, in-
quire who in it is worthy, and
there abide till you go thence.
And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

Offertory. Ps. 16, 5-7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: O incline Thy ear unto me, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Mercifully listen to our prayers, O Lord, and graciously accept these oblations which we offer Thee for Thy servants, that Thou mayst direct their path with Thy grace going before and vouchsafe to accompany it with Thy grace following, and that we may rejoice for their behavior and their salvation according to the safeguards of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118

Thou hast commanded Thy commandments to be kept
gántur viae meae, ad custodiendas justificationes tuas.

Postcommunion

UA, Dómine, sancta, sanctissima, sanctissimae sacra menta, quae sustinimus, famulos tuos in te sperantes custodiant: et contra omnes adversos tuæantur incursus. Per Dóminum.

Concluding Prayers, page 793.

Mass for the Sick

For a sick person near death, special Prayer, Secret and Postcommunion, as found at the end of this Mass are said.

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3


Kyrie, page 761; Gloria, page 762.

Prayer

Omnipotens sempiternum Deus, salus æternae credentium: exaudi nos pro fæmulis tuis infirmis, proibus misericordiae tuæ implo râmus auxilium; ut, redita sibi sanitate, gratiarum tibi in Ecclesia tua referant actiones. Per Dóminum.

O Almighty and everlasting God, the eternal salvation of them that believe, hear our prayers for Thy sick servants for whom we implore Thy mercy, that with restored health they may render thanks to Thee in Thy Church. Through our Lord.
Lesson from the Epistle of blessed James the Apostle.

Dear beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved.

*From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.*

**Gradual. Ps. 6, 3, 4**

Have mercy on me, O Lord, for I am weak; heal me, O Lord. All my bones are troubled, and my soul is troubled exceedingly.

**Lesser Alleluia**


**Tract. Ps. 30, 10, 11**

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul and my belly. For my life is wasted with grief, and my years in sighs. My strength is weakened through poverty: and my bones are disturbed.
MASS FOR THE SICK

Greater Alleluia


Munda Cor Meum, page 763.

Gospel, When Jesus had entered, from the Mass on Thursday after Ash Wednesday, page 224.

Offertory. Ps. 54, 2, 3

Exaudi, Deus, oratiónum meam, et ne despéxeris de-precatiónem meam: inténde in me, et exaudi me. (T. P. Alleluia.)

Offertory Prayers, page 767.

Secret

Dóminus, tui mox monónum sequens, suscéipe precés et hóstias famulórum tuórum, pro quibus agrotántibus misericórdiam tuam implorámus; ut, de quorum periculó molestiárum, de éorum salúte letémur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 30, 17, 18

Ilítima fácies tui super servum tuum, et salvum me fac in tua misericórdia: Dómine non confundar, quóniam invocávi te. (T. P. Alleluia.)

Postcommunion

Dóminus, in irá nostrá praetént: auxílii tui super inßir-

O God, the sole defense of human infirmity, show forth Thy power upon Thy sick

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servants that, being assisted by
the help of Thy mercy, they
may be found worthy to be
brought back in health to Thy
holy Church. Through our
Lord.

Concluding Prayers, page 793.

For a sick person near death, the same Mass with the following
prayers:

Prayer

A
L
MIGHTY and merciful
God, Who hast given to
mankind both the remedies of
salvation and the rewards of
everlasting life, mercifully
look upon Thy servant who is
suffering from bodily infirmity
and cherish the soul Thou hast
created, that in the hour of its
going forth it may deserve to
be presented without stain of
sin to Thee, its Creator, by the
hands of the holy angels.
Through our Lord.

Secret

R
ECEIVE, we beseech Thee,
O Lord, the sacrifice
which we offer Thee for Thy
servant, who is now at the end
of his life, and grant that
through it all his sins may be
purged away, so that he, who
in this life is bruised by the
stripes of Thy ordering, may
in the life to come obtain ever-
lasting repose. Through our
Lord.

Postcommunion

W
E BESEECH Thy clemency,
O almighty God, that
by the virtue of this sacrament
Thou vouchsafe to confirm Thy

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tua confirmáre dignérís: ut in hora mortis ejus non præváleat contra eum adversárius; sed cum Angélis tuis transitum habére mereátur ad vitam. Per Dóminum. servant with Thy grace, that in the hour of his death the adversary may not prevail against him, but that he may be found worthy to have angels with him in his passage to life. Through our Lord.

Mass to Beg a Happy Death (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 12, 4

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. Ps. 12, 1. How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? Y. Glory.

Kyrie, page 761.

Prayer

Almighty and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of eternal life, look mercifully upon us Thy servants, and cherish the souls Thou hast created, that in the hour of their going forth they may be found worthy to be presented without stain of sin to Thee, their Creator, by the hands of the holy angels. Through our Lord.

Epistle. Rom. 14, 7-12

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Brethren, none of us liveth to himself; and no man dieth to himself. For
whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord’s. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to Me: and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

Though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, 0 Lord. ¥. Thy rod and Thy staff they have comforted me.

Lesser Alleluia

Alleluia, alleluia. Ps. 30, 2, 3. In Thee, 0 Lord, I have hoped, let me never be confounded: deliver me in Thy justice and save me: bow down Thy ear to me: make haste to deliver me. Alleluia.

Tract. Ps. 24, 17-18; 1-4

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. ¥. To Thee, O Lord, have I lifted up my soul: in De necessitátilibus meís eripe me, Dómine. Vida humilitátem meam, et labórem meum: et dimítte ómnia pec­cáta mea. ¥. Ad te, Dómine,
levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. 

Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. 

For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Greater Alleluia

Allelúja, allelúja. V. Ps. 113, 1. In exitu Israël de Aegypto, domus Jacob de populo barbaro. Alleluía. V. Ps. 107, 2. Parátum cor meum, Deus, parátum cor meum: cantábo et psallam tibi, glória mea. Alleluía.

Munda Cor Meum, page 763.


Offertory. Ps. 30, 15, 16

In te sperávi, Dómine; dixi, tu es Deus meus, in mániibus tuis témpora mea. (T. P. Alleluía.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands. (P. T. Alleluía.)

Offertory Prayers, page 767.
SECRET

Receive, we beseech Thee, O Lord, the sacred victim we offer Thee, in preparation for our last moments, and grant that through it all our sins may be purged away, that we, who in this life are bruised by the stripes appointed by Thee, may in the life to come obtain everlasting rest. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 70, 16, 17, 18

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not. (P. T. Alleluia.)

Postcommunion

We beseech Thy mercy, O almighty God, that by the power of this sacrament Thou vouchsafe to strengthen us, Thy servants, in Thy grace, that in the hour of our death the adversary may not prevail against us, but that, in our passing to life everlasting, we may be worthy to have angels with us. Through our Lord.

Concluding Prayers, page 793.

Mass for Any Need (Purple)

Introit, I am the Salvation, as on the 19th Sunday after Pentecost, page 720.

The Beginning of Mass, page 756.

Prayer

Mercifully show unto us Thy pity, O Lord, that Thou mayst at once rid us of
et a peccátis omnibus éxuas,
et a penis, quas pro his meré-
mur, cripitas. Per Dóminum.

Kyrie, page 761.

Lesson. Jer. 14, 7-9

Léctio Jeremiae Prophétæ.

Si iniquitátes nostræ rem-
spónérint nobis: Dómi-
ne, fac propter nomen tuum,
quániam multæ sunt aversió-
nes nostræ: tibi peccávimus.

Expectátió Israéli, salvátor
ejus in témpestr e tribulatiónis.

Tu autem in nobis es, Dómi-
ne, et nomen tuum invocá-
tum est super nos, ne derelín-
quás nos, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced
by the Tract, in Paschal-time the Gradual and Tract are re-
placed by the Greater Alleluia.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex afflégentibus nos: et eos, qui
nós odérunt, confundísti. V. In
Deo laudábimur tótá die, et
in nómine tuo confitébimur
in sæcula.

Thou hast saved us, O Lord,
from them that afflict us and
hate us. V. In God shall we
glory all the day long, and in
Thy name we will give praise
for ever.

Lesser Alleluia

Allelúja, allelúja. V. Ps. 78, 9, 10. Propitius esto, Dómine,
peccátis nostris: nequándo
dicant gentes: Ubi est Deus
eórum? Allelúja.

Greater Alleluia

Allelúja, allelúja. V. Ps. 78, 9, 10. Propitius esto, Dómine,
peccátis nostris: lest the gentiles
should say, Where is their
God? Allelúja.

Exsultábo et iatábor in mis-
and rejoice in Thy mercy; for
Thou hast regarded my humility: Thou hast saved my soul out of distress. Alleluia.

Munda Cor Meum, page 763.

Tract. Ps. 24, 17, 18

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. V. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed; neither let my enemies laugh at me. V. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Gospel. Mark 11, 22-26

At that time, Jesus said to His disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

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Offertory. *Ps. 137, 7*  
If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret  
Di nitiscet nos, Domine quas sumus, mun eris presentis oblatio: et dignos sacra participatio ne perfect.  
Per Dominum.

Preface for Weekdays, page 775.

Communion. *Ps. 118, 49, 50*  
Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation. (P. T. Alleluia.)

Postcommunion  
Pre sta, quassumus Domi ne: ut, terrenis affectibus expiati, ad superis plenitudinem sacramenti, cujus libavimus sancta, tendamus.  
Per Dominum.

Concluding Prayers, page 793.

Mass of Thanksgiving  
The Mass of the Most Holy Trinity, page 1414, or of the Holy Ghost, page 1429, or of Our Lady, page 1399, or of any canonized Saint, is said, adding the following prayers to those of the Mass, under the same conclusion:

Prayer  
Deus, cuius misericordiae non est numeros, et bo-  
O con, of Whose mercies there is no number, and
of Whose goodness the treasure is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, thou wilt never forsake them, but wilt prepare for the reward to come. Through our Lord.

Secret

Receive, O Lord, the savour of this sacrifice together with our thanksgivings, and vouchsafe henceforth to guard from all adversity those whose prayers Thou hast been pleased to hear; and grant that they may be strengthened in Thy service and love. Through our Lord.

Postcommunion

God, Who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to their prayers; we thank Thee for having heard our prayers and granted our desires, and devoutly entreat Thee that what we have received may make us worthy to be delivered from all evil. Through our Lord.

Occasional Prayers

The following prayers are those from which a celebrating priest occasionally selects the third prayer left to his choice on days that are not of double rite. Frequently, a bishop may order that for some public need one or more of them be added in all Masses celebrated in his diocese. Unless he prescribes otherwise, such prayer, appointed by the ordinary, is omitted on those feasts only which are doubles of the first or second class, and on other exceptionally privileged days. In fine, in ferial Masses, a priest is allowed to add other Collects, but so that the whole number of prayers recited in any Mass never exceeds seven.
To Implore the Intercession of the Saints

Prayer

Our most merciful God,

grant, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, and of all the holy apostles, martyrs, confessors, and virgins, and of all Thy saints, defend us from all dangers. Through our Lord.

Secret

Be appeased, O Lord, with the gifts we offer, and, by the intercession of blessed Mary, ever a virgin, with all Thy saints, defend us from all dangers. Through our Lord.

Postcommunion

Venerating the memory of blessed Mary, ever a virgin, and of all Thy saints, O Lord, we have received the heavenly sacraments; grant, we beseech Thee, that what we celebrate in this life we may obtain in the joys of heaven. Through our Lord.

For Any Need

Prayer

O con, our refuge and our strength, the very author of piety, harken to the pious prayers of Thy Church, that...
what we seek in faith we may efficaciously obtain. Through our Lord.

**Secret**

Grant, we beseech Thee, O merciful God, that this offering of salvation may both rid us of our own guilt forever and protect us from all our adversaries. Through our Lord.

**Postcommunion**

We have received, O Lord, the gifts of the sacred mystery, beseeching that what Thou hast taught us to do in commemoration of Thee may profit for the aid of our infirmity. Who livest.

**In Time of Any Trouble or Sore Distress**

**Prayer**

Despise not Thy people, O almighty God, when they cry out in their affliction, but graciously succor them in their tribulation, for the glory of Thy name. Through our Lord.

**Secret**

Graciously receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased, and that health should be restored to us by the might of Thy loving-kindness. Through our Lord.

**Postcommunion**

Mercifully look down upon our tribulation, we beseech Thee, O Lord, and turn...
**OCCASIONAL PRAYERS**

**To Beg for Rain**

*D Deus, in quo vivimus, et sumus: pluviam nobis tribue congruentem; ut, præsentibus subsidii sufficiénter adjúti, sempiterna fiducialius appetamus. Per Dóminum.*

*O* **god, in Whom we live, and move, and have our being, grant us rain, in due abundance, that, being sufficiently helped with temporal, we may the more confidently seek after eternal gifts. Through our Lord.**

**Secret**

*OBLATIS, quaesumus, Dómine, placáre muneriibus: et opportúnun nobis trubue pluviæ sufficiéntis auxílium. Per Dóminum.*

*B E APPEASED, O Lord, we beseech Thee, by the gifts we offer, and give the timely aid of sufficient rain. Through our Lord.**

**Postcommunion**

*D A nobis, quaesumus, Dómine, pluviæ salutarem: et aridam terræ faciem flúentis caeléstibus dignánter infúnde. Per Dóminum.*

*G IVE us, we pray Thee, O Lord, wholesome rain, and graciously bathe the parched face of earth with heavenly floods. Through our Lord.**

**To Beg for Fine Weather**

*H A D TE nos, Dómine, clamantes exaudi: et æris serenitatem nobis trubue supplíciantibus; ut, qui juste pro peccátis nostris afligimur, misericórdia tua præveniénte, cleméntiam sentiámus. Per Dóminum.*

*O** **GRACIOUSLY hear us, O Lord, when we call upon Thee, and grant unto our supplications a calm atmosphere, that we, who are justly afflicted for our sins, may, by Thy protecting mercy, experience pardon. Through our Lord.**

**Secret**

*PRÆVENIAT nos, quaesumus, Dómine, grátia tua semper, et subsequáitur: et has Thy grace, we beseech Thee, O Lord, ever go before us and follow us, and ha*
graciously receive these oblations, which we bring to be consecrated to Thy name for our sins, that they may, by the intercession of Thy saints, profit us all unto salvation. Through our Lord.

Postcommunion

We pray Thy clemency, O almighty God, that Thou check the inundation of rain and vouchsafe to bestow upon us the gladness of Thy countenance. Through our Lord.

For the Forgiveness of Sins

Prayer

O God, Who rejectest no one, but in Thy loving mercy art appeased by penance, however a man may have sinned, look mercifully upon the prayers of our lowliness and enlighten our hearts, that we may be enabled to fulfil Thy precepts. Through our Lord.

Secret

May the present sacrifice, which we offer Thee, O Lord, for our transgressions, be an acceptable gift unto Thee, and let it profit both the living and the dead for salvation. Through our Lord.

Postcommunion

Harken to the prayers of Thy household, O almighty God, and grant that

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these holy things, which we have received from Thee, may, by Thy bounty, be preserved incorrupt in us. Through our Lord.

For Our Friends and for Those Dear to Us

Prayer

Deus, qui caritatis dona, per gratiam Sancti Spiritus tuorum fideli高尔夫 Córdibus infuísti: da famulis et famulábus tuis, pro quibus tuam deprecationem clementiam, salutem méntis et córporis; ut te tota virtúte díligant, et quæ tibi plácita sunt, tota dilectióne perficiant. Per Dóminum. in unitate ejúsdem.

Secret

H ave mercy, we beseech Thee, O Lord, upon Thy servants and handmaids, for whom we offer to Thy majesty this sacrifice of praise, that through these holy things they may obtain the grace of supernatural benediction and acquire the glory of everlasting beatitude. Through our Lord.

Postcommunion

A rtaking of the divine mysteries, O Lord, we beseech Thee that this saving sacrament may benefit, unto prosperity and peace, those for whose love we have offered it to Thy majesty. Through our Lord.
For Our Enemies

Prayer

O God of peace, lover and guardian of charity, give to all our enemies true charity and peace, grant them the remission of all their sins, and mightily deliver us from their machinations. Through our Lord.

Deus, pacis, caritatisque amator et custos: da omnibus inimicis nostris pacem, caritatémque veram; et cunctórum eis remissionem tribue peccatórum, nosque ab eórum insidiis poténter éripe. Per Dóminus.

Secret

Be appeased, we beseech Thee, O Lord, with the gifts we offer, mercifully deliver us from our enemies, and grant them pardon of their sins. Through our Lord.

OfBLÁTIS, quæsumus, Dómine, placáre munéribus: et nos ab inimicis nostris cleménter éripe, eisque indulgén-tiam tribue delictórum. Per Dóminus.

Postcommunion

May this communion, O Lord, deliver us from our sins and defend us from the snares of our enemies. Through our Lord.

Hec nos commúnio, Dómine, éruat a delictís: et ab inimícórum défendat insídilis. Per Dó minced.
Masses and Burial Services for the Dead

The Common or Daily Mass for the Dead

Any Mass, whether festal, ferial, or votive, may be offered up for the soul or souls of the faithful departed. But they may not be celebrated in black vestments, with the rite proper to Masses for the Dead: 1. On Sunday. 2. On feasts of a double rite (except by special indulg). 3. During the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. 4. During Lent, except, on the first day of each week which is not of a double rite. 5. On Rogation Monday. 6. On ember-days. 7. On all vigils. 8. When the Most Blessed Sacrament is publicly exposed. 9. On a feria on which the Mass of the Sunday is anticipated or postponed. In this Common or Daily Mass for the Dead (Missa Quotidiana), the number of prayers, with their corresponding Secrets and Postcommunions, may not be less than three; the first, that answering to the particular intention for which the Mass is offered up (for instance, for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives and benefactors, or another at choice, and the last, that for all the faithful departed. These will be found in pages following. The Sequence Dies irae, dies illa, in such Masses may be recited or omitted at the choice of the celebrant. It is of counsel, that, should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person, happen to be one on which Masses for the dead are not permitted, the Mass of the occurring feast or feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day supervene on which a Mass in black vestments may be said.

The Beginning of Mass, page 756.

**Introit. 4 Esdr. 2, 34, 35**

*Requiem ætérnam dona els, Dómine; et lux perpetua lúceat eis. Ps. 64, 2, 3. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi orationem meam; ad te omnis caro véniét. Réquiem.*

*For bishops or priests deceased*

**Prayer**

*Deus, qui inter apostólicos Sacerdótes, fámucon, Who, in the apostolic priesthood, didst*

1For other Prayers, Secrets and Postcommunions suited to special occasions, see pages 1510 to 1517.
MASSES FOR THE DEAD

cause Thy servants to be hon-
ored with pontifical (or sacer-
dotal) dignity, grant, we be-
seech Thee, that they may be
joined in fellowship with Thine
apostles for evermore. Through
our Lord.

For deceased brethren, friends, and benefactors

Prayer

O con, the bestower of par-
don and lover of man’s salva-
tion, we beseech Thy clemency, through the inter-
cession of blessed Mary, ever a
virgin, and all Thy saints, that
the brethren, kindred, and ben-
efactors of our congregation
who have passed out of this
world may together enjoy ever-
lasting happiness.

For the souls of all the faithful departed

Prayer

O con, the creator and re-
deemer of all the faithful, grant to the souls of Thy ser-

tants and handmaids the re-
mission of all their sins, that by
devout prayers they may obtain
the pardon which they ever de-
sired. Who livest, etc.

Lesson. Apoc. 14, 13

Lesson from the Book of the

Apocalypse of Blessed John the

Apostle.

IN those days I heard a voice
from heaven, saying to me,
Write, blessed are the dead,
who die in the Lord. From
henceforth now, saith the
Spirit, that they may rest
from their labors, for their
works follow them.
**Gradual. 4 Esdr. 2, 34, 35**

Réquiem ætérnam dona eis, Dómine; et lux perpetua lúceat eis. **V. Ps. 111, 7.** In memoría ætérna erit justus; ab audióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. **V. Ps. 111, 7.** The just shall be in everlasting remembrance; he shall not fear the evil hearing.

**Tract**

Absólve Dómine ánimas omnium fidelium defunctórum ab omni vínculo delictórum: **V. Et gratia tua illis succurrénte, mereántur évádere judicium ultiónis:** **V. Et lucis ætérnae beatitúdine pérfrui.**

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. **V.** And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. **V.** And to enjoy the full beatitude of the light eternal.

**Sequence**

**D**

Días irae, dies illa,
Solvet sæculum in favilla,
Teste David cum Sibylla.

Quantus tremor est futúrus,
Quando judex est ventúrus,
Cuncta stricte discussúrus!

Tuba mirum spargens sonum
Per sepúlchra regionum,
Coget omnes ante thronum.

Mors stupébit et natura,
Cum resúrget creatúra,
Judicánti responsúra.

Liber scriptus proferétur,
In quo totum continétur,
Unde mundus judicétur.

**Dreaded day, that day of fire,**
When the world shall melt in fire,
Told by Sibyl and David’s lyre.

Fright mens hearts shall rudely shift,
As the Judge through gleaming rift
Comes each soul to closely sift.

Then, the trumpet’s shrill refrain,
Piercing tombs by hill and plain,
Souls to judgment shall arraign.

Death and nature stand aghast,
As the bodies rising fast,
Hie to hear the sentence passed.

Then, before Him shall be placed,
That whereon the verdict’s based,
Book wherein each deed is traced.
MASSES FOR THE DEAD

When the Judge His seat shall gain,
All that’s hidden shall be plain,
Nothing shall unjudged remain.

Wretched man, what can I plead?
Whom to ask to intercede,
When the just much mercy need?

Thou, O awe-inspiring Lord,
Saving e’en when unimplored,
Save me, mercy’s fount adored.

Ah! Sweet Jesus, mindful be,
That Thou cam’st on earth for me:
Cast me not this day from Thee.

Seeking me Thy strength was spent
Ransoming Thy limbs were rent:
Is this toil to no intent?

Thou, awarding pains condign,
Mercy’s ear to me incline,
Ere the reckoning Thou assign.

I, felon-like, my lot bewail,
Suffused cheeks my shame unveil:
God! O let my prayer prevail.

Mary’s soul Thou madest white,
Didst to heaven the thief invite;
Hope in me these now excite.

Prayers of mine in vain ascend:
Thou art good and wilt forefend,
In quenchless fire my life to end.
MASSES FOR THE DEAD

Inter oves locum præsta,
Et ab hæcis me sequæstra,
Stätuen in parte dextra.

Confutatis maledictis,
Flammis aceribus addictis,
Voca mecum benedictis.

Oro supplex et acclinis,
Cor contritum quæscis:
Gere mi mel finis.

Lacrymosa dies illa,
Qua resurget ex favilla:
Juditandus homo reus.

Huic ergo parce Deus:
Pie Jesu Dómine,
Dona eis réquiem. Amen.

When the cursed by shame op-prest,
Enter flames at Thy behest,
Call me then to join the blest.

Place amid Thy sheep accord,
Keep me from the tainted horde,
Set me in Thy sight, O Lord.

Prostrate, suppliant, now no more,
Unrepenting, as of yore,
Save me dying, I implore.

Mournful day that day of sighs,
When from dust shall man arise,
Stained with guilt his doom to know,

Mercy, Lord, on him bestow.
Jesus, kind! Thy souls release,
Lead them thence to realms of peace. Amen.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

Ex Sequántia sancti Evan-gélii secundum Joánnem. 

In illo tempore: Dixit Jesús turbis Judæorun: Ego sum panis vivus, qui de caelo descéndi. Si quis man
ducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad invicem, dicéntes: Quómodo potest hic nobis carnem suam dare ad man
ducándum? Dixit ergo ei Jesús: Amen, amen dico vo-
bis: Nisi manducavéritis carnem Filli hóminis, et bibe
tis ejus ságuinem, non habebitis vitam in vobis. Qui
manducat meam carnem, et

Ex Continuatio of the holy Gospel according to St. John.

At that time Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood,
hath everlasting life: and I will raise him up in the last day.

**Offertory**

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

**For deceased bishops or priests**

**Secret**

**Suscipe Dómine suasursum pro animábus familiarum tuórum Pontificum (seu Sacerdórum), quas offerimus hostias: ut quibus in hoc sæculo pontificále, seu sacerdotále donásti, méritum, in celéstí regno Sanctórum tuórum júbeas jungi concórtio. Per Dóminum.**

For deceased brethren, friends, and benefactors

**Secret**

**Suscipe, Deus, cujus misericórdiæ non est númerus, suscipe propitius preces humilitátis nostræ: et animábus
fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminis dedisti confessioném, per hæc sacramentá salútis nostræ, cunctórum remissiónem tribue peccatórum.

For the souls of all the faithful departed

Secret

Óstias, quæsumus, Dómine, quas tibi pro animábibus famulórum famularumque tuárum offérimus, propitiátus inténde: ut quibus fidei christianæ meritum contulisti, dones et præmium. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuís in ætérnum, quia pius es. V. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

For deceased bishops or priests

Postcommunion

Præsta, quæsumus, omnipotens et miséricors Deus: ut ánima fratrum, pro- sacraments of our salvation, to the souls of our brethren, kin-dred, and benefactors, to whom Thou didst grant the confession of Thy name, the remis-sion of all sins.

For the souls of all the faithful departed

Secret

Óstias, quæsumus, Dómine, quas tibi pro ani-mábibus famulórum famular-unque tuárum offérimus, propitiátus inténde: ut quibus fidei christianæ meritum contulisti, dones et præmium. Per Dóminum.

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brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, receive the beatitude of perpetual light. Through our Lord.

For the souls of all the faithful departed

Postcommunion

May the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

Concluding Prayers, page 793.

Absolution over the Catafalque

After Mass the celebrant lays aside his chasuble and maniple and puts on the black cope. Attended by the deacon he goes to the entrance of the sanctuary, where he stands somewhat toward the Epistle side, facing the catafalque. The subdeacon, attended by the acolytes, stands on the opposite side of the catafalque, bearing the processional cross.

The clergy standing around the catafalque, the choir now chants the following responsory:

R'. Deliver me, O Lord, R'. Libera me, Domine, de morte æterna, in die illa tremenda: Quando celii movendi sunt et terra: Dum veneris judicare sæculum per ignem. V. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. R'. Quando celii movendi sunt et terra. V. Dies illa, dies irae, calamitatis et miseriae; dies magna et amara valde. R'. Dum veneris judicare sæculum per ignem. V. Réquiem æternam dona eis Dómine, et lux perpetua lúceat eis. R'. Libera me Dómine de morte æterna in die illa tremenda:
Quando celi movendi sunt et terra: Dum veneris judicare seculum per ignem.


The priest, having put incense into the thurible, intones the first words of the Lord’s Prayer, Pater noster, saying the rest quietly. All others likewise pray in silence whilst the priest, accompanied by his deacon, twice passes round the bier, sprinkling it with holy water and incensing it. He resumes:

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Dómine, ánîmam ejus (ánimas eorum).
V. Requiescat (Requiescant) in pace.
R. Amen.
V. Dómine exáudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dóminus vobiscum.
R. Et cum spiritu tuo.

Let us Pray


In place of the above he may repeat the prayer which he has said as the Collect in the Mass.

V. Réquiem ætérnam dona ei, Dómine.
R. Et lux perpetua líceat el.

Then again:

V. Requiescat in pace.
R. Amen.

F. Et ne nos inducas in tentationem.
R. But deliver us from evil.
V. From the gate of hell.
R. Rescue his soul (their souls), O Lord.
V. May he (they) rest in peace.
R. Amen.
V. Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

F. May he rest in peace.
R. Amen.

http://ccwatershed.org
**Various Prayers for the Dead**

**For a deceased Pope**

**Prayer**

God, Who, in Thine inef-fable providence, didst will that Thy servant N. should be numbered among the high priests, grant, we beseech Thee, that he, who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs. Through the same.

**Secret**

Receive, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, N., supreme pontiff, that Thou mayst command him, whom on earth Thou didst invest with the pontifical dignity, to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

**Postcommunion**

May Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, N., supreme pontiff, that he may by Thy mercy attain to everlasting fellowship with Him in whom he hoped and believed. Through our Lord.

For a deceased cardinal the Prayer, Secret, and Postcommunion are those appointed, as follows, for a bishop, priest, or deacon, with mention inserted in these of his rank as a Prince of the Church.

**For a deceased bishop**

**Prayer**

O God, Who in the apostolic priesthood didst cause Thy servant, N., to be honored with the pontifical dignity, grant, we beseech Thee, that he may be numbered among the high priests, grant, we beseech Thee, that he, who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs. Through the same.
et sit dignitāte vigēre: præsta quæsumus; ut eōrum quoque perpetuus aggregētur consório. Per Dōminum.

with the pontifical dignity, grant, we beseech Thee, that he may be joined for evermore to the fellowship of Thine apostles. Through our Lord.

Secret

Sūscipe, Dōmine, quæsumus, pro ánima fāmuli tui N. Pontificis quas offerimus hóstias: ut cūl in hoc seculo pontificiéle donasti méritum, in celéstì regno Sanctórum tuórum jūbeas jungi consório. Per Dōminum.

Receive, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, N., that Thou mayst command him whom on earth Thou didst invest with the episcopal dignity to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

Postcommunion

Prōsit, quæsumus, Dōmine, ánīmus fāmuli tui N. Pontificis misericórdiæ tuæ implorāta clementía: ut ejus in quo speravit et crédidit, ætérnum cápit, te miserántes, consório. Per Dōminum.

May Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, the pontiff, N., that, by Thy mercy, he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

Or the Following

Prayer

Dā nobis, Dōmine, ut ánīnam fāmuli tui N. Episcopi, quam de hujus seculi eduxisti laboríso certámine, Sanctórum tuórum tribuas esse consório. Per Dōminum.

Grant us, O Lord, that Thou give to be a companion of Thy saints the soul of Thy servant N., bishop, whom Thou hast taken out of the toilsome struggle of this world. Through our Lord.

Secret

Agnóre nobis, quæsumus, Dōmine, ut ánīma fāmuli tui N. Episcopi hæc prospit oblation: quam immolando, totús mundi tribuísti relaxári delicta. Per Dōminum.

Grant us, we beseech Thee, O Lord, that this oblation may benefit the soul of Thy servant N. bishop, as by its offering Thou hast granted the sins of the whole world to be forgiven. Through our Lord.
Postcommunion

PURGED by this sacrifice, we beseech Thee, O almighty God, may the soul of Thy servant, N., be worthy to be pardoned and enter into everlasting rest. Through our Lord.

For a priest deceased

Prayer

O God, Who didst will that Thy servant, N., should flourish with the sacerdotal dignity in the apostolic priesthood, grant, we beseech Thee, that he may be joined forevermore to the fellowship of Thine apostles. Through our Lord.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer for the soul of Thy servant, N., Thy priest, that Thou mayest command him, whom on earth Thou didst invest with the dignity, to a kingdom of heaven in Thine eternal reign. Through our Lord.

Postcommunion

DAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, N., Thy priest, that he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

Or the Following

Prayer

GRANT, we beseech Thee, O Lord, that the soul of Thy faithful servant, N., may enter into the glory of Thy rest.
VARIOUS PRAYERS FOR THE DEAD 1513

servant, N., Thy priest, whom, while he dwelt on earth, Thou didst adorn with sacred gifts, may ever rejoice in the glory of heaven. Through our Lord.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice we offer for the soul of Thy servant, N., Thy priest, that as Thou didst grant him the dignity of the priesthood Thou wilt also grant him its reward. Through our Lord.

Postcommunion

GRANT, we beseech Thee, O almighty God, that, by Thy command, the soul of Thy servant, N., Thy priest, may be a sharer of everlasting beatitude in the company of the just. Through our Lord.

For a man, other than a priest, deceased

Prayer

INCLINA, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur: ut animam famuli tui N., quam de hoc saeculo migrare justorum, in pacis ac lucis regione constituas, et Sanctorum turce consortem. Per Dominum.

Secret

CONSENT, we beseech Thee, O Lord, that the soul of Thy servant, N., may be benefited by this oblation, by the offering of which Thou hast granted the sins of the whole world to be forgiven. Through our Lord.
Postcommunion

Absolve, we beseech Thee, O Lord, the soul of Thy servant, N., from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through our Lord.

For a woman deceased

Prayer

We beseech, Thee, O Lord, that of Thy loving-kindness Thou have mercy on the soul of Thy handmaid, N., free her from the defilements of this mortal life and number her forevermore among the saved. Through our Lord.

Secret

By these sacrifices, without which no one hath ever been free of offense, may the soul of Thy handmaid, N., be rid of all sins, we beseech Thee, O Lord; that by these offices of pious propitiation it may obtain everlasting mercy. Through our Lord.

Postcommunion

May the soul of Thy handmaid, N., we beseech Thee, O Lord, partake of eternal light, as it hath obtained the sacrament of Thine everlasting mercy. Through our Lord.

For the father and mother of the celebrating priest

Prayer

O God, Who hast commanded us to honor our father and mother, in Thy love, qui nos patrem et matrem honorare praecipisti: miserece clementer
animábus patris et matris meæ, eorumque peccátæ dimittite: meque eos in ætérna claritátis gáudio fac vidére. Per Dóminum.
clemency have mercy upon the souls of my father and mother, and pardon their sins; and make me to see them in the joy of the eternal brightness. Through our Lord.

Secret
Súscipe sacrificium Dómine, quod tibi pro animábus patris et matris meæ óffero: eisque gáudium sem-piternum in regióne vivórum concéde; meque cum illis felicitati Sanctórum congúnge. Per Dóminum.

Postcommunion
O celéstis participátió sacraménti quæsumus Dómine animábus patris et matris meæ réquiem et lucem obtíneat perpetuam: meque cum illis grátia tua corónet ætáerna. Per Dóminum.

Should the Mass be offered up by a priest for his father only, or for his mother only, the above prayers are worded in the singular number. When the Holy Sacrifice is offered up for the fathers and mothers of others besides the celebrant, in place of “my father and mother” is said “our parents.”

For deceased brethren, friends, and benefactors
The Prayer, O God, the bestower of pardon, page 1502, Secret, and Postcommunion are said with the opportune variations.

For all who are buried in a cemetery or graveyard
Prayer
Dóxos, cujus miseratióne ánimaæ fídelium requiescunt: fámulis et famulábus tuis, et ómnibus hic et ubique in Christo quiescéntibus, da propítius veniam pecatórum; ut a cunctis réátibus absóluti, tecum sine fine laténtur. Per eúmdem Dóminum.

O God, by Whose mercy the souls of the faithful find rest, mercifully grant pardon of sins to Thy servants and handmaids, and to all who, here and elsewhere, repose in Christ, that, being loosed from all guilt, they may rejoice with thee for evermore. Through the same.
Secret

GRACIOUSLY receive, O Lord, the sacrifice offered for the souls of Thy servants and handmaids, and of all Catholics who sleep in Christ whether in this place or elsewhere, that, being delivered from the bonds of grim death by this most excellent sacrifice, they may be found worthy of life everlasting. Through the same.

Postcommunion

O GOD, the light of faithful souls, give ear to our supplications, and grant to Thy servants and handmaids, whose bodies, here and elsewhere, repose in Christ, an abode of refreshment, the blessedness of rest, and the brightness of light. Through the same.

For more than one person deceased

Prayer

O GOD, Whose property is ever to pity and to spare, have mercy on the souls of Thy servants and handmaids, and forgive them all their sins, that, being loosed from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

Secret

CONSENT, we beseech Thee, O Lord, that this oblation benefit the souls of Thy servants and handmaids, as Thou hast granted that by the offering of it the sins of all the world should be forgiven. Through our Lord.
Postcommunion

Deus, cui soli cómpetit medicinam præstāre post mortem: præsta quæsumus, ut ánime famulórum famularumque tuárum terréns exútae contágiis, in tua redemptione parte numerántur. Qui vivis.

O God, Who alone art competent to administer healing remedies after death, grant, we beseech Thee, that the souls of Thy servants and handmaids, rid of earthly contagion, may be numbered among those whom Thou hast redeemed. Who livest.

Or the Following

Prayer

Animábus quæsumus Dómine famulórum famularumque tuárum, misericórdiam concéde perpé- tum: ut eis proficiat in ætérnum, quod in te speravérunt et credidérunt. Per Dóminum.

Grant, we beseech Thee, O Lord, everlasting mercy to the souls of Thy servants and handmaids, that the faith and hope which they placed in Thee may avail them for eternity. Through our Lord.

Secret

His Dómine quæsumus placátus intende munéribus: et quod ad laudem tui nóminis supplicántes offerímus, ad indulgéntiam proíiciat defunctorum. Per Dóminum.

Look with favor upon these gifts, we beseech Thee, O Lord, and may that which we offer with supplication to the praise of Thy name profit for the pardon of the departed. Through our Lord.

Postcommunion


We pour forth, O Lord, our prayers and supplications for the souls of Thy servants and handmaids, beseeching that Thou mercifully forgive whatever faults they have committed in their earthly careers, and set them in the blissful abode of Thy redeemed. Through our Lord.
Mass and Absolution on the Day of the Death or on the Day of the Burial of One of the Faithful

If the deceased is a baptized child not yet come to the age of reason, the Votive Mass of the Angels, page 1417, may be said on days permitted by the rubrics.

The Priest vested in black cope (and his ministers if it be a Solemn Mass) meets the body at the entrance of the Church, inside, and says:

COME to his (her) assistance, ye saints of God! Meet him (her) ye angels of the Lord. Receive his (her) soul and present it to the Most High.

V. May Christ who called thee, receive thee; and may the angels lead thee into the bosom of Abraham.

R. Receive his (her) soul, offering it in the sight of the Most High.

V. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her).

R. Offering it in the sight of the Most High.

During a funeral Mass the body of the dead person, surrounded by lights, lies in front of the altar. It is placed so that if it be a priest the head will be toward the altar and the corpse, robed (if practicable) in sacerdotal vestments as at Mass, will face the people. The body of one not a priest should face the altar. The Office of the Dead (wherever usual) is then chanted, otherwise as soon as the priest has changed from the cope to the chasuble, the Mass begins immediately.

The Mass

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.
Prayer

Deus, cui pròprium est miseréri semper et párcre, te súpplices exorámus pro ánima fámuli tui N. quam hódie de hoc sæculo migráre jussisti: ut non tra­das eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Ang­elis súscri, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non penás inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum nostrum.

God, Whose property is ever to have mercy and to spare, we humbly supplicate Thee for the soul of Thy ser­vant, N., which Thou hast this day called out of this world, Thou deliver it not to the hands of the enemy, nor forget it for­ever, but command it to be received by the holy angels and taken to Paradise, its home, so that, since it hath hoped and believed in Thee, it may not bear the pains of hell, but possess everlasting joys. Through our Lord.

Epistle. 1 Thess. 4, 13-18

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicenses.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with command­ments, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the
clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

**Gradual. 4 Esdr. 2, 34, 35**

Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. Ps. 111, 7. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

**Tract**

O Lord, absolve the souls of all the faithful departed from every bond of sin. V. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. V. And to enjoy all the beatitude of the light eternal.

**Sequence (Dies Irae), as in the Common or Daily Mass for the Dead, page 1563.**

**Gospel. John 11, 21-27**

* Continuation of the holy Gospel according to St. John.

At that time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believeth thou this? She saith to Him, consolámini invicem in verbis istis.

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. V. Ps. 111, 7. In memória ætérna erit justus; ab auditióni e malam non timébit.

Absólve Dómine ánimas omnium fidélium defunctórum ab omni vínculo delictórum: V. Et grátia tua illis succurrénte, mereantur evadere judícium últionis: V. Et lucis ætérnae beatitudinis pérfrui.

Munda Cor Meum, page 763.

Filius Dei vivi, qui in hunc mundum venisti.

Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

**Offertory**


**Offertory Prayers, page 767.**

**Secret**

Propitiáre quæsumus Dómine ánimas fámuli tuí N. pro qua hóstiam laudis tibi immolámus, majéstátem tuum supplicátur, ut per hæc píe placationis officia, pervenire mereántur ad réquiem sempitérnam. Per Dóminum.

**Preface No. 15, page 817.**

**Communion. 4 Esdr. 2, 35, 34**

Lux ëténa lúceat eis, Dómine: Cum sanctís tuis in ëténum, quia piús es. V. Ré-quiem ætérnam dona eis, Dó-

May light eternal shine upon them, O Lord: With Thy saints forever, for Thou art kind. V. Grant them everlasting rest, O
Lord, and let perpetual light shine upon them: With Thy saints.

Postcommunion

Grant, we beseech Thee, O almighty God, that the soul of Thy servant, N., which hath to-day departed this life, being purged by this sacrifice and rid of sins, may obtain alike pardon and everlasting rest. Through our Lord.

Absolution of the Corpse

After the Last Gospel, the celebrant lays aside his chasuble and maniple, and vested in a black cope comes, attended by his deacon, to the feet of the corpse, at the head of which the subdeacon holds uplifted the processional cross, having on both sides an acolyte bearing a lighted candle. The clergy group themselves around the bier. Then the celebrant reads in a loud voice the following supplication.

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, unless remission of all sins be accorded him (her) by Thee. We beseech Thee, therefore, that Thy judicial sentence weigh not heavily upon him (her) who is commended to Thee by the true supplication of the Christian faith, but, with the help of Thy grace, may he (she) be worthy to escape the sentence of vengeance, seeing that, while he (she) lived, he (she) was sealed with the seal of the Holy Trinity. Who livest and reignest world without end. R. Amen.

The choir now chants the following responsory (The Libera me).

R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world}

R. Libera me Domine de morte ætârâ, in die illa tremenda quando cæli movendi sunt et terra: Dum veneris judicâre sæculum per ignem.

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V. Tremens factus sum ego, et tīmeo, dum discissió vénen-
rit, atque ventúra ira. Ἐ. Quando cœli movéndi sunt et
terra. V. Dies illa, dies iræ, calami
titís et miséría; dies ma
ga et amára valde. Ἐ. Düm vénérís judicáre sǽculum per ignem. V. Réquiem ætérnam dona eis Dómine, et lux
perpétua lúceat eis. Ἐ. Líbera me Dómine de morte ætérna in
die illa treménda: Quando cœli movéndi sunt et
terra: Düm vénérís judicáre sǽculum per ignem.

by fire. V. I am seized with
fear and trembling, when I re-

flect upon the judgment and
the wrath to come. Ἐ. When
the heavens, and the earth
shall be moved. V. That day, a
day of wrath, of wasting and
of misery, a dreadful and ex-
ceeding bitter day. Ἐ. When
Thou shalt come, to judge the
world by fire. V. Eternal rest
grant unto him (her), O Lord,
and let perpetual light shine
upon him (her). Ἐ. Deliver me
O Lord, from eternal death on
the dreadful day, when the
heavens and the earth shall
be moved, and Thou shalt come to judge the world by fire.

Kyrie éléison. Christe éléi-
son. Kyrie éléison. Pater Nos-
ter (secreto.)

Meanwhile the priest sprinkles and incenses the corpse
thrice on each side, and then says:

V. Et ne nos inducas in
tentatióinem. Ἐ. But deliver us from evil.
V. A porta inferi. Ἐ. From the gate of hell.
Ἐ. Erue, Dómine, ánimam ejus.
V. May he (she) rest in
peace.

V. Requiéscat in pace.

Ἐ. Amen.
V. Dómine exáudi ora-
tióne meam.
V. O Lord, hear my prayer.

V. And let my cry come unto
Thee.

Ἐ. Amen.
V. Domínus vobiscum.
V. The Lord be with you.

Ἐ. Et cum spíritu tuo.
Ἐ. And with thy spirit.

If the body is not present, then the Second Prayer in place
of the following one is said.

Let us Pray

D Deus, cui próprium est
miséréri semper et
párcre, te supplices exorá-
mus pro ánima fámuli tui N. (fámulæ tæ N.), quam hódie
de hoc sæculo migräre jus-

con, Whose property is al-
ways to have mercy and
to spare, we humbly beseech
Thee for the soul of Thy ser-
vant, N., which Thou hast this
day commanded to depart out

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of this world: that Thou de-
sist, ut non tradas eam in
manus inimici, neque obli-
caris in finem, sed jubeas eam
e sanctis Angelis suscipli, et
ad patriam paradisi perduci;
ut, quia in te speravit et
credidit, non penas inferni
sustineat, sed gaúdia aéerna
possideat. Per Christum Dó-
minum nostrum. R'. Amen.

Deliver, O Lord, we beseech
Thee, the soul of Thy
servant (handmaid), N., from
every bond of his (her) sins that
he (she) may live anew, being
raised up in the fellowship of
Thy Saints and elect. Through
Christ our Lord. R'. Amen.

V. Eternal rest grant to
him (her), O Lord.

R'. And let perpetual light
shine upon him (her).

V. May he (she) rest in
peace.

R'. Amen.

V. May his (her) soul and
the souls of all the faithful de-
parted, through the mercy of
God, rest in peace.

R'. Amen.

After this the body is borne to the grave, and either at the
ground or in the church the following is said or sung:

May the angels lead thee
into Paradise; at thy
coming may the martyrs re-
ceive thee, and bring thee into
the holy city, Jerusalem. May
the choir of angels receive thee,
and with Lazarus, once a beg-
gar, mayest thou have eternal
rest.

On reaching the grave, if it be not blessed, the priest blesses
it, as follows:
ABSOLUTION OF THE CORPSE

**Let us Pray**

Deus, cujus miseratione animae fidelium requiescunt, hunc tumulum benedicere dignare, eique Angelum tuum sanctum deputa custodem, et quorum quarumque corpora hic sepeluntur, animas eorum ab omni bus absolvit vinculis delictorum, ut in te semper cum Sanctis tuis sine fine laetentur. Per Christum Dominum nostrum. R. Amen.

The priest then sprinkles with holy water and incenses the corpse and grave.

Whether the priest goes to the cemetery or not the Office continues as follows:

**Ant.** Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit et credit in me, non morietur in aeternum.

The priest then sprinkles with holy water and incenses the corpse and grave. Whether the priest goes to the cemetery or not the Office continues as follows:

**Ant.** I am the resurrection and the life: he that believeth in Me, although he be dead, shall live and he that liveth and believeth in Me shall not die forever.

**The Benedictus, or Song of Zachary. Luke 1, 68-79**

Benedictus Dominus Deus Israeil, quia visitavit, et fecit redemptionem plebis sua:

Et erexit cornu salutis nobis: in domo David, pueri sui.

Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetae ejus:

Salutem ex inimicis nostris, et de manu omnium qui odierunt nos:

Ad faciendum misericordiam cum patribus nostris: memorari testamenti sui sancti.

Juspurandum, quod juravit ad Abraham, patrem nostrum, datum se nobis:

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi:
In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the Face of the Lord, to prepare His ways:

To give knowledge of salvation to His People: unto the remission of their sins:

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Eternal rest grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die.

Lord, have mercy. Christ, have mercy. Our Father (inaudibly).

In the meantime, the priest sprinkles the corpse.

V. And lead us not into temptation.
R. But deliver us from evil.
V. From the gate of hell.
R. Deliver his (her) soul, O Lord.
V. May he (she) rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

In sanctitate, et justitiae coram ipso, omnibus diebus nostris.

Et tu, puer Propheta Altissimi vocáberis: præfíbis enim ante faciem Dómini paráre viás ejus:

Ad dandum sciéntiam salútis plebi ejus: in remissionem peccatorum eorum:

Per viscera misericórdiae Dei nostri: in quibus visitavit nos, óriens ex alto:

Illumináre his, qui in ténebris, et in umbra mortis sédent: ad dirigéndos pedes nostros in viam pacis. Réquiem ætérnam dona ei, Dómine.

Et lux perpétua lúceat ei.

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mórtuus fúerit, vivit; et omnis qui vivit et credit in me non moriétur in ætérnum. Kyrie eléison. Christe eléison. Pater nostri (secreto).

Ant. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Dómine, ánimas eórum.
V. Requiescant in pace.
R. Amen.
V. Dómine, exaudi orationem meam,
R. Et clamor meas ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

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Let us Pray

Grant, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in desire kept Thy will, he (she) may not suffer in requital of his (her) deeds; and as a true Faith joined him (her) unto the company of Thy faithful here below, so may Thy tender mercy give him (her), place above, among the angel choirs. Through Christ our Lord.

R. Amen.
V. Eternal rest grant unto him (her), O Lord.
R. And let perpetual light shine upon him, (her).
V. May he (she) rest in peace.
R. Amen.
V. May his (her) soul, and and the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

Returning to the Church or Sacristy, the priest recites with his attendants the following psalm for the souls in Purgatory.

Ant. Si iniquitates.

Psalm 129

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Let Thy ears be attentive to the voice of my supplication. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord. My soul hath relied on His
word; my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Ver. Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord, who shall stand it?

Mass for Third, Seventh or Thirtieth Day after Death

On the third, seventh or thirtieth day after the death, one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holyday of obligation, or an otherwise exceptionally privileged day.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

Requiem æternam dona eis, Domine: et lux perpétua lúceat eis. Ps. 64, 2, 3. A hymn, O God, become Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

Prayer

We beseech Thee, O Lord, that Thou vouchsafe to grant to the soul of Thy servant, N., the third (or seventh, or thirtieth) day of whose burial we commemorate, companionship with Thy saints and elect, and pour upon it the perennial dew of Thy mercy. Through our Lord.

Quecumque, Domine, ut animæ famuli tui (familiaris tuae) N. cujus depositsionis diem tertium (vel septimum, vel trigésimum) commemoramus, Sanctórum atque electórum tuórum largíri dignérís consóritum: et rorem misericórdiae tuae perennem infundas. Per Dóminum.
Epistle. 1 Thess. 4, 12-17

Lesson from the Epistle of Blessed Paul the Apostle to the Thessalonians.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. Ps. 111, 7. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

O Lord, absolve the souls of all the faithful departed from every bond of sin. V. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. V. And to enjoy all the beatitude of the light eternal.
Sequence (Dies irae), as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

‡ Continuation of the holy Gospel according to St. John.

At that time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

Offertory

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion’s mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. ¥. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to Dómine Jesu Christe, Rex glorie, libera ánimas omnium fidélium defunctórum de penis inférni, et de profundo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Michael repraesentet eas in lucem sanctam: Quam olim Abraham promísisti, et sémini ejus. ¥. Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fáccimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim

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Abrahæ promisisti, et sēmini ejus. pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

O quæresæquas seminæ, quæ tibi pro anima fāmuli tui (fāmulæ tuae) N. offerimus, placatus intende: ut remédiiis purgátæ caelestibus, in tua pietæ requiescavit. Per Dōminum.

Preface No. 15, page 817.

Communion.

4 Esdr. 2, 35, 34


Postcommunion

Suscipe, Dōmine, preces nostras pro anima fāmulii tui (fāmulæ tuae) N. ut, si quæ eì maculae de terrēnis contágiis adhæsérunt, remissiónis tuae misericōrdia de-léántur. Per Dōminum.

Concluding Prayers, page 793.

On the Anniversary Day of the Death of One or More of the Faithful

On the anniversary day of the death or burial one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holy-day of obligation, or an otherwise exceptionally privileged day. Should the anniversary be of one person only, the words of the prayers are put into the singular number.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

Requiem ætérnam dona eis, Dōmine; et lux O Lord and let perpetual light shine upon them.

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MASSES FOR THE DEAD

Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

Kyrie, page 761.

Prayer

O God, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.


Lesson. 2 Mach. 12, 43-46

Lectio libri Machabæorum.

In those days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. Y. Ps. 111, 7. The just shall be in everlasting

Réquiem ætérnum dona eis, Dómine; et lux perpetua lúceat eis. Ps. 111, 7. Y. In memória ætérna erit justus:
ab auditóine mala non timébit.

Tract
Absólve, Dómine, ánimas ómnium fidélium defunctór-um ab ómni vínculo delictór-um. Y. Et grátia tua ilús succurrénte, mercéntur evándere judiciúm utlíónis. Y. Et lucis étérnae beatútidine pérfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. \( Y \) And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. \( Y \) And to enjoy the full beatitude of the light eternal.

Sequence, Dies Irae, as in the Common or Daily Mass of the Dead, page 1503.
Munda Cor Meum, page 763.

Gospel. John 6, 37-40

\[ \text{IN ILLO tempore: Dixit Jesus turbi Judalorum: Omne, quod dat mihi Pater, ad me veniet: et eum, qui venit ad me, non ejiciam foras: quia descendi de caelo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me. Hac est autem voluntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resuscitabo eum in novissimo dié. Hic est autem voluntas Patris mei, qui misit me: ut omnis, qui videt Filium, et credit in eum, habeat vitam étérnam, et ego resuscitabo eum in novissimo dié.} \]

Offertory
Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pennis, inférni, et de profundo lacu: libera eas de ore leónis, ne absórbeat eas tártras, ne cadant in obscórum; sed signifer sanctus Michaeli repræ-
Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

BE PROPITIATED, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord. With Thy saints forever, because Thou art kind. Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints, etc.

Postcommunion

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

Concluding Prayers, page 793.
The Forty Hours' Adoration

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, beginning on the first Sunday in Advent with the chapel in the apostolic palace, as appears from the constitution Graves et diuturnae, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer before the Blessed Sacrament in solemn exposition, imploring there His divine mercy.

As regards the introduction of the Forty Hours into the United States we read in the 'Manual of the Forty Hours' Adoration' the following note:

"This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indulgences) for all the dioceses of the United States. The Most Rev. P. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1858, allowed the following concessions:

(a) That the Exposition need not be continued during the night.
(b) That the procession may be omitted at the prudent discretion of the pastor.
(c) That the faithful should be able to gain all the indulgences granted by the Constitution Graves et diuturnae of Clement VIII.

Indulgences

Once on each of the three days a Plenary Indulgence may be gained by visiting the church during Exposition, and reciting five Our Fathers and Hail Marys, Glory be to the Father, adding one Our Father and Hail Mary and Glory be to the Father for the Holy Father's intention; a further requisite is the reception of the Sacraments of Penance and Holy Communion. For every visit during the Exposition a Partial Indulgence of fifteen years may be gained, by all who are truly sorry for their sins. These latter Indulgences may be applied to the souls in Purgatory. A. A. S., page 381, 1933. (Confession and Communion within eight days before the Forty Hours fulfills this condition. It is not necessary that Confession and Communion take place in the church where the Forty Hours is being celebrated.)

The Masses and Ceremonies

First Day

Mass of Exposition is the Votive Mass of the Blessed Sacrament as said on Corpus Christi, page 635.

If a Forty Hours begins on one of the days mentioned below, the Mass of the day is said and only the Prayer, Secret and Postcommunion are from the Votive Mass of the Blessed
Forty Hours' Devotion

Sacrament is said on Corpus Christi.
1. Sunday of the First Class.
2. Double Feasts of the First Class.
3. Feasts commemorating any mystery of our Lord connected with the Blessed Sacrament.
4. Ash Wednesday; Monday, Tuesday and Wednesday in Holy Week.
5. Vigils of Christmas, Pentecost and All Souls' Day.

Exposition of the Blessed Sacrament takes place after Holy Communion when the celebrant places the sacred Host in the monstrance. At the end of Mass he takes off the chasuble, puts on the cope and then incenses the Blessed Sacrament. During the procession the hymn "Pange Lingua" is sung as on Holy Thursday, page 454.

On returning to the altar the Blessed Sacrament is placed on the throne and the choir sings the Tantum Ergo.

Tantum Ergo Sacramentum

Down in adoration falling, no
Lo! the sacred host we hail!
Lo o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

Amen.

Then follows the chanting or recital of the Litany of the Saints.

Litany of the Saints

Lord, have mercy on us. Kyrie eléison.
Christ, have mercy on us. Christe eléison.
Lord, have mercy on us. Kyrie eléison.
Christ, hear us. Christe audi nos.
Christ, graciously hear us. Christe exáudi nos.
God, the father of heaven, have mercy on us. Pater de cælis Deus, miserére nobis.
God, the Son, Redeemer of the world, have mercy on us. Fili Redémptor mundi Deus, miserére nobis.
God, the Holy Ghost, have mercy on us. Spiritus sancte Deus, miserére nobis.

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Sancta Trinitas, unus Deus, miserère nobis.
Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.
Holy Mary, pray for us.
Sancta Dei Génitrix.
Holy Mother of God,
Sancta Virginum,
Holy Virgin of virgins,
Sancte Michael, St. Michael,
Sancte Gabriel, St. Gabriel,
Sancte Raphæl, St. Raphael,
Omnès sancti Angeli et Arch-ángelis, oráte.
All ye holy Angels and Archangels,
Omnès sancti beatórum Spiritúum órdines,
All ye holy orders of blessed Spirits,
Sancte Joánnès Baptista, St. John Baptist,
Sancte Joseph,
St. Joseph,
Omnès sancti Patriárchæ et Prophétæ, oráte.
All ye holy Patriarchs and Prophets,
Sancte Petre, St. Peter,
Sancte Paule, St. Paul,
Sancte Andræa, St. Andrew,
Sancte Jacóbe, St. James,
Sancte Joánnès, St. John,
Sancte Thomy, St. Thomas,
Sancte Jacóbe, St. James,
Sancte Philipæ, St. Philip,
Sancte Bartholomæ, St. Bartholomew,
Sancte Matthææ, St. Matthew,
Sancte Simon, St. Simon,
Sancte Thaddææ, St. Thaddeus,
Sancte Matthia, St. Matthias,
Sancte Barnaba, St. Barnabas,
Sancte Luca, St. Luke,
Sancte Marce, St. Mark,
Omnès sancti Apóstoli et Evangelista, oráte.
All ye holy Apostles and Evangelists,
Omnès sancti Discipuli Dómini, oráte.
All ye holy Disciples of our Lord,
Omnès sancti Innocéntes, oráte.
All ye holy Innocents,
Sancte Stéphane, St. Stephen,
Sancte Laurénti, St. Lawrence,
Sancte Vincénti, St. Vincent,
Sancti Fabiáne et Sebastiáne, oráte.
Sts. Fabian and Sebastian,
Sancti Joánnès et Paule, Sts. John and Paul,
oráte.
Sancti Cosma et Damiána, Sts. Cosmas and Damian,
oráte.
Sancti Gervási et Protási, Sts. Gervase and Protase,
oráte.
All ye holy Martyrs,

St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,

All ye holy Bishops and Confessors,

All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,

All ye holy Priests and Levites,

All ye holy Monks and Hermits,

St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,

All ye holy Virgins and Widows,

All ye holy men and women,
Saints of God, make intercession for us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil deliver us, O Lord.
From all sin,
From Thy wrath,
From threatening dangers,
From the scourge of earthquake,
From plague, famine and war,
From sudden and unprovided death,
From the snares of the devil,
From anger, hatred and all ill will,
From the spirit of fornication, 
From lightning and tempest, 
From everlasting death, 
Through the mystery of Thy 
 holy Incarnation, 
Through Thy Coming, 
Through Thy Nativity, 
Through Thy Baptism and holy 
fasting, 
Through Thy Cross and Pas- 
sion, 
Through Thy death and burial, 

Through Thy Holy Resurrec- 
tion, 
Through Thine admirable As- 
cension, 
Through the coming of the 
 Holy Ghost, the Paraclete, 
In the day of judgment, 
We, sinners, we beseech Thee 
 hear us, 
That Thou wouldst spare us, 
That Thou wouldst pardon us, 
That Thou wouldst bring us 
to true pénance, 
That Thou wouldst vouchsafe 
to govern and preserve Thy 
holy Church, 
That Thou wouldst vouchsafe 
to preserve our apostolic pre- 
late, and all orders of the 
Church in holy religion, 
That Thou wouldst vouchsafe 
to humble the enemies of the 
 Holy Church, 
That Thou wouldst vouchsafe 
to give peace and true con- 
cord to Christian kings and 
princes, 
That Thou wouldst vouchsafe 
to bring back to the unity of 
the Church all those who 
have strayed away, and lead 
to the light of the Gospel all 
unbelievers,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,
That Thou wouldst render eternal blessings to all our benefactors,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That Thou wouldst graciously to hear us, Son of God,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father (said silently)
Y. And lead us not into temptation.
R. But deliver us from evil.

Ps. 69

O God, come to mine assistance: O Lord, make haste to help me.
Let them be confounded and ashamed: that seek after my soul.

Deus in adjutórium meum intende: Dómine, ad adjúvándum me festina.
Confundántur et reversántur: qui querunt ánimam meam:
Avertántur retrósum, et erubéscant: qui volunt mihi mala.

Avertántur statim erubescentes, qui dicunt mihi: Euge, euge.

Exsúltent et laténtur in te omnes qui querunt te: et dicant semper: Magníficétur Dóminus; qui diligent salutáre tuum.

Ego vero egénus et pauper sum: Deus adjuvá me.

Adjútor meas, et liberató meas es tu: Dómine ne moréris.

Glória Patri.

V. Salvos fac servos tuos. H. Deus meas, speranátes in te.

V. Esto nobis Dómine turris fortitúdínis. H. A fácie inimici.

V. Nihil profíciat inimicus in nobis. H. Et filius iniquitátis non appónat nocére nobis.

V. Dómine non secúndum peccáta nostra fácias nobis. H. Neque secúndum iniquítates nostras retribuas nobis.


V. Orémus pro benefactóribus nostris. H. Retribuere dignáre Dómine ómnibus nobis bona faciéntibus propter non-men tuum vitam aétérnam.

Amen.

V. Orémus pro fídelibus defúntis. H. Réquiem aétérnam don aelis Dómine, et lux perpetua lúceat eis.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father.

V. Save Thy servants. H. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength. H. From the face of the enemy.

V. Let not the enemy prevail against us. H. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins. H. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N. H. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors. H. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good.

Amen.

V. Let us pray for the faithful departed. H. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.
Let us pray

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

From Advent to Christmas

O God, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we Thy suppliants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

From Christmas to the Purification

O God, Who by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.
From the Purification to Advent

Concede nos famulos tuos, quæsumus, Dómine Deus, perpetua mentis et corporis salutátis gaudeóre; et gloriosa beate Márie semper Virgínis intercessióne a præsénti libérali tristitia, et æterña pérfrui lætitia.

Omnipotens sempitérne Deus, miserére fámulo tui Pontífici nostro, N., et dirige eum secúndum tuam cleméntiam in viam salútis ætérnae; ut te donánti tibi plácita cúplat, et tota virtúte perícícat.

Deus, refúgium nostrum et virtus, adésto pús Ecclesiæ tue prǽcibus, auctó ipse pietatis: et præsta, ut quod fidéliter périmus, efficas et consequámur.

Omnipotens, sempitérne Deus, qui salvas omnes, et némi- nem viæ perire: réspice ad ánimas, diábólica fraude deceptas: ut omní herética pravitáte depósita, errántium córda resipiscant, et ad veratitís tue rédeant unítatem.

Omnipotens, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniumque misérerís, quos tuos fide et ópere fundóros esse prænóscis: te stúpúcles exoramus; ut, pro quibus effúndere preces decrévimus quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exitus corpóre suscépit, intercé-

Grant, we beseech Thee, O Lord God, that we, Thy sér- vants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the blessed Mary, ever virgin, may be delivered from present sorrow, and possess eternal joy.

O almighty God, have mercy on Thy servant N., our Sover- eign Pontiff, and direct him ac- cording to Thy clemency, in the way of everlasting salvation, that by Thy grace he may both desire things that are pleasing to Thee, and perform them with all his strength.

O God, our refuge and our strength, and the author of all goodness, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain.

Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one, that, all the malice of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknewest that they will be Thine, by faith and good works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh or the world.
to come hath already received them stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R'. Amen.

V. O Lord, hear my prayer. R'. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us. R'. And always watch over us. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R'. Amen.

Second Day

The Mass of the second day of the Forty Hours’ Devotion is usually the solemn Mass for Peace, page 1468, with a commemoration of the Blessed Sacrament, that is, the second Prayer, Secret and Postcommunion as below. The Mass is sung without the Gloria but with the Credo.

Prayer

O con, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may constantly experience in ourselves the fruit of Thy redemption. Who livest.

R'. Amen.

V. Dómine exáudi oratiónem meas. R'. Et clamor meus ad te véniat.


V. Fidélium ánima per misericórdiam Dei, requiéscant in pace. R'. Amen.

Secret

O f Thy goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace, which are mystically represented under the gifts we offer.

Ecclesiae tuæ quæsumus Dómine unitátis et pacis propitius dona concédæ: quæ sub oblátis munéribus mystice designántur. Per Dóminum.
Postcommunion

Grant us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth foreshadow. Who livest.

On the third day the Mass to be celebrated is again as on the first day. See note on first day. On certain occasions there is an exception to this rule. During the octave of Corpus Christi the Mass is that of the Octave, page 635, with the sequence: Lauda Sion Salvatorem—O Sion, thy Redeemer, etc., (page 636).

Conclusion of the Forty Hours

For the close of the Forty Hours the celebrant puts on the cope and kneels at the foot of the altar. The Litany (page 1536) is chanted, then the Blessed Sacrament is incensed and the procession takes place, during which the hymn Pange Lingua (page 454) is sung. At the end of the Procession the Blessed Sacrament is placed on the altar, and the choir sings the Tantum Ergo Sacramentum (page 1536). This hymn being finished, the celebrant sings the versicle, "Panem de caelo," etc., and the choir responds, "Omne delectamentum," etc. Then the celebrant rises and chants the prayers, after which is given Benediction of the Blessed Sacrament as on page 1536. Then the service closes with the Te Deum, "Holy God, we praise Thy name," sung by the congregation.
Various Masses for Religious Orders and Special Devotion

This Supplement consists of Masses that are said by special permission in the Churches or Chapels of various Religious Orders or Congregations, also in certain localities, in honor of Our Blessed Lady, under different titles, or as a mark of particular devotion to some saints. Excepting a few, these Masses do not occur earlier in the book, and all are listed for easy reference in the General Index according to the name of the feast.

During the Week before the Last Sunday after the Epiphany.

During the Week Before the Last Sunday After the Epiphany

The Immaculate Heart of Our Lady,

Refuge of Sinners (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 85, 15, 16

DOMINE Deus, misericors, patient, and of much mercy, and true: look upon us and have mercy on us, and save the sons of Thine handmaiden, Mother of Thy Son and queen of the whole world. Ps. 85, 1. Incline Thine ear, O Lord, and hear me: for I am needy and poor. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O most merciful God, Who hast willed that the blessed Virgin Mary should be the Mother of Thine only-begotten Son and the administratrix of His graces for the salvation of sinners and a refuge of the wretched, grant, we beseech Thee, that, while we celebrate the festival of the heart of the same most loving
Mother, we may be worthy to obtain both the conversion of sinners and an abundance of heavenly gifts for all the faithful. Through the same.

Lesson. Ecclus. 36, 13-19

Lesson from the Book of Wisdom.


From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis, Remember, O Virgin Mother, in the presence of God, that thou speak good things for us, and that He may turn away His
wrest from us. 

F. Memorare dierum humilitatis tue, et tu invoca Domini num, et loquere Regi pro nobis, et libera nos de morte.

Lesser Alleluia

Alleluia, alleluia. 

Add. If I have found favor in Thy sight give to my people for whom I pray: for they are delivered up to be destroyed and to perish. Alleluia.

Alleluia, alleluia. 


Tract. Tob. 13

Give glory to the Lord for all the good things that are thine, O blessed Mother of the Saviour: so that He may call back to thee all the captives of sin, and that thou mayest rejoice forever and ever. 

F. Thou shalt shine with a glorious light; from afar off nations shall come to thee: they shall bring their gifts, and shall call upon the great name in thee. 

F. Thou shalt rejoice in thy children: because they shall be blessed, and shall be gathered together to the Lord: blessed are all they that love thee, and that rejoice in thy peace. 

F. Blessed is the Lord Who hath exalted her: and Who for her sake will show mercy to us.

Greater Alleluia

Alleluia, alleluia. 

Add. We praise thee in the presence of the living, O glorious Mother of God; for thou dost make us to find mercy and everlasting life. Alleluia. 

F. Rule over us, thou and thy Son, because thou Alleluia, alleluia. 


F. Luce splendida fulgebis, et nationes ex longinquo ad te venient: et munera deferentes, nomen num invocabunt in te. 

F. Laetaburis in filis tuis, quonia omnes benedicientur et congregabuntur ad Dominum: beati omnes qui diligunt te, et qui gaudent super pace tua. 

F. Benedictus Dominus qui exaltavit eam, et faciet misericordiam suam nobiscum propter illam.
tu et filius tuus, quia liberá-
sti nos de manu inimícórum. Allelúija.

Munda Cor Meum, page 763.

Gospel of the second Sunday after the Epiphany, At that time there was a marriage, page 187.
Creed, page 765.

Offertory

Ne auferas, Dómine, misericórdiam tuam a nobis prop-
ter Matrem tuam; sed fiat sacrificium nostrum in con-
spéctu tuo hódie, ut pláceat tibi, quóniam non est con-
fúsio confidéntibus in te.

Offertory Prayers, page 767.

Secret

Redémptor, Dómine, cu-
jus mortem in hoc sac-
rificicio commemorámus: per hujus méritum et piísse-Matris tuæ Maríæ suffrágium, omnes qui in te peccavérunt benignus intuère; ut conversi ab erróre viae suæ, tibi péni-
tentés desérviant, et ab ater-
a damnatiónæ liberéntur. Qui vivís.

Preface No. 11, page 814.

Communion

Regina mundi, piísse- Má-
ria Virgo perpetua intercéde pro nostra pace et salúte, qua
genuísti Christum Dóminum, Salvatórem ómnium.

O Queen of the world, Mary
most loving, perpetual Virgin,
intercede for our peace and
salvation, thou who didst bring
forth Christ our Lord, the Savor
of all.

Postcommunion

D eús, qui nobis in hac mensa singuláre no-
genus, Who in this table
hast left us the preemi-
nent safeguard of our mortality, remember Thy mercies, we beseech Thee; of Thy clemency accept the entreaty which Thy blessed Mother, Mary, doth continually pour forth before Thee in behalf of sinners, and vouchsafe to lead them back into the path of righteousness and peace. Who livest.

Concluding Prayers, page 793.

Jan. 29—St. Francis of Sales, Bishop, Confessor and Doctor of the Church (White)

Founder of the Visitation Nuns

This Mass is celebrated only in the chapels or churches of this Order.

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 8, 9

The Lord made an everlasting covenant with him and gave to him the priesthood of the nation and made him blessed in glory: He girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire. Ps. 118. How sweet are Thy words to my palate, more than honey to my mouth. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

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Epistle. Ephes. 3, 7-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

I am made a minister (of the Gospel) according to the gift of the grace of God, which is given unto me according to the operation of His power. Unto me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord. In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause, I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and on earth is named, that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might, unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity you may be able to comprehend with all the saints, what is the breadth and length and height and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be
Masses for Religious Orders

Filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand according to the power that worketh in us: To him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

Gradual. Ecclus. 33, 18, 19

See that I have not labored for myself only, but for all that seek discipline. Y. Hear me, ye great men, and all ye people: and harken with your ears, ye rulers of the Church.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. Y. Ps. 32. Behold the eyes of the Lord are on them that fear Him: and on them that hope in His mercy. Alleluia.

Ecce óculi Dómini super me tuentes eum: et in eis qui sperant super misericórdia ejus. Alleluája.

Tract. Ps. 33, 9

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. Y. Prov. 16. The heart of the wise man shall teach his mouth: and add grace to his lips. Y. Prov. 17. He that setteth bounds to his words, is shrewd and wise: and the man of understanding is of a precious spirit.

Munda Cor Meum, page 763.

Gospel, You are the salt of the earth, from the Mass of the Common of a Doctor of the Church, page 1346.

Creed, page 765.

Offertory. Apoc. 2

I know thy works, and thy faith and charity, and thy min-
am tuam et opera tua novissima plura prioribus. istry and patience: and thy last works which are more than the former.

Offertory Prayers, page 767.

Secret

Do Thou, O Lord, by means of this salutary sacrifice which we offer unto Thee, kindle in us that divine fire of the Holy Ghost wherewith Thou didst so wondrously inflame the gentle soul of blessed Francis. Through... in the unity of the same.

P. World without end.

P. The Lord be with you.

P. The Lord be with you.

P. And with thy spirit.

P. Lift up your hearts.

P. We have them lifted up to the Lord.

P. Let us give thanks to the Lord our God.

P. It is meet and just.

Preface

Vere dignum et justum est, sequum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater omnipotens, aterne Deus: Per Christum Dominum nostrum, Qui Eclissis suae beatissimam Franciscum Pastorem juxta cor suum suscitavit, ut scriptis, sermonebus et exemplis pietatem corroboraret, et aspera converteret in vias planas. Quique illum suae lenitatis spiritum tam mirabiliter adimplevit ut non solum indurata peccatorum corda ad penitentiam fieceret, sed et rebelles tot hereticorum mentes ad Fidei Catholice unitatem revocaret. Et ideo cum Angeli et Archangelis,

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therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, page 775.
The Canon of the Mass, page 777.

Communion. 1 Cor. 9, 9

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Postcommunion

O God, Who in blessed Francis, Thy Confessor and Pontiff, didst bestow upon Thy Church a distinguished minister of Christian perfection, and through him didst deign to enrich her with a new offspring of holy virgins: do Thou, by means of the sacrament which we have received, graciously grant, that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through our Lord.

Concluding Prayers, page 793.

March 15—St. Louise de Marillac, Widow (White)

Foundress of the Institute of the Sisters of Charity

Mass as on page 1565.

April 8—Blessed Julie Billiart, Virgin (White)

Double in the Oratories of Her Communities

Mass, Dilexisti. Common of a Virgin, page 1370, except the following prayers:
Prayer

Deus qui per invictum tuae Crucis amor ejus beatae Juliam nova Ecclesi- sae familiam in paeper- um pœllarium eruditionem facundare voluisti: da, ipsa intercedente, ut per con- stantem tolerantium passionem aternitatis gaudia consequamur. Qui vivis.

Secret

Quia nes, quesumus, Dô- mine, divina tractantes, Spiritus Sanctus fidei luce perfundat; que beata Jôli- am, ad glorie tuæ propaga- tionem, jügiter illustravit. Per Dôminus . . . in unitate ejus- dem.

Postcommunion

Celesti convivio refec- tos fac nos, Dômine, beata Jôlia deprecante; ut inter mundanas vicissitúdines in te semper firmiter confidâ- mus. Per Dôminum.

Friday After Passion Sunday

The Compassion of Our Lady, (White)

The feast of the Seven Dolors kept in Lent is known in some Religious Orders by the foregoing title.

Mass as for Friday in Passion Week, page 966.

Monday After Low Sunday

The Joys of Our Lady, (White)

Mass, Salve sancta paren, page 1394, as appointed for Easter time. The Nicene Creed is said, or sung. The Preface is No. 11, page 684.
May 11—St. Lucia Filippini, Virgin (White)

The beginning of the Mass, page 756.

Introit. Ps. 72, 28

But it is good for me to adhere to my God, to put my hope in the Lord God: that I may declare all Thy praises, in the gates of the daughter of Sion. (P. T. Alleluia, alleluia.) Ps. 72, 1. How good is God to Israel: to them that are of right heart. 

Ps. 72, 1. How good is God to Israel: to them that are of right heart. 

Prayer

O God, who so wonderfully didst raise up blessed Lucia, Thy virgin, for the promotion of Christian piety among the people, and through her, for the education of youth, didst gather a new family within Thy Church, grant that by following her precepts and examples we may attain unto the rewards of everlasting life. Through our Lord.

Epistle. Eph. 3, 8-19

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Brethren: Yes, to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things; in order that through the Church there be made known to the Princi-
stro: in quo habémus fidú-
ciam et accessum in confidén-
tia per fidem ejus. Propter
quod peto ne deficiátis in tri-
bulationibus meis pro vobis:
que est glória vestra. Hujus
rei grátia flecto génua mea ad
Patrem Dómini nostri Jesu
Christi, ex quo omnis patéri-
tas in cælis et in terra nomi-
nátur, ut det vobis secúndum
divitias glóriæ suæ, virtúte
corrororári per Spiritum ejus
in interiórem hóminem, Chri-
stum habítare per fidem in
córdis vestris: in caritate
radicati et fundati ut possitis
comprehéndere cum omnibus
sanctis, quæ sit latitúdo, et
longitúdo, et sublítimas, et
profundum: scire etiam
su-peremíntem sciéntiæ cari-
tátæm Christi ut impleámìni
in omnem pleniúdinem Dei.
palities and the Powers in the
heavens the manifold wisdom of
God according to the eternal
purpose which He accomplished
in Christ Jesus our Lord. In
Him we have assurance and
confident access through faith
in Him. Therefore I pray not
to be disheartened at my tribu-
lations for you, for they are my
glory. I bend my knees to the
Father of our Lord Jesus Christ,
from whom all fatherhood in
heaven and on earth receives
its name, that He may grant
you from His glorious riches to
be strengthened with power
through His Spirit unto the
progress of the inner man; and
to have Christ dwelling through
faith in your hearts: so that,
being rooted and grounded in
love, you may be able to com-
prehend with all the saints
what is the breadth and length
and height and depth, and to
know Christ's love which sur-
passes knowledge, in order that
you may be filled unto all the
fullness of God.

In votive Masses out of Paschal-time the Greater Allelujia is
replaced by the Gradual. After Septuagesima the Lesser Allelujia
is replaced by the Tract.

**Greater Allelujia**

Allelúja, allelúja. Ps. 26, 10.
Pater meus et Mater mea de-
reliquérunt me: Dóminus au-
tem assúmpsit me. Allelúja.

Allelúia, allelúia. Ps. 26, 10.
For my father and my mother
have left me; but the Lord hath
taken me up. Allelúia. ὦ. Ps.
44, 5. With thy comeliness and
thy beauty set out: proceed
prosperously, and reign. Alle-
lúia.

**Gradual. Ps. 44, 5**

Spécie tua, et pulchritúdine
tua inténde, próspere procéde
et regna. Allelúja.

With thy comeliness and thy
beauty set out, proceed pros-
perously and reign. \( \text{V.} \) Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully. et regna. \( \text{V.} \) Propter veritatem et mansuetudinem, et justitiam: deducet te mirabiliter Dexterà tua.

**Lesser Alleluia**

Alleluia, alleluia. \( \text{V.} \) After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

**Tract. Ps. 44, 11, 12**

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. \( \text{V.} \) Ps. 44, 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. \( \text{V.} \) Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. \( \text{V.} \) They shall be brought with gladness and rejoicing: they shall be brought into the temple of the Lord.

Munda Cor Meum, page 763.

**Gospel. Matt. 18, 1-5**

\( \text{H} \) Continuation of the holy Gospel according to St. Matthew.

At that time the disciples ran to Jesus, saying, “Who is greatest in the kingdom of heaven?” And Jesus called a little child to Himself, set it in the midst of them, and said, “Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. Who-

\( \text{H} \) Sequentia sancti Evangelii secundum Matthaeum.

In illo tempore: Accesserunt discipuli ad Jesum, dicentes: Quis, putas, major est in regno celorum? Et advocans Jesus parvulum, statuit eum in medio eorum, et dixit: Amen, dico vobis, nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum celorum. Quicunque ergo humiliaverit
se sicut pársvlus iste, hic est major in regno celórum. Et qui suscéperit unum pársv-

lum talem in nómine meo, me suscépti.

Creed, page 765.

Offertory. Ps. 51, 10, 11

Ego autem, sicut oliva fru-
citfera in domo Dómini, spe-
rávi in misericórdia Dei mei

in sætérnum: et exspectábó

nomen tuum, quóniam bonum

est ante conspéctum sanctó-

rum tuórum. (T. P. Alleluía.)

Offertory Prayers, page 767.

Secret

Conciliet nobis miseri-
córdiam tuam, Dómine,
munus oblátum: et interce-
dente beáta Lucia Virgine tua,
nostre simul protectioni pro-

ficiat et salúti. Per Dóminum.

Preface, page 773.

Communion. Ps. 23, 45

Innocens manibus et mun-
do corde accipiet bénédicte-
nem a Dómino. (T. P. Alle-

luía).

The innocent in hands and clean of heart shall receive a blessing from the Lord. (P. T. Alleluia.)

Postcommunion

Sumpsumus, Dómine, divi-

na mystéria, beáte Luc-
ciae tua festivitás beaténtes:
cujus sufragís quǽsumus,

largiáris, ut, quod tempóra-
liter gérimus, ætérnis gáudíis

consequamur. Per Dóminum.

Concluding Prayers, page 793.
May 24—Our Lady of the Way, (White)
(B. M. V. "Della Strada")

The Beginning of Mass, page 756.

Introit. Ecclus. 24, 25

IN ME is all grace of the way and of truth: in me is all hope of life and salvation. Ps. 118, 1. Blessed are the undefiled in the way: that walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O L ORD Jesus Christ, Thou Who art the way, the truth and the life: grant, graciously, that by the intercession of blessed Mary Thy Virgin-Mother, we, running in the way of Thy commandments, may attain to life everlasting.

Lesson. Prov. 11, 11-18

Lesson from the Book of Wisdom.

dens, procédit et crescit usque ad perfectam diem.

**Gradual. Eccl. 24, 26, 27**

Transite ad me omnes qui concupiscitis me; et a generatiónibus meis implémini. V. Spiritus enim meus super mei dulcis, et heréditas mea super mei et favum. Allelúja, allelúja. V. Luc. 1. Benedicta tu inter mulieres et benedictus fructus ventris sui. Allelúja.

Come over to me all ye that desire me: and be filled with my fruits. V. For my spirit is sweet above honey: and my inheritance above honey and the honeycomb. Allelúlia, allelúlia. V. Luke 1. Blessed art thou among women and blessed is the fruit of thy womb. Allelúlia.

Munda Cor Meum, page 763.

**Gospel. Matt. 2, 19-21**


Cæcred, page 763.

**Offertory. Ps. 100, 1**

Mercy and judgment I will sing to Thee, O Lord: I will sing, and I will understand, in the unspotted way, when Thou shalt come to me.

Offertory Prayers, page 767.

**Secret**

In thy loving kindness, O Lord, look down with favor on our offering: and, listening to the prayers of the blessed
Virgin Mary, make the wicked to turn aside from the way of sin and the just to persevere in Thy way and Thy truth.

Through our Lord.

Preface No. 11, page 814.

Communion. Ps. 17, 33

God hath girt me with strength: and made my way to be blameless.

Postcommunion

Grant, we beseech Thee, O almighty and merciful God, that, comforted by Thy gifts, we may, through the intercession of the blessed Virgin Mary, in all our days walk in the way of uprightness and thus attain to the glorious happiness of heaven. Through our Lord.

Concluding Prayers, page 793.

May 25—St. Madeleine Sophie Barat,

Virgin (White)

Double in the Oratories of Her Communities

The Beginning of Mass, page 756.

Introit. Cant. 8, 6

Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death. Ps. 107. My heart is ready, O God, my heart is ready. I will sing, and will give praise, with my glory. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O Lord Jesus Christ, Who didst wonderfully grace Saint Madeleine Sophie with humility and love, after the...
Lesson. Brethren, put ye on, as in the Mass on the 5th Sunday after Epiphany, page 186.

Outside of Paschal time and in Votive Masses.

Allelúja, allelúja. Y. Ps. 72, 28. But it is good for me to adhere to my God, to put my hope in my God, to put my trust in God, to find our joy in becoming Thy companions. Who livest.

Gradual. Ecclus. 51, 18, 70

I sought for wisdom openly in my prayer, my foot walked in the right way, from my youth up I sought after her. Y. 23. To him that giveth me wisdom will I give glory.

In Votive Masses after Septuagesima, omit the Lesser Alleluia, and say the Tract.

Lesser Alleluia

Allelúja, allelúja. Y. Hab., 3, 18. But I will rejoice in the Lord: and I will joy in God my Jesus. Allelúja.

Tract. Ps. 72, 24, 25, 26

Thou hast held me by my right hand; and by Thy will Thou hast conducted me: and with Thy glory Thou hast received me. For what have I in heaven? And besides Thee what do I desire upon earth? For Thee my flesh and my heart hath faded away. Thou art the God of my heart, and the God that is my portion forever.
Gospel. John 15, 1-12

I am the true vine; and My Father is the husbandman. Every branch in Me, that bear
eth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it ma
y bring forth more fruit. Now you are clean by reason of the word, which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide In the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same bear much fruit: for without Me you can do nothing.

Now you are clean by reason of the word, which I have spake on to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same bear much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified; that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you.

Sequentia sancti Evangelii secundum Joannem.

AM the true vine; and My Father is the husbandman. Every branch in Me, that bear
eth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it ma
y bring forth more fruit. Now you are clean by reason of the word, which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide In the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same bear much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified; that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you.

http://ccwatershed.org
Masses for Religious Orders

Offertory. Ps. 44, 15, 16
Afferentur Regi virgines post eam: próxime ejus afferentur tibi in letitia et exsultatione: adducoentur in templum Regi Dómino.

Offertory Prayers, page 767.

Secret
Adésto, Dómine, suppli-cationibus nostris, adésto munéribus, ut, interveniente Sancta Magdalenë Sophia, per humilitatem et caritatem Cordis tui: nobis salutáriá reddántur. Qui vivis.

Preface for Weekdays, page 775.

Communion. Matth. 18, 5
Qui suscéperit unum pár-vulum talem in nómine meo, me súscipit.

Communion. Matth. 18, 5
And he that shall receive one such little child in My name receiveth Me.

Postcommunion

Concluding Prayers, page 793.

May 31—St. Angela Merici, Virgin (White)
This Mass in honor of the foundress of the Ursuline Nuns is celebrated only in the houses of that Order.

The Beginning of Mass, page 756.

Introit
Avenue omnes in Dómino, diem festum cele-

Ex us all rejoice in the Lord, while celebrating
the feast day in honor of blessed Angela, because of whose solemnity the angels rejoice and honor the Son of God (P. T. Alleluia, alleluia). Ps. 44. My heart hath uttered a good word: I speak my works to the king. V. Gloria

Playing, page 761; Gloria, page 762.

Prayer

O son, Who hast willed that, through blessed Angela, a new family of consecrated virgins should blossom in Thy Church, grant us, through her intercession, to lead an angelic life, that, putting aside all earthly joys, we may deserve to attain those that are eternal. Through our Lord.

Epistle, Brethren. see your vocation, as in the Mass of St. Agatha, February 5, page 910.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 72, 25, 26

For what have I in heaven. Quid mihi est in coelo: et a te quid vosui super terram? V. Defecit: caro mea et cor meum, Deus cordis mei et pars mea, Deus, in eternum.

Lesser Alleluia

Alleluia, alleluia. V. Apoc. Alleluia, alleluia. V. Apoc. 14, 4, 5. For they are virgins: These follow the Lamb whithersoever He goeth: For they are without spot before the throne of God.

Tract. Cant. 1, 2

Thy name is as oil poured out: therefore young maidens un: idae adolescuntiae dilex-
érun te. V. Trahe nos: post te currémus in ódórem un-
guentórüm tuórüm. V. Exsul-
tábimus et lastábimur in te.

have loved thee. V. Draw me:
we will run after thee to the
odor of thy ointment. V. We
will be glad and rejoice in thee.

Greater Alleluia

Allelúja, allelúja. V. Apoc. 14, 4, 5. Virgines sunt, sequún-
tur Agnum quocúmque ierit. Sine macula enim sunt ante
thronum Dei. Allelúja. V. Cant. 6, 2. Ego dilécto meo et
diléctus mei, qui pésci-
tur inter lilías. Allelúja.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, as in the Mass, Dilexistí,
page 1372.

Offertory. Ps. 107, 2

Parátum cor meum, Deus,
parátum cor meum: cantábo
et psallam in glória mea. (T.
P. Allelúja.)

Offertory Prayers, page 767.

Secret

Hostia Dómine quam tibi
beástæ Ángela: memóri-
am recólientes offérimus, et
nostrá pravítátis véniam im-
plóret, et grátíæ tuæ nobis
dona concíilet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 60, 5, 6

Inhabitábo in tabernáculo tuo in sæcula: prótegar in ve-
lámento alárum tuárum:
quóniam tu, Deus meus, exau-
dísti oratiónem meam. (T. P.
Allelúja.)

In Thy tabernacle I shall
dwell forever: I shall be pro-
tected under the covert of Thy
wings. For Thou, my God, hast
heard my prayer. (P. T. Alle-
luia.)

Postcommunion

Oélisti allímonia refécti,
súpplices te Dómine de-

REFRESHED with heavenly
food, O Lord, we humbly
MASSES FOR RELIGIOUS ORDERS

beg Thee that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

Concluding Prayers, page 793.

June 27—Blessed Mary Magdalen—Sister of Charity—and her Companions, Martyrs (Red)

Mass, Me expectaverunt, page 1363, except:

Prayer

O God, Who didst crown with the glory of martyrdom the exceeding great charity to the poor of Thy holy Virgins Mary Magdalen and her companions: through her intercession, grant us, we beseech Thee, to be so strengthened in charity that no calamity may avail to separate us from the love of Thee. Through our Lord.

Secret

INTERDIE, QUÆSUMUS, DÉMINE, MUNERA ALTARIBUS TUIS PRO BEATÁRUM VIRGINUM ET MARTYRUM TUARUM MARTIUM, HONÓRE PROPÓSITA: UT SICUT PER HAC SACRA MYSTÉRIA ILLIS GlóRIAM CONTULISTI, ÍTA NOBIS IN-DULGÉNTIAM LARGÍARI. PER DÓMINUM.

Postcommunion

OY this heavenly sacrament, we beseech Thee, O Lord, imbue us with its own strength, so that aided by the prayers of Thy holy Virgin Mar-
próprium in nobis inserant efficáciam: ut quorum pie venerámur in Fidei professione victóriam, eárum imitémur in morum puritate constantiam. Per Dóminum.

March 15—St. Louise de Marillac, Widow (White)

Foundress of the Institute of the Sisters of Charity
The Beginning of Mass, page 756.

Introit. Job. 30

I wept for him that was afflicted and I had compassion on the poor; for from my infancy, mercy grew up with me; and it came out with me from my mother’s womb. Ps. 40. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, the lover and the reward of charity, Who didst raise up a new Sisterhood in Thy Church and didst will that blessed Louise should be its mother: grant, we beseech Thee, that by doing works of charity we may be found worthy to receive the reward Thou hast promised. Through our Lord.


From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.
MASSES FOR RELIGIOUS ORDERS

Gradual. Eccles. 29

Shut up alms in the heart of the poor: and it shall obtain help for thee from all evil. Tob. 4. Eat thy bread with the hungry and the needy: and with thy garments cover the naked.

Conclude eleemosynam in corde pâuperis: et haec pro te exorabit ab omni malo. Tob. 4. Panem tuum cum esuriéntibus et egésinis cómede, et de vestiméntis tuis midos tege.

Lesser Alleluia

Alleluia, alleluia. V. Act. 10. Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia.

Allelúuja, allelúuja, V. Act. 10. Exaudita est orátio tua: et eleemosyne tua commemoráta sunt in conspéctu Dei. Al­

Tract. Job. 29, 11, 12

The ear that heard me blessed me and the eye that saw me gave witness for me. V. Because I had delivered the poor man that cried out and the fatherless that had no helper. V. The blessing of him that was ready to perish came upon me: and I comforted the heart of the widow.

Auris údiens beatificábat me, et óculus videns testimonium reddébat mihi. V. Quod liberassem pauperem vo­

Greater Alleluia

Alleluia, alleluia. V. Acts 10, 31. Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia. V. This woman was full of good works and almsdeeds which she did. Alleluia.


Munda Cor Meum, page 763.

Gospel, When the Son of man, from the Mass in the Monday in the first week of Lent, page 239.

Offertory. Acts. 10, 4

Thy prayers and thy alms are ascended for a memorial in the sight of God.

Offertory Prayers, page 767.
Secret

Look down with favor, O Lord, upon the offerings which in honor of blessed Louise we reverently place before Thee; and ensure to us in all the paths of life safety from dangers and constant readiness in the practice of virtue. Through our Lord.

Preface for Weekdays, page 775.

Communion. Isaias. 54, 2

Enlarge the place of thy tent and stretch the skins of thy tabernacles: for thou shalt pass on to the right hand and to the left and thy seed shall inherit the gentiles.

Postcommunion

May our devotion, O Lord, ever find help from partaking of this heavenly banquet: so that the divine faith which in our hearts we cherish may be shown forth in our works. Through our Lord.

Concluding Prayers, page 793.

July 19—St. Vincent De Paul, Confessor (White)

The following Mass is proper in churches of the Vincentian Fathers and by special privilege in chapels of the Sisters of Charity.

The Beginning of the Mass, page 756.

Introit. Ps. 131, 15, 16

The poor of Sion I will satisfy with bread: her priests I will clothe with salvation, and her saints shall exult
with joy. (P. T. Alleluia, alleluia.) Ps. Ibid., 1. O Lord, remember David: and all his meekness. Y. Glorification.


Prayer

O God, Who for the benefit of the poor and the better discipline of the clergy didst by means of blessed Vincent gather together a new family in Thy Church: grant, we beseech Thee, that we, likewise burning with the same spirit, may both love that which he cherished and also put into practice that which he taught. Through our Lord.

Epistle. 1 Cor. i, 26-31 and ii, 1-2

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Videte vocatiónum verástam, fratres, quia non multi sápiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæe stúlta sunt mundi élegit Deus, et confúndat sápiéntes; et infirma mundi élegit Deus, ut confúndat fórtia: et ignobília mundi et contemptíbilía élegit Deus, et ea quæ non sunt, ut ea quæ sunt déstrueret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justícia, et sanctification, et redémption; ut quemadmodum scriptum est: Qui gloriátur, in Dómino gloriétur. Et ego, cum venísses ad vos, fratres, veni non in sublimitéate sermonis, aut sapién-
tia, annuntians vobis testi-
mónium Christi. Non enim 
judicávi me seire á líquid inter 
vos, nisi Jesum Christum, et 
hunc crucifixum.

came to you, did not come with 
pretentious speech or wisdom, 
announcing unto you the wit- 
ness to Christ. For I deter-
minded not to know anything 
among you, except Jesus Christ 
and Him crucified.

From Septuagesima to Easter the Lesser Alleluia is replaced by 
the Tract, in Paschal-time the Gradual and the Tract are replaced 
by the Greater Alleluia.

Gradual. Luke 4, 18

Evangelizáre paupéribus 
miísit me, sanáre con- 
tritos corde. V. Ps. 67, 11-12.
Parásti in dulcédine tua páu- 
peri, Deus: Dóminus dabit 
verbum evangelizántibus vir-
túte multa.

E HATH sent me to preach 
the Gospel to the poor: 
to heal the bruised of heart. 
V. Ps. 67, 11-12. In Thy sweet-
ness, O God, Thou hast pro-
vided for the poor: the Lord 
shall give the word unto them 
that preach good tidings, with 
great power.

Lesser Alleluia

Allelúja, allelúja. V. Isai. 
52, 7. Quam pulchri super 
montes pedes annuntiántis et 
prædicántis pacem, annunti- 
ántis ionum, prædicántis sa-
lustem. Allelúja.

Alleluia, alleluia. V. Isai. 
52, 7. How beautiful upon the 
mountains are the feet of him 
that bringeth good tidings, and 
preacheth peace: of him that 
showeth forth good, that 
preacheth salvation. Alleluia.

Tract. Prov. 31, 20

Manum suam aperuit inopi, 
et palmas suas exténdit ad 
páuperem. V. Ps. 40, 2. Beá-
tus qui intelligit super egenum 
et páuperem, in die mala li-
berábít eum Dóminus. V. Ps. 
111, 5-6. Jucúndus homo qui 
miserértur, et cómmodat: dis-
pónet sermones suos in ju-
dicó, quia in ætérnum non 
commovébitur.

He hath opened His hand to 
the needy, and stretched out 
His hands to the poor. V. Ps. 
40, 2. Blessed is he that under-
standeth concerning the needy 
and the poor: the Lord will de-
deliver him in the evil day. V. Ps. 
111, 5-6. Acceptable is the man 
that sheweth mercy and lend-
eth: he shall order his words 
with judgment: because he 
shall not be moved for ever.

Greater Alleluia

Allelúja, allelúja. V. Isai. 
Alleluia, alleluia. V. Isai. 
52, 7. Quam pulchri super 
52, 7. How beautiful upon the

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Mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia. ℣. Ibid., 11. Go ye out from the midst of Babylon: be clean, ye that carry the vessels of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

At that time Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. But seeing the crowds, He was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. Then He said to His disciples, Thy harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

Offertory. 3 Kings 8, 58

May the Lord our God incline our hearts unto Himself that we may walk in all His ways, and that we may keep His commandments, and His ceremonies and all His judgments which He commanded our fathers. (P. T. Alleluia.)

Secret

tractábat imitári: ejus nobis précibus indulgé; ut, imma-
culátem hóstiam offeréntes, ípsi quoque in holocáustum ti-
bi accéptum transeámus. Per Dóminum.

Preface, page 775.

Communion. Ps. cvi, 8-9

Confiteántur Dómini misericórdiæ ejus; et mirabília ejus
filii hóminum: quia satiávit ániam inánem, et ániam
esuriéntem satiávit bonís. (T. P. Allelúja.)

Let the mercies of the Lord
give glory to Him, and His
wondrous works to the children
of men: for He hath satisfied
the empty soul, and the hungry
soul He hath filled with good
things. (P. T. Allelúja.)

Postcommunion

OIELÉSTIBUS, Dómine, re-
fécti sacraméntis, quaé-
sumus; ut ad evangelizántem
pauperíbus Filium tuum imi-
tándum, beáti Vincéntii, sicut
exémplis provocámur, íta et
patrocfniiis adjuvémur. Per
Dóminum nostrum.

Refreshed by these heaven-
ly sacraments, we beseech
Thee, O Lord, that, stirred up
as we are by the example of
blessed Vincent to imitate Thy
Son in His preaching of the
Gospel to the poor, so also we
may be helped by his patron-
age. Through our Lord.

Aug. 19—St. John Eudes, Confessor (White)
(For the Sisters of the Good Shepherd)
The Beginning of the Mass, page 756.

Introit. Is. 58, 11

Dóminusimplébit splen-
dóribus ániam tuam,
et ossa tua liberábit, et eris
quasi hortus irriguus, et sicut
fons aquárum, cujus non de-
cipient aquae. Ps. 72, 1. Quam
bonus Israél Deus: his qui
recto sunt corde. V. Glória
Patri.

Kyrie, page 761; Gloria, page 762.
Prayer

O god, Who didst wonderfully inflame blessed John Thy Confessor solemnly to promote the worship of the sacred Hearts of Jesus and Mary and through him didst will to found new religious families in Thy Church: grant, we beseech Thee, that we who venerate his devout merits may also be instructed by the example of his virtues. Through the same.

Deus qui beátum Joánnem, Confessórem tuum, ad cultum Sacrorum Córdium Jesu et Maríae rite promovéndum, mirabíliter in-flammásti, et per eum novás in Ecclesiás tua famílias con-gregáre volúísti: præsta quæsumus, ut cujus pia mérita venerámur, virtútum quo-que instruámur exémplis. Per eúndem Dóminum.

Lesson. 1 John 4, 7-11

Lesson from the Epistle of blessed John the Apostle.

Dearly beloved: Let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is charity. By this faith the charity of God appeared toward us, because God hath sent His only-begotten Son into the world that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God has so loved us, we also ought to love one another.

Léctio Epístolæ beati Joánnis Apóstoli.

Carissimi: Diligámus nos invícem, quia cárítas ex Deo est. Et omnis qui diligit ex Deo natus est et cognóscit Deum. Qui non diligit non nóvit Deum; quóniam Deus cárítas est. In hoc appáruit cá-ritas Dei in nobis, quóniam Filium suum Unigéntum misit Deus in mundum, ut vivámus per eum. In hoc est cáritas: non quasi nos dilexér-i mus Deum, sed quóniam ipse prior diléxit nos, et misit Filium suum propitiationem pro peccátis nostris. Caríssi-mi, si sic Deus diléxit nos, et nos debémus altérutrum dilí-gere.

Gradual. Luke 10, 2

Pray ye the Lord of the harvest, that He send forth labor- ers into His harvest. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. Rogáte Dóminum messis ut mittat operários in messem suam. Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia.
Masses for Religious Orders

vít vero in me Christus, Alleluja.
not I, but Christ liveth in me. Alleluia.

Munda Cor Meum, page 763.


Offertory. Ps. 142

Eripe me de inimicis meis, Dómine, ad te confugi: docem me fáciere voluntátem tuam, quia Deus meas es tu.
Offertory Prayers, page 767.

Secret

Omnia tibi, Dómine, in honórem beáti Joánnis, Sacerdótitis tuí, déférimus immolándás: que temporálem consolationem signíficant, ut præmia non desperémus eterna. Per Dóminum.

Preface for Weekdays, page 775.

Communion. John 15, 4

Manete in me et ego in vos. Qui manet in me et ego in eo, hic fert fructum multum, dicit Dóminus.

Postcommunion

Sacrum munere satiátis, presta nobis, quesumus, Dómine, ut intercedénte beáto Joánnine, quem Sacrórum Córdium Jesu et Marie fervéntem cultórem esse voluistis utrique Cordinéfíliter adhærentes in terris, ipsórum gáudio fructum mereámur in caelis. Per eúndem Dóminum.

Concluding Prayers, page 793.

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August 21—St. Jane Frances de Chantal, Widow
(White)

The following Mass is said only in the Houses of the Order of the Visitation.

The Beginning of Mass, page 756.

Introit. Gen. 12, 1, 2, 3

O forth out of thy country and from thy kindred and out of thy father's house; and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed. Ps. 83, 2. How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer, Almighty and merciful God, as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1167.

Lesson. Ecclus. 26, 18-24

Such is a wise and silent woman; and there is nothing so much worth as a well-instructed soul. A holy and shamefaced woman is grace upon grace: and no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. As golden pillars on bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a rock, so are the commandments of God in the heart of a holy woman.
From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Esther 14, 3**

Et deprecabatur Dóminum Deum Israël, dicens: Dómine mi, qui Rex noster es solus, ádjuva me solitáriam, et cujus præter te, nullus est auxíliátor. V. Sap. 8, 16. Intrans in domum meam, conquiescam cum illa: non enim habet amaritúdinem conversató illius, nec tædium convictus illius, sed lætitiam et gáudium.

**Lesser Alleluia**

Allelúja, allelúja. V. Ps. 26, 4. Unam petii a Domino, hanc requiram: ut inhábitem in domo Dómini omnibus diébus vitæ meæ. Allelúja.

Come, 0 spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. V. Ps. 44. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. V. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

**Tract**

Veni sponsa Christi, ácipe corónam, quam tibi Dóminus preparávit in ætérnum; pro cujus amóre sánquinem tum fudísti. V. Ps. 44. Dilexisti justitiam, et odísti iniquitátem: propteréa unxit te Deus, Deus tuus, oleo lútítiae præ consórtibus tuis. V. Spécie tua, et pulchritúdine tua, inténde, próspere procede, et regna.

**Greater Alleluia**

hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven is like unto a treasure, from the Mass Me exspectaverunt, page 1365.

Offertory. Judith 15, 11

Thou hast done manfully and thy heart has been strengthened; because thou hast loved chastity and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever.

Offertory Prayers, page 767.

Secret, May this saving victim, as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1168.

Preface for Weekdays, page 775.

Communion. Judith 16, 26

Chastity also was joined to her virtue, so that she knew no man all the days of her life after the death of her husband.

Postcommunion, Pour upon us, O Lord, from the Mass on the feast of St. Jane Frances de Chantal, August 21, page 1168.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Her Companions,

Virgins and Martyrs (Red)

This Mass may be said only in houses of the Ursuline Nuns.

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a festival day in honor of the holy virgins at whose passion the angels rejoice and join together in praising the Son of God.

Gaudeamus omnes in Domino diem festum celebrantes sub honore Sanctarum Virginum: de quorum passione gaudent Angeli et collaudant Filium Dei.
Ps. 32. Exsultáte justi in Dómino! Rectos decet collaudatio. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

**Prayer**

Ocon, Who hast given to the virgins worthily consecrated to Thee, the courage to face, with Ursula as their leader, a wonderful conflict whereby through the palm of martyrdom they arrived at the glory of heavenly contemplation, grant, we beseech Thee, that we may be helped by the intercession of those who on this day having passed through the gates of death, Thou hast made to triumph in heaven. Through our Lord.

**Epistle, Brethren, concerning virgins, from the Mass Vultum tuum, page 1374.**

**Gradual. Ps. 33, 10**

Timête Dóminum, omnes Sancti ejus: quóniam nihil deest timéstibus eum. V. Inquirívtes autem Dóminum non defécient omni bono. Alleluía, alleluía. V. Ps. 44, 15.

Adducéntur Regi virgines post eam, próxime ejus afferéntur tibi in lætitia. Alleluía.

Munda Cor Meum, page 763.


Creed, page 765.

**Offertory. Ps. 44, 15, 16**

Afferéntur Regi virgines post eam: próxime ejus afferéntur tibi in lætitia et exsultatione; adducéntur in templum Dómino.

Offertory Prayers, page 767.
Secret

May the votive offerings, O Lord, of the mystical oblation, offered to Thy majesty in veneration of the holy Ursula and her companions, wipe out our evil deeds, and, having purified us, render us acceptable for the carrying out of so great mysteries. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Quinque prudentes virgines accepérunt óleum in vasis suis cum lampádibus: média nocte clamor factus est, Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion

HAVING been nourished by the sacrament of heavenly sustenance, we beseech Thee, O Lord, that by the intercession of Thy holy virgins, Ursula and her companions, what we do to celebrate their glory, may further our salvation. Through our Lord.

Concluding Prayers, page 793.

Oct. 23—Blessed Mary Clotilde Angela—Ursuline Nun—and Her Ten Companions, Virgins, martyrs

Mass, Me expectaverunt, page 1363, except:

Prayer

O God, Who hast deigned to crown with the glory of martyrdom the exceedingly Dóminum.

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exímiam in erudiéndis puellis caritatem martyrii glória coronáre dignátus es: præsta, quæsumus: ut, ipsis intercedéntibus, tua nos quoque caritate firmátos, a te adversitas nulla sejúngat. Per Dóminum.

great charity displayed in instructing young girls of Thy blessed virgins, Clotilde Angela and her companions, grant, we beseech Thee, that by their intercession, we also, being strengthened by Thy love, may not be separated from Thee by any adversity. Through our Lord.

Secret

INCLINE, we beseech Thee, O Lord, unto the gifts placed upon Thy altars in honor of Thy blessed virgins and martyrs, Clotilde Angela and her companions, that, as Thou hast bestowed glory on them through these sacred mysteries, so Thou mayest accord us pardon. Through our Lord.

Postcommunion

AY the heavenly mysteries, we beseech Thee, O Lord, through the suffrages of Thy blessed virgins and martyrs, Clotilde Angela and her companions, produce in us their proper fruit so that we may imitate the constancy in purity of morals of those whose victory in professing the faith we piously venerate. Through our Lord.
Proper Masses for the United States

These feasts and solemnities are celebrated in some dioceses of the United States. Hence if in any locality a feast is celebrated, the Mass of which is not found in the Proper of Saints, the reader ought to refer to this Supplement.

Dec. 12—Feast of Our Lady of Guadalupe,

(White)

The Beginning of Mass, page 756.
Introit, from Mass Salve sancta Parens, page 1394.
Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast willed that, under the special patronage of the blessed Virgin Mary, we be laden with perpetual favors, grant to Thy suppliants that, as we this day rejoice in her commemoration on earth, we may enjoy the vision of her in heaven. Through our Lord.

Epistle, As the vine, from the Mass on the feast of Our Lady of Mount Carmel, July 16, page 1106.

Gradual. Cant. 6, 9

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun? V. Ecclus. 50, 8. As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring.

Alleluia, alleluia. V. Cant. 2, 12. The flowers have appeared in our land, the time of pruning is come. Alleluia.

Munda Cor Meum, page 763.
Gospel, Mary rising up, from the Mass on the feast of the Visitation of our Blessed Lady, July 2, page 1089.
Creed, page 765.

Offertory. 2 Par. 7, 16

I have chosen, and have sanctified this place, that My istum, ut sit ibi nomen meum.
et permaneant oculi mei, et cor meum ibi cunctis dies.

name may be there, and My eyes and My heart may remain there forevermore.

Offertory Prayers, page 767.

Secret

THROUGH thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever a virgin, may this oblation avail to the ensuring to us of prosperity and peace, now and forevermore. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 147, 20

He hath not done in like manner to every nation: and His judgments He hath not made manifest to them.

Postcommunion from the Mass Salve Sancte Parens, page 1397.

Concluding Prayers, page 793.

Jan. 19—The Holy Family, (White)

In the Diocese of Brooklyn and in Canada. Mass as on page 178.

Feb. 1—St. Brigid, Virgin (White)

Mass Dilexisti, page 1370, except:

Prayer

O gon, Who on this day dost gladden us with the annual festival of blessed Brigid, Thy virgin, mercifully grant that we be assisted by the merits of her through whose chaste example we are enlightened. Through our Lord.
Feb. 5—St. Philip of Jesus, Martyr (Red)

In the Archdiocese of Baltimore and the Diocese of Los Angeles.

The Beginning of Mass, page 756.

**Introit. Phillip. 2, 10, 11**

In the name of Jesus let every knee bow, of those in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. 102, 1. Bless the Lord, O my soul: and all that is within me, bless His holy name. V. Glory.

**Prayer**

O God, Who, when the first martyrs of Japan were put to death, wast pleased that, among them all, blessed Philip, bound to a cross and thrice pierced by a lance, should be the first to receive from Thee the crown of martyrdom: do Thou graciously grant that, supported by his patronage, we may attain to be likewise crowned with him in heaven. Through our Lord.

In Lent, a commemoration of the Feria, and in like manner at the Secret and Postcommunion.

Epistle, Brethren, but God forbid, from the Mass on the feast of the Stigmata of St. Francis, September 17, page 1200.

**Gradual. Ps. 102, 2, 3**

Bless the Lord, O my soul, and forget not all He hath done for thee. V. He that forgiveth all thine iniquities: that healeth all thine infirmities.

Alleluia, alleluia. V. Jac. 1, 12. Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.
After Septuagesima omit the alleluia and verse and say the Tract.

Tract. Ps. 117, 16-18

Déxtéra Dómini fecit virtútem: déxtéra Dómini exaltavit me, déxtéra Dómini fecit virtútem. Y. Non móriar, sed vivam: et narrábo ópera Dómini. Y. Castígans castigávit me Dóminus: et morti non trádidit me.

The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought might. Y. I shall not die, but live: and declare the works of the Lord. Y. Chastising, the Lord hath chastised me: but hath not given me over to death.

Munda Cor Meum, page 763.

Gospel, If any man, from the Mass Sacerdotes, page 1307.

Offertory. Ps. 88, 25

Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Sanctífica, quæsumus Dómine, múnera tibi dicáta: et intercessióne beáti Philippi Mártýris tui, ad perpétuum nobis trábue proveñeire subsidium. Per Dómini num.

Do thou, O Lord, we beseech Thee, sanctify the gifts which we dedicate unto Thee; and by the intercession of blessed Philip Thy martyr, grant that they may turn to our perpetual support. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matth. 16, 24

Qui vult venire post me, abneget seme tipsum, et tollat crucem suam, et sequátur me.

He who will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

Sacro córporate, et pretióso sanguine Jesu Christi Filii tui, Dómine, satiáti: te supplices deprecámur; ut intercedénte beáto Philippo E, who have been satisfied by the sacred body and the precious blood of Jesus Christ, Thy Son, suppliantly beseech Thee, O Lord, that by
the intercession of blessed Mártyre tuo ab omni adversitáte liberémur. Per Dómi-num. Through our Lord.

Concluding Prayers, page 793.

In Lent the Gospel of the Feria is read at the end of Mass.

March 22—St. Catharine Fisica Adorna, Widow

(White)

The Beginning of Mass, page 756.

Introit. Ps. 41, 3

Svivit ánima mea ad Deum fortem vivum: quando véniám et apparébo ante fáciem Dei? Ps. 41, 2. Quemádomodum desiderat cervus ad fontes aquárum: ita desiderat ánima mea ad te, Deus. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O vos, qui beatam Catharínam, in contemplánda Filii tui passiónem, divini amoris igne flagrare fecisti: quam sumus; ut, ipsa intercedénte, tuae in nobis flammanm caritatis accéndas, et ejúsdem passionis partícipes dignánter effíncias. Per eúmdem Dóminum.

Epistle, Who shall find a valiant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. V. Because of truth and meekness and justice; and thy right hand shall conduct thee wonderfully.

Diffúsa est grátia in lábiis tuís: proptérea benedíxit te Deus in ætérnum. V. Propter veritátem et mansuetúdinem et justíam, et dedúcet te mirabiliter déxtera tua.
Lesser Alleluia


Alleluia, alleluia: V. Ps. 72, 25, 26. What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia.

Tract. Ps. 44, 8, 5


Greater Alleluia


Alleluia, alleluia. Ps. 72, 25, 26. What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia. V. Ps. 38, 4. My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus spoke this parable, page 1386.

Offertory. Ps. 107, 2

Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea. My heart is ready, O God, my heart is ready: I will sing and give praise with my glory.

Offertory Prayers, page 767.
Secret

Look down in Thy loving kindness, O Lord, we beseech Thee, on this our sacrifice: and through the intercession of blessed Catharine, enkindle in us the spirit of Thy love. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 88, 3

My heart and my flesh have rejoiced in the living God. Cor meum, et caro mea exsultavérunt in Deum vivum.

Postcommunion

Humbly we beseech Thee, O almighty God, Who hast vouchsafed to comfort us with sacraments, that, moved by the prayers of blessed Catharine, thou wouldst make us to despise the things of earth and ever to rejoice in sharing in those of heaven. Through our Lord.

Concluding Prayers, page 793.

April 5—Blessed Juliana of Cornillon, Virgin (White)

In the Diocese of Portland.

Mass Dilexisti, page 1370, except:

Prayer

O con, Who liftest up the lowly, and didst in wondrous wise inspire the holy virgin Juliana to add splendor to the worship of the Most Holy Sacrament: grant unto us, we beseech Thee, so to follow her in her lowly path upon earth as to merit to be exalted with her in heaven. Through our Lord.

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April 26—Our Lady of Good Counsel, (White)

Double Major

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a festival in honor of the blessed Virgin Mary, Mother of Good Counsel; on whose festivity the angels rejoice and join in praising the Son of God. Alleluia, alleluia. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast given us her who bore Thy beloved Son to be our mother and vouchsafed to glorify image by a wondrous appellation, grant, we beseech Thee, that by always adhering her counsels, we may be able to live after Thine own heart and to arrive happily in our heavenly country. Through the same.

Epistle, As the vine, page 1106.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Prov. 8, 12, 34

Ego sapiéntia hábito in consilio, et eruditis intérsum cogitatióribus. V. Beatus homo qui audit me, et vigilat ad fores meas quótidie, et observat ad postes ostii mei.

I, Wisdom, dwell in counsel and am present in learned thoughts. V. Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors.

Lesser Alleluia

Alleluja, alleluja. V. Prov. Alleluia, alleluia. V. Prov. 8, 35. Qui me invénerit, invé-

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find life, and shall have salvation from the Lord. Alleluia.

Tract. Prov. 8, 14, 17, 20, 21

Counsel and equity is mine, prudence is mine, strength is mine. I love them that love me: and they that early in the morning watch for me shall find me. I walk in the way of justice, in the midst of the paths of judgment. That I may enrich them that love me, and may fill their treasures.

Greater Alleluia

Alleluia, alleluia. Luke 1, 28. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia. Through thee, O Mother of God, has the life we had lost been given back to us: for from heaven receiving Him who became thy Son, thou on the world hast bestowed its Savior Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-33

At that time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what
ei: Ne timeas Maria, invé-

nisti enim grátiam apud De-

um: ecce concípíes in útero,
et páries filium, et vocábis no-

men ejus Jesum. Hic erit mag-

nus, et Filíus Altíssimi vocá-

bitur, et débit illi Dóminus

Deus sedem David patris ejus:
et regnábit in domo Jacob in

aetérnum, et regni ejus non

erit finis.

father; and He shall reign in

the house of Jacob forever. And

of His kingdom there shall be no end.

Creed, page 765.

Offertory. Jerem. 18, 20

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro

nobis bona, et ut avértat in-
dignatiónem suam a nobis,

alleluja, alleluja.

Offertory Prayers, page 767.

Secret

SANCTÍFICA Dómíne quæsu-
mus oblátá libámína, et beáta Dei Genitricís Maria,

Boni Consílií Matris, salubér-

rima Intercessiónem, nobis salu-
tário fore concédè. Per eúm-
dem Dóminum.

Sanctify, we beseech Thee,

O Lord, the libations of-

ffered Thee, and by the most

salutary intercession of the

blessed Mother of God, Mary,

Mother of Good Counsel, grant

them to be for our salvation.

Through the same.

Preface No. 11, page 814.

Communion

Regína mundi digníssíma,

Maria Virgo perpetúa, inter-

cédé pro nostra pace et sa-
lúte, que genuísti Christum

Dóminum Salvatórem ómni-
um, alleluja, alleluja.

O queen of the world, most

worthy Mary, ever a virgin, in-
tercede for our peace and safe-

ty, thou who didst bring forth

Christ our Lord, the Savior of

all. Alleluia, alleluia.

Postcommunion

A

D

D

njuvet nos quæsumus Dómíne, gloriósa tue

Genitricís sempérque Virginís

ay the august intercession

of Mary, Thy glorious

and ever virgin Mother, be our
help, we beseech Thee, O Lord, that it may make those whom it hath overwhelmed with incessant benefits ever to see what should be done and strengthen them to fulfil what they see. Who livest.

Concluding Prayers, page 793.

April 27—St. Thuribius of Mogrobejo, Bishop, Confessor (White)

In the Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Statult, page 1302, except:

Prayer

Let the watchful care of blessed Thuribius, Thy confessor and pontiff, be a continual protection unto Thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through our Lord.

Lesson. Ecclus. 50, 1-14

Lesson from the Book of Wisdom.

Behold a great confessor, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the

entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-trees, so stood they round about him, and all the sons of Aaron in their glory.

May 16—St. John Nepomucene, Martyr (Red)

Mass, Protexisti, page 1328, Secret and Postcommunion, from the Mass In Virtute, page 1309, with following Prayer:

Prayer

D eus, qui ob invictum beati Joânnis sacramental silēntium, nova Ecclesiæ tuam martyrili corona decorasti: da nobis, ejus intercessione et exemplo, linguat caute custodire: ac ómnia péius mala, quam nániæ detrimentum, in hoc sæculo toleráre. Per Dóminum.

O cor, Whose Church the unconquerable sacramental silence of blessed John has enriched with yet another martyr's crown: grant that, strengthened by his prayers and example, we may set a guard upon our tongue, and be ready to endure any suffering the world can inflict, rather than risk the loss of our soul. Through our Lord.

May 16—St. Brendan, Abbot (White)

Mass, Os justi, page 1349.
May 22—St. Rita of Cascia, Widow (White)
The Beginning of Mass, page 756.

Introit. Ps. 117, 19-22

Open ye to me the gates of justice: I will go in to them, and give praise to the Lord: the stone which the builders rejected, the same is become the head of the corner. Ps. 117, 1. Give praise to the Lord, for He is good: for His mercy endureth forever. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe to confer on St. Rita so great grace that she loved her enemies and bore in her heart and on her brow the stigmata of Thy love and passion, grant us, we beseech Thee, by her intercession and merits, so to spare our enemies and to meditate on the pains of Thy passion that we may obtain the rewards promised to the meek and to them that mourn, Who livest.

Lesson. Cant. 2, 1-13

Lesson from the Book of Wisdom.

I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under His shadow, Whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left

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Adjuro vos, filiae Jerusalema, per capreas cervosque cam- 
porum, ne suscitatis, neque evigilare faciatis dilectam, quo-
quidque ipsa velit. Vox di-
lecti mei, ecce iste venit salli-
ens in montibus, transit
coles: similis est dilectus 
meus caprea hinnuloque cer-
vorum. En ipse stat post pari-
etem nostrum, respiciens per 
fenestras, prospeiciens per 
cancellos. En dilectus meus 
lóquitur mihi: Surge, prós-
pera, amica mea, colúmba 
mea, formosa mea, et veni. 
Jam enim hiems transiit, 
imber abiit, et recéssit. Flores 
apparéruerunt in terra nostra, 
tempus putationis advénit: 
vox turturis audita est in terra 
nostra: ficus prótulit grossos 
suos: vineæ floréntes dédè-
runt odórem suum. Surge, 
amica mea, speciosa mea, et 
veni.

From Septuagesima to Easter the Lesser Alleluia is replaced 
by the Tract, in Paschal-time the Gradual and Tract are re-
placed by the Greater Alleluia.

**Gradual.** Ps. 117, 6

Dóminus mihi adjútor: non 
timébo quid fáciat mihi homo. 
V. Ps. 115, 16, 17. Dirupisti 
vincula mea: tibi sacrificábo 
hóstiam laudis, et nomen Dó-
mini invocábo.

The Lord is my helper, and 
I will not fear what man can 
do unto me. V. Ps. 115, 16, 17. 
Thou hast broken my bonds: 
I will sacrifice to Thee a sacri-
ifice of praise, and I will call 
upon the name of the Lord.

**Lesser Alleluia**

Allelúja, allelúja. V. Ps. 
115, 18, 19. Vota mea Dómino 
reddam, in conspécctu omnis 
pópuli mei: in átris domus 
Dómini, in médio tui Jerúsalem. 
Allelúja.

Alleluia, alleluia. V. Ps. 115, 
18, 19. I will pay my vows to 
the Lord in the sight of all His 
people: in the courts of the 
house of the Lord in the midst 
of thee, O Jerusalem. Alleluia.
Munda Cor Meum, page 763.
The Gospel is, The kingdom of heaven, page 1365.

Offertory. Gen. 40, 9, 10

I saw before me a vine, on which were three branches which by little and little sent out buds, and after the blossoms brought forth ripe grapes. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Pierce our hearts, we beseech Thee, O Lord, by the merits of St. Rita, with the thorn of that sorrow which is from heaven that, being delivered by Thy grace from all sins, we may be able to offer to Thee the sacrifice of praise with pure hearts. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast prevented her, O Lord, with blessings of sweetness: Thou hast set on her head a crown of precious stones. (P. T. Alleluia.)

Communion.

Regaled with heavenly delights, O Lord, we hum-

Postcommunion

Corde nostra, quæsumus, Dómine, sancte Rite méritis, supérni dolóris spina confíge: ut, a peccatís omnibus tua grátia l伯erátì sacrifícáre tibi hostiáma laudíss líridis pura mente valeámus. Per Dóminum.

Prævenísti eam, Dómine, in benedictíonibus dulcédínis: posuísti in cáptite ejus corónam de lápide pretioso. (T. P. Alleluia.)


Alleluia, alleluiá, V. Eccl. 24, 18. I was exalted like a palm-tree in Cades, and as a rose-plant in Jerusalem. Alleluia. 

Greater Alleluia

I gave a sweet smell like cinnamon and aromatic balm. I yielded sweet odor like the best myrrh. Alleluia.

The Gospel is, The kingdom of heaven, page 1365.

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May 23—St. John Baptist de Rossi,  
Confessor (White)  

In the Archdiocese of Los Angeles

The Beginning of Mass, page 756.

Introit. Deut. 15, 11

Command thee to open thy hand to thy needy and poor brother, that liveth with thee in the land (Alleluia, alleluia.) Ps. 40. 2. Blessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. V. Glory.

Prayer

O con, Who didst adorn blessed John Baptist, Thy confessor, with charity and patience in the preaching of the Gospel to the poor: grant we beseech Thee, that we, who venerate his pious merits, may also imitate the examples of his virtues. Through our Lord.

Lesson. Job 29, 1, 8-18

In those days Job also added taking up his parable and said: The young men saw me
and hid themselves: and the old men rose up and stood. The princes ceased to speak and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with judgment, as with a robe and a diadem. I was an eye to the blind and a foot to the lame. I was the father of the poor; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm tree I shall multiply my days.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ecclus. 4, 1**

Son, defraud not the poor of alms, and turn not away thine eyes from the poor. \* Eccl. 7, 39. Be not slow to visit the sick; for by these things thou shalt be confirmed in love.  

**Lesser Alleluia**

Alleluia, alleluia. \* Is. 58, 7. Deal thy bread to the hungry and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him; and despise not thine own flesh. Alleluia.
Blessed is the man that fear-eth the Lord, in his commandments he hath great delight. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Glory and wealth shall be in his house: and his justice remaineth forever and ever.

Greater Alleluia

Alleluja, alleluja. Alleluia, alleluia. Let not the humble be turned away with confusion: the poor and needy shall praise thy name. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

**Offertory. James 1, 27**

Religion, clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world. (P. T. Alleluia.)

**Offertory Prayers, page 767.**

**Secret**

Oblatum tibi munus, quæsumus, Dómine, in odórem suavitátis ascéndat: et, sancto Joáinne Baptista Confessóre tuo intercedénte, nos córpre et mente puríficet. Per Dóminum.

**Communion. 2 Tim. 2, 24, 25**

The servant of the Lord must not wrangle, but be mild toward all men, apt to teach, pa-
bilem, patiéntem, cum mo-
déstia corripientem eos, qui resistunt véritati. (T. P. Al-
lelúja.)

Postcommunion

MAY this partaking of the
heavenly sacrament, O
Lord, through the helping
merits of blessed John Baptist,
Thy confessor, cleanse and pro-
tect Thy faithful people, and
make them to be ever intent
upon good works. Through our
Lord.

Concluding Prayers, page 793.

May 30—St. Ferdinand, King, Confessor (White)

In the Diocese of San Antonio.

Mass, Justus ut palma, page 1352, except:

Prayer

O CON, Who wast pleased
that blessed Ferdinand
should fight Thy battles and
overcome the enemies of the
Faith: grant that, protected
by his intercession, we may be
delivered from the enemies of
mind and body. Through our
Lord.

June 9—St. Columba, Abbot (White)

Mass, Os justi, page 1349.

June 16—St. John Francis Regis, Confessor

(White)

In the Diocese of Kansas City.

The Beginning of Mass, page 756.

Introit. Luke 4, 18, 19

SPIRITUS Dómini super me: propter quod unxit me: evangélizáre paupéríbus

hath anointed me: He hath
sent me to preach the Gospel to the poor, to heal the bruised heart, to proclaim the accepted year of the Lord, and the day of retribution. (P. T. Alleluia, alleluia.) Ps. 9, 33. Arise, O Lord God, let Thy hand be exalted: forget not the poor. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, that blessed John Francis Thy confessor might endure much labor for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously, that we, gaining instruction from his example, and helped by his prayers, may obtain the rewards of everlasting life. Through our Lord.

Epistle, Brethren, we had confidence, page 1029.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. Ps. 91, 3. To show forth Thy mercy in the morning; and Thy truth through the night.

Lesser Alleluia

Alleluia, alleluia. Ps. 67, 12. Allelúja, allelúja. Y. Ps. The Lord shall give the word sicut cedrus Libani multipli- cábitur in domo Dómini. V. Ps. 91, 3. Ad annuntiandum mane misericórdiam tuam, et veritátem tuam per noctem.

Alleluia.

Tract. Ps. 111, 1-3

Blessed is the man that fear- eth the Lord; in His command-

minum: in mandátis ejus
cupit nimis. \( \text{V.} \) Potens in terra erit semen ejus; generatio rectorum benedictetur. \( \text{V.} \) Glória et divitiae in domo ejus: et justitia ejus manet in sæculum sæculi.

mments he hath great delight. \( \text{V.} \) Mighty on earth shall be his seed; the generation of the up-right shall be blessed. \( \text{V.} \) Glory and wealth in his house, and his justice endureth forever and ever.

**Greater Alleluia**


Munda Cor Meum, page 763.

Gospel, At that time Jesus went about, page 1455.

**Offertory. Job 29, 13, 15, 16**

Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculis fui cæco, et pes claudio: pater eram páuperum. (T. P. Allelúja.)

**Offertory Prayers, page 767.**

**Secret**

\( \text{O} \) caritátis victíma, quam immolántes offerímus, sit nobis, Dómine: te miseri-ántem propitiábilis: et, beáti Joáníis Francísci précibus et méritis, ad obtinéndum pa-tiéntiam et caritátis augmén-tum, effícax et salutáris. Per eúmdem Dóminum.

**Preface for Weekdays, page 775.**

**Communion. Is. 52, 7**

Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annunti-

How beautiful upon the mountains are the feet of him that bringeth good tidings, and
preacheth peace: of him that showeth forth good, that preacheth salvation. (P. T. Alleluia.)

Postcommunion

Let Thy loving-kindness, O Lord, ever increase our health; so that we who are refreshed with heavenly food and inspired by the example of the saints, by Thy merciful protection and the intercession of blessed John Francis, may happily win the haven of eternal salvation. Through our Lord.

Concluding Prayers, page 793.

June 27—Our Lady of Perpetual Succor, (White)

In the Diocese of Concordia.

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty and merciful God, Who hast given us a picture of Thy most blessed Mother to venerate under the special title of Perpetual Succor, mercifully grant us to be so fortified, among all the vicissitudes of this wayfaring life, by the protection of the same immaculate, ever virgin Mary, that we may deserve to attain the rewards of Thine everlasting redemption. Who livest.
Lesson. Ecclus. 24, 23-31

Lectio libri Sapientiae.

Ecce quasi vitis fructificavi,

suavitatem odoris: et

flores mei fructus honoris et

honestatis. Ego mater pulchrae dilectionis, et timoris,

et aquitinis, et sanctae spei.

In me gratia omnis viae et

veritatis, in me omnis spes
taetatis et virtutis. Transite ad

me omnes qui concupiscitis

me, et a generationibus meis

implenimi: Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum: memoria mea in generationes saeculorum. Qui edunt me, adhuc esurient: et qui bibunt me, adhuc sitient. Qui audit me, non confundetur: et qui operuntur in me, non peccabunt. Qui elucidant me, vitam aeternam habebunt.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Cant. 6, 3, 9

Tota formosa et suavis es,

filia Sion, pulchra ut luna,

electa ut sol, terribilis ut castrorum acies ordinata. V. Judith, 13, 22. Benedixit te Dominus in virtute sua, quia per te ad nihilum redigit iniuricos nostros.

Lesser Alleluia


Alleluia, alleluia. V. Luke 1, 28. Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia.
I love them that love me: and they that in the morning early watch for me shall find me. V. With me are riches and glory, glorious riches and justice. V. For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

Ego diligéntes me diligo: et qui mane vigilant ad me, inventiunt me. V. Mecum sunt divítiæ, et glória, opes superibús, et justitía. V. Melior est enim fructus meus auro, et lápide pretioso, et gemínina mea argénto élécto.

Greater Alleluia

Alleluia, alleluia. V. Luke 1, 28. Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. V. Prov. 8, 34. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. Alleluia.

Munda Cor Meum, page 763.


At that time, there stood by the cross of Jesus, His mother, and His mother’s sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple. Behold thy mother. And from that hour the disciple took her to his own.

Creed, page 765.

Offertory as on the feast of Our Lady of Mt. Carmel, page 1108.

Offertory Prayers, page 767.

Secret

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, semper Virginis intercessióne,
ad perpétuaum atque præséntem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

Communion and Postcommunion as on the feast of Our Lady of Mt. Carmel, page 1108.

July 3—Commemoration of All Holy Popes

(White)

In the Dioceses of Brooklyn and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 49, 5-7

Gather ye together His saints to Him, who have set His Covenant before sacrifices. And the heavens shall declare His justice: because I am thy God. Ps. 49, 1. The God of gods, the Lord, hath spoken: and hath called the earth. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O con, Who bountifully providest for Thy people, and lovingly rulest over them: do Thou, through the interceding merits of the Chief Bishops of Thy Church, give the Spirit of Wisdom to those unto whom Thou hast given the control of its discipline: that the good advance of their holy flocks may be to the Shepherds a source of everlasting joy. Through our Lord.

Epistle, Brethren, remember your Prelates, from the Mass on the feast of St. Nicholas, December 6, page 843.

Gradual, Tract and Alleluia from Mass, Sacerdotes, page 1307.

Munda Cor Meum, page 763.

Gospel, Jesus came into the quarters, as on the feast of the Chair of St. Peter, January 18, page 871.

Offertory, I have found David, from the Mass Statuit el, page 1340.
Offertory Prayers, page 767.

Secret

AY the spotless sacrifice of Thine only-begotten Son which we offer unto Thee, O God, the Father Almighty, in honor of the holy Pontiffs, help us to obtain the spiritual remedy. Through the same.

Preface No. 13, page 816.

Communion Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et miséricordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Postcommunion

G rant, we beseech Thee, O Lord, that Thy faithful people may ever find joy in the veneration of Thy holy Pontiffs: and be protected by their unceasing prayer. Through our Lord.

Concluding Prayers, page 793.

July 24—St. Francis Solano, Confessor (White)

In Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Os. Justi, page 1349, except:

Prayer

O con, Who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do Thou, through his merits and prayers, turn away Thine indignation from our sins, and graciously send down the fear of Thy name to the nations that have not known Thee. Through our Lord.

D eus, qui plurimas Amér- icæ gentes per beatum Franciscum ad sinum Ecclesiæ perduxisti: ejus meritis et preciosae indignationem tuam a peccatis nostris averte; et in gentes, quæ te non cognovérunt, timórem nōminis tui benignus immitte. Per Dóminum.
Epistle, Brethren, with the heart, from the Mass on the feast of St. Andrew, November 30, page 835.

Gospel, Go ye unto the whole world, from the Mass on the feast of St. Francis Xavier, December 3, page 839.

Secret

QUONUS, quod tibi offerimus, det nobis, quasmus, omnipotens Deus, fidei, spei et caritatis augmentum: et, ut mereamur asequi quod promittis, interveniente beato Francisco Confessore tuo, fac nos amare quod precipis. Per Dominum.

Postcommunion

UT SUMPTIS, Dómine, redamur digni munéribus: intercedente beato Francisco Confessore tuo, fac nos tuis semper obedire mandátis. Per Dominum.

Aug. 11—St. Emidius, Bishop and Martyr (Red)

In the Archdioceses of San Francisco and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 17, 8

COMMÓTA est, et contrémuit terra: fundamenta montium conturbata sunt, quoniam irátus est eis. Ps. 49, 15. Invoca me in die tribulationis: eruam te, et honorificábis me. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.
Prayer

O God, Who didst adorn blessed Emigdius, Thy martyr and pontiff, with victory over idols and the glory of miracles: mercifully grant, through his intercession, that we may deserve to defeat the guiles of evil spirits, and to shine forth with virtues. Through our Lord.

Lesson. Apoc. 40, 13-15

Lesson from the Book of the Apocalypse of blessed John the Apostle.

That hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake the names of men seven thousand; and the rest were cast into fear, and gave glory unto the God of heaven. The second woe is past; and behold the third woe will come quickly. And the seventh angel sounded the trumpet, and there were great voices in heaven saying, The kingdom of this world is become our Lord’s and His Christ’s, and He shall reign forever and ever. Amen. And the four-and-twenty elders, who sit on their seats in the sight of God, fell upon their faces, and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, for that Thou hast taken unto Thee Thy great power and hast reigned.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

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Gradual. Ps. 59, 6-7

Dedisti metuëntibus te significationem ut fugiant a fàcie arcus. Thù hast given warning unto them that fear Thee, that they may flee from before the bow. That Thy beloved may be delivered: save me with Thy right hand, and hear me.

Lesser Alleluia


Tract. Jerem. 3, 12

Non avértam fàcitem meam a vobis: et non iràscar in perpetuum. I will not turn My face away from you and I will not be angry forever. V. Is. 42, 6. Dedi te in fœdus populi, et in lucem gentium. I have made thee for a covenant of the people, for a light of the gentiles. V. Is. 25, 4. Because thou hast been a strength to the poor, a strength to the needy in his distress.

Greater Alleluia

Alleluja, alleluja. V. Jerem. 1, 18. I have made thee this day a fortified city, and a pillar of iron and a wall of brass. Date nòmini ejus magnificentiam, et confitèmini illi. Alleluja.

Offertory. Ps. 49, 4

Commovisti terram, et conturbásti eam: sana contritiones ejus, quia commótò est. Thou hast moved the earth and troubled it, heal Thou the breaches thereof, for it has been moved.

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Secret

Do thou, O Lord, sanctify the gifts which we offer unto Thee: that by means of them we may, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, be defended from all dangers of soul and body. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 32, 8

Let all the earth fear the Lord, and all that dwell in the world stand in awe of Him.

Timeat Dóminum omnis terra: ab eo autem commovéntur omnes inhabitantes orbem.

Postcommunion

SACRAMÉNTA quæ súmpsi­mus Dómine, per inter­cessiónem beáti Emígdií Mártýris tuo atque Pontíficis, sint nobis ad tutaméntum mentis et córporis, et ad misericórdi­am tuam effícácter conse­quéndam. Per Dóminum.

Concluding Prayers, page 793.

Aug. 11—St. Philomena, Virgin, Martyr (Red)

Mass, Loquebar, page 1359.

Aug. 18—St. Helena, Empress, Widow (White)

In Diocese of Helena.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Om autem abst gloriári, nisi in Cricce Dómni nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. (T. P. Allelúja,
PROPER MASSES FOR UNITED STATES 1607

allelúja.) Ps. 22, 4. Virga tua et báculus tuus: ipsa me consoláta sunt. V. Glória Patri.

(§P. T. Alleluia, alleluia.) Ps. 22, 4. Thy rod and Thy staff: they have comforted me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélænæ revelásti, ut, per eam, Ecclésiam tuam hoc pretióso thesáuro dítáres: ejus nobis intercesióné concédé; ut vitális ligni prétio, ætérnae vitæ præmia consequámur: Qui vivis.

Lord Jesus Christ, Who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou at her intercession, grant that by the price of the Tree of Life, we may attain the rewards of everlasting life. Who livest.

Epistle, Who shall find a valiant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 10, 15, 16


Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honor. V. After her shall virgins be brought to the King, her neighbors shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King.

Lesser Alleluia


She hath dispersed, she hath given to the poor: her justice abideth forever and ever. Alleluia.

Tract

Veni sponsa Christi, accipe corónam, quam tibi Dóminus præparávit in ætérnum; pro cujus amóre sánguinem tu-

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever. V. Ps. 44, 8. Thou hast loved

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Justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 

With thy beauty and thy comeliness: set out proceed prosperously, and reign.

Greater Alleluia


Munda Cor Meum, page 763.

Gospel, At that time Jesus spoke this parable, page 1386.

Offertory. 1 Cor. 2, 2

For I judged not myself to know anything: save Jesus Christ, and Him crucified. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Do thou, O Lord, by these sacred mysteries, grant us the grace which Thou didst mercifully vouchsafe unto blessed Helena: namely, always to bear Thy crucified Son in our hearts: Who with Thee.

Preface for Weekdays, page 775.

Communion. Cant. 7, 8

I will go up into the palm-tree: and lay hold of the fruits thereof. (P. T. Alleluia.)

Ascéndam in palmam, et apprehéndam fructus ejus. (T. P. Allelúja.)
Postcommunion

Grant, O merciful God, that we who on earth have been refreshed by the fruit of Thy salvation-bringing Cross, may, by the intercession of blessed Helena, deserve to enjoy that fruit forever in heaven. Who livest.

Concluding Prayers, page 793.

Sept. 1—St. Bibiana, Virgin, Martyr (Red)

In the Archdiocese of Los Angeles.
Mass, Loquebar, page 1359.

Sept. 7—St. Cloud, Confessor (White)

In the Diocese of St. Cloud.
Mass, Os justi, page 1349, except:

Prayer

Deus, qui beàtum Clodóldum, propter te humilliátum in sæculo, et sacerdótii múneri et virtútum splendórè sublimásti: tríbue nos, ejus exérnpló, tibi digne ministráre, et per ejus intercessiónem gratia semper et mérito proficere. Per Dóminum.

O God, Who, by the gift of the priesthood and the splendor of his virtues, didst glorify blessed Cloud humbling himself for Thy sake upon earth: grant us by his example to minister worthily unto Thee, and by his intercession ever to advance in merit and grace. Through our Lord.

Secret

We beseech Thee, O Lord, Whom with the holy priest Cloud we confess to be the author of our faith and our salvation, to receive in Thy mercy this sacrifice from our hands, and to grant that we may render our vows with the same devotion wherewith he rendered his unto Thee. Through our Lord.

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These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. (Ps. 116, 1.) O praise the Lord, all ye nations: praise him, all ye people. (Apoc. 7, 14.)
Postcommunion

We who receive the divine mysteries on the festival of holy Cloud the Priest, beseech Thee, O Lord, that, our hearts being lifted up to heavenly things, we may appraise all things as loss, for the sake of Him Who gave Himself for us, Jesus Christ Thy Son, our Lord. Who with Thee liveth.

September 26—Sts. Isaac Jogues, John de Brebeuf and Companions, Martyrs (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Apoc. 7, 14

These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Ps. 11, 1. O praise the Lord, all ye nations; praise Him, all ye people. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst consecrate the first-fruits of the faith in the northern regions of America by the preaching and blood of Thy blessed Martyrs Isaac, John, and their Companions: vouchsafe unto us, we beseech Thee, that through their intercession the fruitful harvest of Christians may everywhere daily receive an increase. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

May the continual protection of the blessed martyrs, Cyprian and Justina, com-
fort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

**Epistle. 2 Cor. 12, 11-15**

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren: I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, in wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now the third time I am ready to come to you; and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 123, 7, 8**

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.
Lesser Alleluia

Alleluia, alleluia. V. 2 Cor. 1, 5. Sicut abundat passiones Christi in nobis, ita et per Christum abundat consolatio nostra, alleluia.

Alleluia, alleluia. V. 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Alleluia.

Tract. Ps. 125, 5, 6

Qui semeniant in lacrimis, in gaudio metent. V. Eiuntes ibant et fiebant, mittentes semina sua. V. Venientes autem venient cum exsultatione, portantes manipulos suos.

They that sow in tears shall reap in joy. V. Going they went and wept, casting their seeds. V. But coming they shall come with joyfulness, carrying their sheaves.

Greater Alleluia


Alleluia, alleluia. V. 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound, alleluia. V. Ex. 15, 11. Glorious is God in His saints: marvelous in majesty, doing wonderful things. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

S Sequentia sancti Evangeli secundum Lucam.


S Continuation of the holy Gospel according to St. Luke.

At that time, Jesus coming down from the mountain stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all. And He, lifting up
his eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

Offertory. Wis. 3, 6

As gold in the furnace He hath proved them; and as a victim of a holocaust He hath received them.

Offertory Prayers, page 767.

Secret

O LORD, grant that we may offer to Thee with pure minds the immaculate Host which a spotless purity of life and continual desire for mortification rendered to Thy blessed Martyrs a most delightful banquet. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

We offer Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Philip. 1, 20, 21

Christ shall be magnified in my body, whether it be by life

Magnificabitur Christus in corpore meo, sive per vitam
sive per mortem: mihi enim vivere Christus est et mori lucrnum.

Postcommunion

Proper pane refectis tribue nobis, omnipotens Deus: ut, sicut sancti Martyres tuoi Joannes, Isaacus eorumque Socli, edem roborati, animam suam pro fratribus pone re non dubitaurunt; ita nos, alter alterius onera portantes, proximos nostros &per et veritate diligamus. Per Dominum.

Commemoration of Sts. Cyprian and Justina.

Presta nobis, quæsumus, Dômine: intercedentibus sanctis Martyribus tuis Cypriano et Justina; ut, quod ore contingimus, pura mente capiamus. Per Dôminum.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Companions.

Virgins and Martyrs (Red)

In the Diocese of Portland.

Prayer

Dana nobis, quæsumus, Dômine, Deus noster, sanctarium Virginum et Martyrum tuarum Ursula et Sociarum ejus palmas incessabilis devotione venerari: ut, quas digna mente non possimus celebrare, humilibus saltem frequentemus obséquis. Per Dôminum.

Secret

Interinde, quæsumus, Dômine, munera altaribus tuis pro sanctârum Virginum

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val of Thy holy Virgins and Martyrs Ursula and Companions; that, as by these blessed Mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

Postcommunion

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs Ursula and Companions, that what we take with the mouth we may receive with a pure mind. Through our Lord.

Nov. 5—Feast of the Holy Relics, (Red)

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21.

O any are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O thou, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

Lesson, These men are men of mercy, page 1097.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 149, 5, 1.

The saints shall rejoice in Exsultábant Saneti in
glória: lætabuntur in cubilibus suis. V. Cantátde Dómino canticum novum: laus ejus in Ecclésia Sanctórum.

Lesser Alleluia


Tract. Ps. 125, 5, 6

Qui sémiant in lácryan, in gáudio metent. V. Eúntes ibant et fíebant, mitténtes sémína sua. V. Veníntes au- tem vénient cum exsulta- tióné, portántes manipúlos suos.

Greater Alleluia


Munda Cor Meum, page 763.

Gospel, At that time Jesus coming down, page 1323.

Offertory. Ps. 67, 36


Offertory Prayers, page 767.

Secret

Implorámus, Dómine, cle- mentiam tuam: ut Sanc- tórum tuórum, quorum re- liquias venerámur, suffragánínum, méritus hóstia quam

wé implóre Thy clemency, O Lord: that by the in- terceding merits of Thy saints whose relics we venerate, this sacrifice which we offer may
be an expiation of our sins. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1
Rejoice in the Lord, ye just: Gaudete, justi, in Dómino; praise becometh the upright. rectos decet collaudátio.

Postcommunion
Q U I T I P L Y upon us Thy mercy, we beseech Thee, O Lord, through the sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of Thy saints whose relics we venerate, so also by Thy bountiful goodness we may enjoy their everlasting fellowship. Through our Lord.

Concluding Prayers, page 793.

Nov. 7—St. Leonard, Abbot (White)
Mass, Os justi, page 1349, except:

Prayer
M A Y the kindly prayers of Thy most holy Confessor, Leonard, avail us, O almighty God, before Thy Divine Majesty. Dutifully we venerate him: may we be helped by his intercession. Through our Lord.

Nov. 27—Our Lady of the Miraculous Medal (White)
In the Diocese of Brooklyn.
The Beginning of Mass, page 756.

Introit. Exod. 13, 9
I T S H A L L be as a sign in thy hand, and as a memorial quasi signum in manu tua, et quasi

Kyrie, page 761; Gloria, page 762.

Prayer

Domine Jesu Christe, qui beatíssimam Virgíinem Mariam Matrem tuam ab origine immaculátam innúmeris miraculis claréscere voluísti: concéde; ut ejúsdem patrocinium semper implorántes, gáudia consequamur ætérna. Qui vivis.

Lesson. Apoc. 12, 1, 5, 14-16

Léctio libri Apocalypsis beáti Joánnis Apóstoli.


before thine eyes, and that the law of the Lord be always in thy mouth. Ps. 104, 1. O give thanks unto the Lord, and call upon His name: tell forth His deeds among the nations. V. Glory.

Yeast.
From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

**Gradual. Ps. 104, 5, 27**

Remember the marvelous works which He hath done: His wonders, and the judgments of His mouth. He placed in them the words of His signs: and of His wonders in the land.

**Lesser Alleluia**

Alleluia, alleluia. Allelúja, allelúja. Ps. 18, 7. A summó célo egressio ejus, nec est qui se abscóndat a calóre ejus. Alléluja.

**Tract. Ps. 86, 1, 2**

The foundations thereof are in the holy mountains. The Lord loveth the gates of Sion, above all the tabernacles of Jacob. Ps. 86, 3. Gloriosas dicta sunt de te, O city of God. This man and that man is born in her and the Highest Himself hath founded her.

**Greater Alleluia**

Alleluia, alleluia. Judith 15, 10. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Cant. 4, 7. Thou art all fair, O my love, and there is not a spot in thee. Alleluia.

Munda Cor Meum, page 763.
Gospel, At that time there was a marriage, page 187.
Creed, page 765.

**Offertory. John 19, 27**

Jesus said to the disciple, Behold thy Mother. And from that hour the disciple took her for his own.

Offertory Prayers, page 767.
SECRET

Beata Virgine Maria intercedente, cujus precibus exoratus Jesus Christus Filius tuus fecit initium sionum; de nobis, Domine Deus, sacramentum Corporis et Sanguinis ejusdem Filii tui pura mente conficere, ut aeterni convivii mereamur esse particeps. Per eundem Domum.

Preface No. 11, page 814.

COMMUNION. Ecclus. 36, 6, 7, 10


POSTCOMMUNION

Domine Deus omnipotens, qui per Immaculatam Genitricem Filii tuui omnia nos habere voluisti: do nobis tanta Matris auxilio, præsentis temporis pericula devitare; ut vitam consequamur aeternam. Per eundem Dominum.

Concluding Prayers, page 793.

NOV. 27—ST. VIRGILIUS, BISHOP, CONFESSOR
(White)

Mass Statuit el, page 1337.
The Ecclesiastical Year and the Sacred Liturgy

The Divisions of the Ecclesiastical Year

The ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next, whether before or after, the feast of St. Andrew the Apostle, November 30.

Following this are the four weeks of Advent and the Christmas festivals, ending with the Epiphany, January 6.

The Sundays that follow are called the first, the second, and so forth, after the Epiphany. They are never more than six in number, and their series is, as a rule, interrupted by the coming of Septuagesima Sunday, which is the ninth before Easter and the first of those on which the liturgy is of a penitential character.

Septuagesima is followed by Sexagesima and Quinquagesima; this last is the Sunday next before Ash Wednesday, on which Lent begins. Lent has six Sundays: the two last of these are, respectively, Passion Sunday and Palm Sunday. The week beginning with Palm Sunday, that in which Our Lord was betrayed and crucified, is known as Holy Week. Easter Sunday, the feast of the Resurrection of Our Lord, upon the date of which the foregoing celebrations depend, is the Sunday next following the full moon first occurring after the twentieth day of the month of March. The earliest possible date for Easter is March 22, and the latest April 25.

The weeks between Easter and Trinity Sunday are known as Paschal Time. Forty days after Easter is the feast of the Ascension of Our Lord, which always falls on a Thursday; and ten days later, that is on the seventh Sunday and fiftieth day after Easter, is the feast of the Descent of the Holy Ghost, called Pentecost or Whit-Sunday. Trinity Sunday is the Sunday next following; on the Thursday after this Holy Church celebrates Corpus Christi, the festival of the Most Holy Sacrament, and after its octave day the feast of the Most Sacred Heart of Jesus, with which her cycle of movable feasts ends.

The remaining Sundays of the year, which cannot number more than twenty-eight nor less than twenty-three, are described as the third, fourth, etc., after Pentecost.

The Movable Feasts Around Which the Ecclesiastical Year Is Arranged.

The Sundays after Epiphany and Pentecost.—Easter may occur as early as March 22, and as late as April 25. This movable feast determines the date of other movable feasts, such as the Ascension, Pentecost, Trinity, and so forth. When Easter is exceedingly early there is not sufficient time between Epiphany and Septuagesima Sunday for the six Sundays, as
found in the liturgy, after Epiphany, whereas after Pentecost more than the twenty-four prescribed Sundays will be needed to complete the ecclesiastical year. It may happen, too, when Easter is late that there are not twenty-four Sundays after Pentecost.

The Sundays omitted after Epiphany are employed, as far as necessary, to make up the number required after Pentecost, that is, the liturgical parts with some slight changes are transferred. When one Sunday only is required, the sixth Sunday after Epiphany is taken; if two are necessary to fill out the ecclesiastical year, the fifth and sixth Sundays after Epiphany are transferred, or, if necessary, the third, fourth, fifth, and sixth.

Because of the special liturgical features of the twenty-fourth Sunday after Pentecost, this Sunday comes last, though it be the twenty-fifth, twenty-sixth, and so forth. The Sundays transferred as above are placed after the twenty-third Sunday after Pentecost. Septuagesima Sunday can not be earlier than January 18 or later than February 22. There may be as few as twenty-three Sundays after Pentecost, and as many as twenty-eight. When there are only twenty-three Sundays after Pentecost, the twenty-fourth will retain Sunday, while the twenty-third will be observed, rubrics permitting, on the day before (Saturday). The office of one of the Sundays after Epiphany, namely, the third, fourth, fifth, or sixth (there are special rubrics for the second), when it would otherwise be omitted, is said on the Saturday which immediately precedes Septuagesima Sunday.

Besides the above celebrations, there is the calendar of festivals fixed to particular days of the month. This varies according to the country and the diocese. The calendar (see list of contents) shows all festivals that are of obligatory observance throughout the Christian world.

Those festivals that are special to the United States, and certain others kept in various Religious Orders, have been placed in several special Supplements and will be found immediately after the Masses for the Dead (page 1546). To find a certain feast, consult the Alphabetical Index at the back of the book as every Mass and Feast in this missal is given therein. The calendar suffices for general needs to show what Mass is to be said on any particular day, but to ensure accuracy in every detail the directory or Ordo annually published in the locality should be consulted. This is the more necessary because of the overlapping of movable and fixed feasts, which often involves the transfer, or putting off, to another day of the one or the other. As a rule a feast of lesser always yields to one of higher liturgical rank.

Note: The reader is again advised to study the section in the front part of the book entitled, Read Mass with the Priest, which will enable him to use this book readily and appreciate its relation to the character of the Ecclesiastical Year as explained in this portion.
The Sacred Liturgy

The Yearly Liturgical Cycle

Liturgy in its full meaning is a vast and intelligent putting together of the affections toward the Supreme and Infinite Good by means of which the Church carries on forever that perfect worship in spirit and in truth which Christ came to render unceasingly to His divine Father. It includes all the sacrifices, rites, and chants, as well as the artistic inspirations in the mind of the painters, the sculptors, and the architects, who unite their talents and their prayers so that there may evolve therefrom the sacred edifice of the Catholic Church.

The Liturgy is not only the rule of prayer; it is the rule of faith. "The law of praying, is the law of believing." It not only comprises the relations or aspirations of the Church to Christ and to God, but also contains and transmits to us who have faith the divine word of the most Holy Trinity. It puts to the proof the efficacy of its prayers on the divine heart, and exerts a powerful influence on the "naturally Christian soul" of man, and in a special manner on the religious education of the masses. It has an immense influence on the catechetical training of the faithful; in former days the collective participation in the Liturgy with the fervor and spirit desired by our Mother the Church would be a great source of knowledge as well as of devotion. The Liturgy, as the true mouthpiece of God, aims at being eminently for the people, because it treats man according to his nature, that is, as a being formed of both spirit and matter, who, consequently, infers and abstracts that which is conceivable from that which is perceptible, and which, by reason of its external qualities, is manifest to the senses. So in order to be sure of reaching the intellect, it first conquers and subjugates the senses and the heart, and by means of all the attractions of art, painting, sculpture, and architecture, of music, poetry, and literature, binds the imagination and compels it to act as the handmaid of faith, at the very moment in which it transmits to the intellect the message of God.

Despite the many associations and celebrations in our day the knowledge of God makes but little headway even amongst Christians. Even those who are Catholics in name and in intention often know very little of the Catechism, and even if, for the most part, they are not ignorant of the actual words of the Acts of faith, hope, and charity, yet one cannot therefore say that the Gospel is in truth the standard and rule of life of all those who inscribe their names in the various Catholic societies.

A fatal error of the Reformation was that of individualizing religion through the principle of private judgment, and of presenting before God the Father, not one great family united by faith, but isolated individuals. The spirit of the Catholic Liturgy, on the other hand, is essentially social, in its character public, tangible, and dramatic. In this lies the secret of its early popularity.

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The Church, says St. Ambrose, presents the most perfect form of admirable community and social life. As it has been redeemed collectively, and as it is collective in its constitution, so it believes, hopes, and loves collectively, combats collectively, is persecuted collectively, prays and triumphs collectively. The Church lives through Christ; not through Christ the Head separated from His mystical body, but through Christ, Head and Body, which is the Church.

The sacred Liturgy contains a spiritual teaching which is the most complete in itself, because it does not dwell almost conclusively, as so many personal devotions do, on one particular mystery, but in the course of the entire year it unfolds before the faithful and explains to them in a marvellous order the whole series of the dogmas concerning our holy redemption.

The Liturgy is best put into practice, in the hearing of Mass and receiving of Holy Communion, by keeping in touch with the various cycles of the sacred Liturgy, all of which lead to Jesus Christ in the Eucharist, and demonstrate in the sacrifice of the cross and the altar the realization and continuation of all that they offer to our faith, our hope, and our love.

From the late middle ages we distinguish in the Missal and the Breviary two parts—the Proper of the time (Proprium de Tempore) and the Proper of the Saints (Proprium Sanctorum). The Proper of the Saints is intended not to weaken nor replace the temporal cycle, but to adorn it and give it greater variety and grace, in the manner in which an artist would surround the figure of Christ in the apse of a Christian basilica with a circle of martyrs. The Proper of the Time occupies the entire year, so that the faithful may not simply glance at the mysteries, but by continuous acts of piety and practices of devotion assimilate them and be transformed in them. The true liturgical cycle of the Church is represented by the Proprium de Tempore, which, beginning with Advent, passes through the four weeks of expectation before Christmas, through the Epiphany, the forty days of Christ's fasting in the desert, the two weeks of His Passion, the fifty days of the Paschal feasts, and on to the Ascension and Pentecost, completing in this way our catechetical instruction on the mystery of Christ.

To this long cycle of fifty-two weeks, which contains the vivid and dramatic unfolding of the whole Christian catechism, it is as well to add that other short cycle, which, during the course of each week, celebrates the divine masterpiece of the six days of the Creation and draws a parallel between them and the acts of grace in the regeneration of the world through the blood of the Saviour.

There remains lastly a daily cycle, which, divided into seven periods, or, as the Breviary calls them, canonical hours, especially commemorates each day the mysteries of the Passion and death of our Saviour. This last daily cycle, which is the basis of the other two cycles, forms in its turn the setting, as it were, of the Eucharistic sacrifice which is daily offered up to God as the act of perfect worship in spirit and in truth which redeemed humanity offers to the ever-blessed Trinity.

One only God, one only Church, one only form of Catholic
piety, one complete whole, but with many sides; like a complex but closely connected organism, or rather, like a harmony produced by an infinity of sounds; we know only one devotion which fulfills all these conditions and blends in one harmony theology, art, architecture, music, all that is most true, most beautiful, and most worthy in this poor world: in a word, that which we have from the first called in the fullest significance of the word—"Catholic Liturgy."

The Sacred Liturgy from Advent to Septuagesima

First Part of the Ecclesiastical Year: 1. First Sunday of Advent to Christmas Eve. 2. Christmas to the Octave of the Epiphany. 3. Epiphany Octave to Septuagesima Sunday.

The essential object of the Liturgy's yearly cycle is to adore in spirit and in truth, to praise, to propitiate and to offer thanksgiving to the triune God for His great glory and goodness. This glory and this goodness are especially manifest in the twofold work of cosmic creation and human redemption; hence in early times these two theophanies (divine manifestations) of the divine magnificence, while they afforded the central theme of the Eucharistic prayer and sacrifice, likewise gave inspiration to the liturgical cycle, as well for the week as for the year.

In the ancient Roman Liturgy, as well as that of other churches, there were two distinct cycles, the weekly and the yearly. The days of the week commemorate the six days of creation, while the annual cycle celebrated the work of our redemption. The Vesper hymns of St. Ambrose celebrate in beautiful words the work of each day of creation. The mysteries fulfilled by Our Saviour in traversing the way of redemption are honored, on the other hand, by a succession of feasts, which, beginning with Advent, and going on to Christmas, Lent, Easter and the twenty-four Sundays after Pentecost, embraces the whole year, and always maintains a wonderful harmony between the logical order of ideas and the chronological sequence of events. The weekly cycle recalls the work of God the Father, God the Son, and God the Holy Ghost; that of the year deals rather with our salvation and our last end, but both the one and the other have as their permanent objective the glorifying of God in His manifestations of power and of love.

1. Advent

From the stem of Jesse, according to the prophecy of Isaias, there came forth a most fair flower, and that flower was Christ. It is therefore only natural that there should be a continuity between the liturgy of the synagogue and that of the Christian faith. The authority of Imperial Rome even confused the Christians with the Jews; during the transitional period the Christian family, presenting the outward and legal appearance of a Jewish community, borrowed therefrom likewise various liturgical usages which still form part of her Sacred patrimony,
and, like her faith, are, so to speak, of the seed of Abraham and of Israel by origin and descent.

The Roman Advent bore a joyful character; now we regard this season as a penitential time, or at least, a time in which the absence of Christ is stressed in the Liturgy. Until recent years it was customary in the United States to fast on the Fridays of Advent, but this is no longer done. It is a season of preparation, because during all the years before the birth of Our Saviour, the events of human history led up to this central fact.

The chants of the Mass, the responsories, the antiphons of the divine Office, all contain Alleluias. The Gloria in excelsis is omitted from the ferial Masses until Christmas. It would seem that the whole of nature, looking forward, as the Apostle describes it, to the last judgment, awaiting the revelation of the Son of God, feels herself uplifted by the Incarnation of the Word of God, Who after so many ages of waiting, comes at length into this world to bring His greatest handiwork to its final perfection. The Sacred Liturgy, during this time, gathers from the Scriptures all those passages which are most forcible and best adapted to express the intense and joyful longing with which the holy patriarchs, the prophets and the just men of the Old Testament hastened by their prayers the coming of the Son of God. We cannot do better than associate ourselves with their pious feelings, and pray the Word made Flesh that He will deign to be born in the hearts of all men and spread His kingdom likewise throughout those many lands where His holy Name has not hitherto been made known, and whose inhabitants still sleep in darkness and the shadow of death.

2. Christmas Season

The period from Christmas to the Octave of the Epiphany is filled with first of all the festal days commemorating the birth of Our Saviour and His manifestation of Himself to the world, and secondly, with the feasts of saints associated with Our Saviour’s birth, or by tradition occupying these places in the Cycle of the Saints. From all eternity the Son of God lived with the Father and the Holy Ghost; on Christmas we celebrate the Word made Flesh, Christ born for us.

The exact day of Our Lord’s birth on earth has never been revealed to us; but the Roman Church has, from early ages, set apart for its solemn celebration the twenty-fifth day of December. In the East, however, the birthday of Our Lord is kept on the sixth of January, and for that reason the one and the other festival has been continued, that of December 25 as the Nativity of Our Lord, that of January 6 as His Epiphany, or manifestation to the Gentiles.

Only on two days of the year may the priest celebrate three Masses, on the day of the commemoration of All Souls, and on Christmas. In the last instance, when sung, the first Mass is appointed for midnight, the second for daybreak, the third for the customary hour of high Mass. In the second Mass a commemoration is made of St. Anastasia, a holy Roman
matron, who suffered martyrdom under Diocletian (A.D. 304), and whose feast is kept on December 25.

3. Epiphany Octave to Septuagesima Sunday

The Sundays of the year are now counted after the Epiphany and after Pentecost. The number after the Epiphany before Septuagesima changes according to the earlier or later date of Easter.

Generally speaking the Sundays throughout the year had no fixed Station, or Church at which the Pope said Mass. This is true outside of Advent, Lent and Easter Time, except in a few cases such as the Second Sunday after the Epiphany. The Chants (Introit and other Propers) of the Third Sunday after Epiphany are repeated on the Fourth, Fifth and Sixth when such Sundays occur. The Epistles are taken from St. Paul, a rule which continues until the Easter Cycle.

The Church goes back to the regular or usual order in the Office and Mass. The green vestments are used for the Sunday and ferial Masses. On such days a commemoration is made of Our Blessed Lady and the prayer said is for the Church or Pope.

The Sacred Liturgy from Septuagesima to Easter

Second Part of the Ecclesiastical Year: 1. Septuagesima to Passion Sunday. 2. Passion Time and Holy Week.

In the Church of the Apostolic time the custom existed of keeping a vigil each Saturday in expectation of the coming of the Lord. Wednesday and Friday were fast days, the basis of the liturgical week. This primitive fast and vigil was known by the military term statio; as kept by the Christians it was of a wholly voluntary character.

The very spirit and supernatural character of Christianity must, even before the canons of the Councils existed, have given rise to special observances in preparation for Easter. Otherwise it would be difficult to explain the different rules of the various churches in this matter. Thus, whilst originally the fast lasted a week at Alexandria, at Rome, and in Gaul, other churches kept as a fast only the last two days of Holy Week, from the Lord's Supper on Maundy Thursday until Easter morning, precisely as was done, we are told by the Apostle St. James the Just.

The Council of Nicaea, fixed the duration of the fast at forty days. St. Gregory introduced a three weeks' preparation for Lent. At Jerusalem the Holy Sacrifice was not offered up on week-days during Lent, but at Rome Mass was omitted only on the last two days. A trace of this custom remains in the omission of Mass on Good Friday.

At the stational Masses the Kyrie and Litany were not said; the Litany was recited on the way from the place of the gathering (Collecta) to the stational church. The Introit was,
however, repeated and the other ceremonies carried out. Lent was also the preparatory period for the catechumens who were baptized on Holy Saturday.

Nowadays the changed conditions of social life have caused the Church herself to introduce some minor alterations into her rites. The preparatory ritual for catechumens has long fallen into disuse, but this does not mean that the Lenten liturgy has lost its living force, for even in these latter times many souls outside the fold of the Catholic Church await the touch of heavenly grace, and it is the duty of the Church to hasten by her prayers the hour of their conversion—\textit{Oremus et pro catechumenis nostris}—as we are taught to say in the Office for Good Friday.

Lent, moreover, is the season of penitence, of amendment of life, of preparation for Easter, and these conditions of the spiritual pilgrimage transcend the ages and still continue the common duty of all the faithful.

The holy joys of Easter will shine more radiantly and will touch the heart of the Christian more intimately if, purified by penance, he shall have rendered himself worthy to live a supernatural life given entirely to God, after the likeness of the risen Christ, of Whom St. Paul writes: “He dies once; but in that He liveth, He liveth unto God.”

\textbf{The Sacred Liturgy During the Easter Cycle}

\textit{Third Part of the Ecclesiastical Year: 1. Easter to Pentecost. 2. Time after Pentecost.}

Following the death of Christ on the Cross, which paid the penalty for our sins, the Church knowing that this death was for our redemption, remembers even the crown of thorns as a crown of glory. After contemplating Christ upon the cross we now eagerly await His rising from the dead. When two days have passed the time comes at last for this poor weakened humanity, torn and bruised in the divine person of the Crucified, having now made fitting satisfaction to God for its sins, to be restored to its former honorable state. Jesus on the cross yields himself up into the hands of the Father. The Father accepts the offering—a lifeless body covered with wounds and bruises—and pressing it to His heart, warms it with the fire of His very being, and communicates to it His own divine life. Jesus rises again from death at the dawn of the third day, and as He had associated the entire human race with Himself in His atonement, so now He shares His triumph with His whole mystical body on Whom He, as head, sheds the glory of His resurrection.

The Eastertime proper extends from Easter Saturday to Pentecost Sunday. In the United States the period allowed for fulfilling the precept of Easter Communion extends from the first Sunday of Lent to Trinity Sunday. The prayers and masses of this season are all joyful; the Alleluia is restored to the Liturgy and repeated many times. Instead of the \textit{Asperges}, the \textit{Vidit aquam} recalling the baptism of the neophytes is sung before the principal mass on Sundays. The paschal candle
is given an honored place for it symbolizes the presence of Christ on earth; it is extinguished on Ascension Day. The feasts of Eastertime are chiefly those of martyrs who straight-way after death are admitted into Heaven.

**The Sacred Liturgy During the Time After Pentecost**

After Pentecost, the work of the regeneration of the human race has reached its highest point. Christ and the Paraclete live and dwell within the hearts of the faithful, who are thus able to render to the august Triad that perfect adoration in spirit and in truth which alone the Father desires. This is the profound significance of the feast of the most holy Trinity which closes the Octave of Pentecost, and begins the cycle of the twenty-four weeks or so which elapse between Trinity Sunday and Advent. This long cycle, which comprises nearly half the liturgical year, represents the daily history of the Church throughout the ages, a history which begins with the first Christian Pentecost, celebrated by the Apostles in the Upper Room, and which comes to a close with the coming of Christ as Judge, in His second Advent at the end of the world. This is the inner meaning of the two Gospel passages concerning the end of the world and the appearance of the divine Judge which the Liturgy causes to be read on the last Sunday after Pentecost and on the first Sunday in Advent.

During the cycle of the Sundays after Pentecost the marks of the Church, one, holy, catholic and apostolic in her being and in her life, are magnificently expressed in her Liturgy. Through the reading of the Epistles of the Princes of the Apostles, Peter and Paul, we experience over again their preaching and realize that the edifice of our faith rests on that one prophetic and apostolic foundation upon which Christ has built His Church. The history of the early Church contains also the forecast of that which the life of Christ's flock was to be in the ages to come.

**Explanation of the Liturgy of the Proper of Time**

**FIRST SUNDAY OF ADVENT**

Station at St. Mary Major

The Roman Missal to-day begins the liturgical cycle. The Incarnation is the true central point which divides the course of the ages. By the period of preparation called Advent, the ages before Christ and leading us to His birth are recalled;

Indulgences can be gained on those days on which in the Roman Missal the Mass is noted for a station. These indulgences can be gained outside of Rome by the members of certain confraternities; thus all members of the Confraternity of Christian Doctrine who on these days teach, or superintend the teaching of Christian Doctrine can gain these indulgences; they can also be gained by any of the faithful who assist at the explanation of the Catechism.
following the feast of Christmas the great events in the life of Christ and the ages that lead toward the final judgment are kept in mind. The Missal, therefore, is logical and corresponds closely to this lofty concept of history, by which the Incarnation is made the true central event in the world's drama. The early Christians began their liturgical cycle with the festival of Christmas; the present arrangement came into use towards the middle of the fifth century.

The spirit of the sacred Liturgy during Advent, full of the joyful announcement of approaching freedom, is one of holy enthusiasm, tender gratitude, and an intense longing for the coming of the Word of God in the hearts of all the children of Adam.

The Introit gives eloquent expression to the feelings of humanity, cast down, yet full of hope, and begs the Saviour to bring it back into the path which leads to Bethlehem, along the way of truth and justice. The Epistle calls upon us after our period of slackness and spiritual lethargy to rouse from sleep. The Church in the Gospel connects the second coming of Our Lord at the end of the world with his first appearance at Bethlehem as Our Redeemer. At one time the \textit{Dies irae, dies illa}, now used in masses for the dead, was sung on this day before the Gospel.

Man is made up of spirit and flesh, and whilst the former is desirous of being drawn towards truth and love, the latter understands only such good or evil as can be perceived by the senses, and must therefore be held in check by penance and by a salutary fear of the judgments of almighty God.

The indulgences of the Roman Stations are:

\textbf{Plenary Indulgence} (under the usual conditions).

1. To those who on the day of a Station devoutly visit the Church and assist at functions morning or evening, according to the local custom or the instruction of the Pope.

2. If there be no public services in the Church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory be to the Father, five times; adding the Our Father, Hail Mary and Glory be to the Father, three times before any relics set out for veneration, and the Our Father, Hail Mary and Glory be to the Father, at least once for the intention of the Pope.

\textit{Partial Indulgence of ten years} to all members who make a visit to the Church and recite the prayers above. (Pius XI, April 12, 1932; cfr. Sacr. Pcenit., Feb. 25, 1933.)

\textbf{THE SECOND SUNDAY OF ADVENT}

\textbf{Station at Holy Cross in Jerusalem}

After Bethlehem and the manger comes Golgotha with the cross already shining far off over the peaceful country of Ephrata, where the Incarnate Word first appeared upon earth. The station is therefore at the Sessorian Basilica—the Roman counterpart of the \textit{Martyrdom} at Jerusalem. Here was kept
the holy cross which the Empress Helena had presented to
the Church in Rome. Many allusions are made to-day to
Jerusalem in the Liturgy.

The Prayer is inspired by the famous cry of the Baptist,
"Prepare ye the way of the Lord;" so we pray to God to pour
His grace into our hearts. This preparation consists in the
spirit of contrition purifying the soul and in the sincere pur-
pose of obedience to the divine precepts.

In the Epistle St. Paul in a few touches sketches the mission
of the Redeemer to establish all mankind in one single family,
the Church. The Gospel testifies to the divinity of Christ by
deeds rather than by words.

The Eucharistic grace for which we beg in the Post-Com-
munion is that the holy bread, the memorial of the death of
Our Lord, may destroy in us the germs of evil and may nourish
us unto everlasting life.

THE THIRD SUNDAY OF ADVENT
Station at St. Peter's

In Rome on the fourth Sunday of Advent there was no
station—because of the great ordinations of priests and dea-
cons, mense Decembris, which took place on the preceding
night—hence this third station preparatory to Christmas
was celebrated at St. Peter's with great splendor.

The stational Mass for this day, as it immediately precedes
the Christmas season, had originally a strikingly festive char-
acter. We know the novenas and triduums in preparation for
the greater feasts are of later origin, and in the golden age of
the Liturgy these weeks before Easter and Christmas, with
their vigiliary Masses and stational synaxes at the most famous
basilicas of the Eternal City, were intended to prepare the
souls of the faithful and to obtain for them from heaven the
grace to profit by the various solemnities of the liturgical cycle.

The note of joy has diminished somewhat in modern times;
however, at the Mass the sacred ministers are clothed in rose-
colored vestments in place of the customary ones of violet,
and the organ once again fills the aisles with its strains.

To dispose our souls for the worthy reception of divine grace
demands suitable preparation before approaching the sacra-
ments, by giving due care to prayer and meditation. Wholly
immersed in vain and worldly desires Jerusalem was indeed
ill-prepared to see the King of Glory in the Man of Sorrows.
Ritual and external practices of worship are praiseworthy and
necessary, but preparation for the right use of grace is some-
thing far more searching and needful.

WEDNESDAY IN EMBER WEEK
Collecta at the Title of Eudoxia. Station at St. Mary Major

The solemn fast of the three days in Ember Week originally
peculiar to the Roman Church, was afterwards borrowed
by the other Latin dioceses. St. Leo I explains the Ember
Days saying that especially at the end of the year it is fitting

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that we dedicate the first fruits to the Divine Providence. An ancient tradition reserved the ordinations of priests and deacons to the month of December, and the faithful—following a custom introduced by the Apostles themselves—felt constrained to unite with the bishop in prayer and fasting, in order to call down from God an abundance of priestly gifts upon the heads of those newly chosen to minister at the altar.

Formerly, after assembling, the procession of clergy and people, chanting the Litany, went from St. Peter in Vinculis to St. Mary Major by way of the Suburra, the Viminal and the Esquiline. To-day’s station—following the custom for Ember Wednesdays—is at St. Mary Major, in order that the new Levites may be placed under the heavenly patronage of her whom the Fathers of the Church, sometimes call the “virgin-priest,” in whose temple the Incarnate Word Himself was anointed priest by the divine Paraclete.

Originally, on the days of the stational processions, when the great Litany was sung on the way, the Introit was omitted, and the Pope, on reaching the church, recited the Prayer after the last Kyrie. The deacon first invited the faithful to prostrate themselves so that they might pray for a while in secret—Flectamus genua; then, after a few moments spent in prayer, he gave the signal to get up again, and the Pontiff summed up the petitions of the assembly in a brief formula—collecta—and presented them to God.

In the Post-Communion we pray Our Lord that he will not let us not to rest satisfied with that pleasure in outward devotion which is sometimes kindled by partaking of the heavenly food, but to aim at laying a firm foundation of virtue.

FRIDAY IN EMBER WEEK
Collecta at St. Mark's. Station at the Twelve Holy Apostles

The collecta, or place of assembly, whence the stational procession used on this day to start on its way to the Apostoleion, must have been in the ancient titular Church of St. Mark in Pallacinis, which is quite near by.

The station preceding the solemn ordinations in Rome is always at the Church of the Twelve Holy Apostles, partly in homage to the holy Apostles whose mission to evangelize the world is to be carried on by the Levites of to-morrow, and partly on account of the great celebrity to which this venerable basilica attained under Julius I and John III.

The Mass is once again an impassioned longing of the soul for the coming Emmanuel. Isaias speaks in the Epistle, and describes for us in glowing colors the future emancipator of Israel. The Gospel narrates the visitation when Mary begins her works as the dispenser of grace. She visits the house of Elizabeth and Jesus sanctifies John in his mother’s womb. Thus is John the first among the saints to owe all his gifts of grace to Mary, and there, under the humble roof of Zacharias, is sung for the first time that sublime canticle, the Magnificat, which shall form the dedication hymn of the first
The church of Our Lady, and shall be the daily prayer of the Church through all the ages.

The coming of the Incarnate Word inaugurates a new era. We are brought into this new kingdom by the Sacrament of Redemption. We pray Our Lord that the sacred outpouring of the chalice of salvation, while it cleanses us from old stains, may renew our interior life and make us partakers of the mystery of salvation.

SATURDAY IN EMBER WEEK

Station at St. Peter's

In the first ages ordinations took place in Rome only in the month of December, usually at the tomb of St. Peter. The Pope alone inherits the plenitude of St. Peter's primacy, and in the Twelfth Century it came to be the rule that the papal consecration alone was carried out at the altar over the tomb of the Apostle.

The long Mass contains the traces of the fast which began after supper on Friday and lasted until the dawn of Sunday; in that period there was no Mass on Saturday. St. Gregory shortened the primitive vigil and the Mass assumed the form in which we have it to-day. The Mass includes the great canticle of the Blessings which, in the earlier rite, formed the morning doxology. According to the Pontifical now in use, Tonsure is conferred after the Kyrie Eleison; the ordination of Porters follows the first lesson; of Readers, the second; of Exorcists, the third; of Acolytes, the fourth; of sub-deacons, the fifth. Deaconship is conferred at the end of the Epistle; the priesthood is conferred after the first versicle of the Tract.

Christianity came into a world in which events were carefully noted; the oriental religions arose in a primitive world lost in the haze of primitive barbarism. It is for this reason that St. Luke begins the narrative of the Gospel of Jesus with chronological notes concerning the rulers who were then controlling the destinies of Palestine.

The Messias assumes the consoling name of Emmanuel, God with us. The Word Himself will soon come to make His dwelling-place amongst us and to redeem us, and, in order to show by His very name all this merciful plan of salvation, He will be called Emmanuel and Jesus—that is, Saviour.

FOURTH SUNDAY OF ADVENT

Station at the Twelve Holy Apostles

When the vigils were kept there was no station because the Mass of this Sunday concluded the night vigil at St. Peter's. When this vigil was shortened the second Mass was introduced at the basilica of the Holy Apostles. This accounts for the use of the same Gospel as in the Mass of Saturday.

A Roman tradition attributed the compilation of the Gregorian Antiphonary to the inspiration of the Holy Ghost. Consequently this work was deemed to be intangible, so no alterations nor additions could be permitted. Hence the chants of to-day's Mass were borrowed from other preceding Masses, so
that the fourth Sunday of Advent possesses nothing peculiar to itself save the Offertory, the Epistle and the three Prayers.

The Offertory is from St. Luke and repeats the gracious salutation of the Angel to Mary, interwoven with the blessings addressed to her by Elizabeth. The history of the prayer Ave Maria, so dear to the piety of the faithful, and grown so familiar to us especially through the rosary, begins with this splendid Gregorian Offertory which gives us the text of the Ave in its original form as it was used throughout the Middle Ages. The Holy Mary has been added at a later time out of that Christian piety of the time of the first Franciscans distinguished by its tender love for the Blessed Virgin.

During Advent the Church surrounds the Immaculate Mother of God with special devotion, because she, during the nine months in which she bore Our Lord in her womb, made it her first thought to sanctify by her love, her humility, her entire consecration to Jesus, this period of glad expectancy and of preparation for the birth of the Son of God.

DECEMBER 24—CHRISTMAS EVE

Station at St. Mary Major

It was only when Our Lord's nativity was celebrated with increasing solemnity that a special Mass was said on this vigil. The actual solemnity of December 25, instead of consisting of two Masses, one of the vigil and the other of the feast, with a third inserted in commemoration of St. Anastasia, ended by allowing four Masses, all of them in honor of the Christian mystery—viz., one in the evening of December 24 at the beginning of the night Office, one at midnight at the first cock-crowing, one in the early morning, and one, finally, at the hour of Terce.

Unlike the other vigils, in which the penitential character and a sense of sadness predominate, that of Christmas, is full of vivacity and holy joy. This is fully in accordance with the nature of the heart of man. After so long a period of anxious and painful expectation the sudden news of our approaching deliverance lightens the heart, while a common joy unites us and makes us forget for a moment the hard conditions of our life here below.

DECEMBER 25—CHRISTMAS DAY

The First Mass—at Midnight. Station at St. Mary at the Crib

The feast of Christmas was from the first a feast of the Apostolic See. The fixation of the date resulted from the separation by the Roman Church of the celebration of Our Savior's birth from that of His other great manifestation now placed on the Epiphany.

The characteristic feature of the feast of Christmas in the Roman rite is the custom of the three Masses, one at the first cock-crowing—ad galit cantum—the next at dawn, the third in broad daylight. St. Gregory bears witness to the
custom, but it is certainly older than his time, for the biog- 
ropher of Pope Telesphorus, in the Liber Pontificalis, claims 
that it was this latter Pontiff who first introduced the singing 
of the Gloria in excelsis into the midnight Mass at Christmas. 
The Mass at midnight recalls the circumstance that Christ 
was born in Bethlehem at midnight.

The midnight Mass commemorates the eternal birth of the 
Word of God amid the magnificence of His Father's glory; the 
Mass at dawn celebrates His appearance in time in the hu-
mility of the flesh, and lastly, the third Mass, at St. Peter's, 
symbolizes His final coming on the day of judgment, to judge 
both the living and the dead.

In order to reproduce in liturgical form at Rome, as at 
Jerusalem, the scene of the Savior's birth, Pope Sixtus III 
(432-40) had erected in St. Mary Major a sumptuous oratory 
at the crib, and one which was considered by the Romans to 
be a copy of the original at Bethlehem.

At the foot of the crib we say to the Christ Child in the 
words of St. Alphonsus "Ah, how much it has cost Thee to 
love us!"

The Second Mass—at Dawn. Station at St. Anastasia

Originally, the stational Mass at St. Anastasia was wholly 
in honor of the martyr of that name, but later on, as the feast 
of Christmas gradually gained in importance, that of St. 
Anastasia dwindled down to a commemorative Collect. Under 
the Diocletian persecution this holy martyr was burnt alive 
on this day. The mystical meaning attached by medieval 
liturgists to the hour of dawn had no foundation in the 
Roman custom.

This Mass draws its chief inspiration from the thought of 
the sun, whose rising already begins to dispel the shades of 
night and leads us to the contemplation of Him who was be-
gotten, Light of Light, from the bosom of the divine Father 
before the rising of the day-star.

Generosity, magnificence and light, these are always the 
marks of God's handiwork. Sin is generally committed in 
darkness and in secret, for the wicked hate the light, but the 
Redemption is wrought upon Calvary in sight of the whole 
world, so that all people, through the light of faith, may 
recognize and adore the crucified Savior.

The Third Mass—in Daylight. Station at St. Mary Major 
(at one time at St. Peter's)

The shortness of the winter days and the difficulty of going 
in procession to the Vatican lead to the substitution of St. 
Mary Major as the stational Church instead of St. Peter's. In 
the Middle Ages the Pope celebrated Mass in the great hall of 
Bicininus with unusual ceremony and great solemnity.

The Introit is from Isaias: "Behold a child is born to us, 
and a son is given to us," Who, notwithstanding the infinite 
nothingness to which He stoops, is God eternal, the creator 
of the universe, Who rules and governs all things in the power 
of His Word, and upon Whose shoulder rests the divine and

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universal monarchy. He, as the brightness and express image of the Father, will reveal Him to men, and will be to them the envoy of the Most Holy Trinity, the angel or messenger of the glad tidings of redemption.

The Gospel, from St. John contains, perhaps, the most sublime page to be found in the whole of the Scriptures. It speaks of the twofold begetting of the Word in His divine and in His human nature. As the image of the supreme artificer, the Word is at once the prototype and the pattern of all that is created; but in Him this image is identical with His own substance, so that all things live in Him.

Jesus is born of woman in order that we may one day cease to be the children of woman and may be raised to the dignity of sonship to almighty God. The Word joins our human nature to His person, to make us sharers in the divine grace.

DECEMBER 26—ST. STEPHEN, PROTO-MARTYR

Station at St. Stephen's on the Cælian Hill

The feast of St. Stephen is one of the oldest in the Liturgy. The greatest saints, that would appear, wish to gather around the cradles of the Christ-Child as if to give additional grandeur. The Church of St. Stephen on the Cælian Hill was finished only under John I (523-26).

In the Prayer we pray to God that we may imitate the example of Stephen, not only by forgiving our enemies, but by even loving them and asking for them the grace of conversion.

The Lesson or Reading in the Mass contains the trial of Stephen as preserved in the Acts of the Apostles, along with the account of his martyrdom.

Stephen is not only a martyr; he is one of the most striking personages of the apostolic age; so much so that the Greeks give him the title of Apostle, so the Roman Liturgy places him in the category of the prophets, doctors and masters, whose cruel fate is described to us in the Gospel for to-day.

On this day, then, let us beg, through the intercession of St. Stephen, the grace of fortitude, which is one of the seven gifts of the Holy Ghost.

DECEMBER 27—ST. JOHN, APOSTLE AND EVANGELIST

Station at St. Mary Major

The feast of St. John is the only feast of an apostle now remaining in the Christmas cycle. The station is at St. Mary Major, dedicated to the Savior; this basilica seemed the most suitable place for the celebration of the Christmas station in honor of St. John to whom the Blessed Virgin had been entrusted, both on account of the Savior's crib there preserved, and of the mosaics of Sixtus III commemorating the Council of Ephesus, held near the tomb of the Evangelist.

The Gradual is drawn from that passage of St. John's Gospel in which reference is made to the popular belief
current in the first generation of Christians in Asia that the beloved disciple should not die before the *parousia* or last coming of Christ. The advanced age of the Apostle, on the other hand, seemed to lend credit to this opinion. So St. John, in the very last chapter of his Gospel, desired—as a sort of final postscript—to rectify this erroneous interpretation of the Savior's words. "So I will have him to remain till I come, what is it to thee?" The words were uttered by Our Lord merely as an hypothesis. "So (if) I will"; but in the several oral versions of the episode the conditional and hypothetical particle "if" was easily passed over; hence St. John felt the necessity of explaining the misunderstanding and setting the matter right.

**DECEMBER 28—THE HOLY INNOCENTS**

*Station at St. Paul's*

The relics of the Holy Innocents are said to have been preserved in the splendid church of St. Paul's; the station of to-day, however, was determined by the delicate feeling of the ancient liturgy that the great solemnities of the year should always be celebrated by a station at the tombs of SS. Peter and Paul.

At a very early date the feast of the Holy Innocents massacred by Herod out of fear of Him who was born King of the Jews, was placed near the feast of Christmas; hence in Rome this day was observed as a day of mourning and penance. Purple vestments were used and the faithful abstained from flesh meat and foods cooked in fats. The fast, however, is no longer observed.

The Gospel describes the flight of the Holy Family into Egypt and the massacre of the Innocents. How short-sighted is human scheming! At the very time that it tries to thwart the designs of almighty God, it is just then that it merely serves them the better. Herod is desirous of slaying the new-born Messias; this he fails to do, but sends instead a number of innocent babes into Limbo, there to proclaim His coming, while the Savior goes forth to enlighten and to bless the land of Egypt.

**DECEMBER 31—ST. SYLVESTER, POPE AND CONFESSOR**

*Station at the Cemetery of Priscilla*

To-day's station was celebrated in the *Via Salaria*, at the Basilica of St. Sylvester in the cemetery of Priscilla, where the great Pontiff of the Church's triumphant peace lay resting beside the martyrs Felix and Philip, two of the sons of St. Felicitas, and at a short distance from Pope Marcellus and the martyr Crescentian. St. Gregory the Great delivered one of his forty homilies there; indeed, for many centuries that spot was the goal of pious pilgrims when visiting the holy places of the Eternal City.

St. Sylvester was one of the very earliest saints to receive public veneration, even though he was not a martyr, but only
a confessor crowned by the Lord, by reason of his exile in the caves of Soracte. This title *prope martyrribus*, joined to his extraordinary personal virtues and to the circumstance of his having inaugurated a new era of splendor and prosperity for the Church, availed to surround the brow of Sylvester with the aureole of the blessed and make his name famous even in the far-off East. Legendary fancy did not fail to take advantage of the popularity of the great Pontiff: thus he became the destroyer of the famous dragon which used to poison the air with its breath, a curious but very impressive figure of the Church's victory over idolatry.

**JANUARY 1—OCTAVE OF CHRISTMAS: FEAST OF THE CIRCUMCISION**

*Station at St. Mary in Trastevere*

The Roman Calendars originally made no mention of the Circumcision which came in through the influence of the Gallican Liturgies. Rome preferred to solemnize the eighth day after the Nativity of Our Lord.

The Mass and Office for to-day's feast show a mixed character. At first it was merely a question of the Octave of Our Lord; then, in connection with the Basilica of Our Lady, where the station was held, a special commemoration of the virginal motherhood of Mary Most Holy was inserted, the Circumcision and Presentation in the Temple being afterwards added, although this last, doubtless through Byzantine influence, was afterwards expunged from the office of January 1, so that it should be celebrated on February 2.

The grand Post-Communion, terse and forcible, yet perfectly balanced and rhythmical, implores through the prayers of Mary our purification from sin and our attainment of celestial bliss.

Jesus in heaven, in the essential brightness of His glory, is seated at the right hand of the Father, but here below his more fitting throne of mercy and grace is in the bosom of the Virgin who holds Him a little babe in her arms.

**JANUARY 5—VIGIL OF THE EPIPHANY**

*Station at St. Peter's*

The festive character which originally pervaded the whole fortnight after Christmas Day necessarily forbade the keeping of this vigil, which, however elaborate, must always bear a penitential character. When, about the Eighth Century, the stational afternoon Mass was introduced, it was assigned to the Vatical Basilica, whither the Pope was accustomed to repair from the Lateran on that afternoon with his Court for the celebration of Vespers and of the Night Office. This explains why the station is noted in the Missal as being at the Basilica of St. Peter on two days in succession.

In the Holy Family of Nazareth authority and personal dignity are seen in inverse order. Jesus is the last in the house and is obedient to all. Mary, indeed, commands her
divine Son, but yields obedience to Joseph; and he, out of obedience to the eternal Father who so ordains it, serves both Jesus and Mary, giving them commands, thus setting an example of the manner in which all prelates and superiors should act in the Church of God.

JANUARY 6—THE EPIPHANY OF OUR LORD

Station at St. Peter's

Epiphany means "appearance" or "manifestation," and among the Eastern Christian had originally the same significance as Christmas in Rome. It was the festival of the eternal Word, clothed in the flesh, revealing Himself to mankind. Three different phases of this historical manifestation were especially venerated—viz., the adoration of the Magi at Bethlehem, the changing of the water into wine at Cana, and the baptism of Jesus in the Jordan.

The station at St. Peter's is inspired by the same thought as that of Christmas Day. In Rome the greater festivals are celebrated at the Pastor Ecclesiæ whose basilica is the sheepfold of the Roman flock.

The interior life of a Christian is the reproduction of the life of Jesus; thus the object of the Church in placing before us the annual cycle of feasts is not merely to commemorate the great historical epochs in the history of our redemption, but also to reproduce in our souls their spiritual teaching. Hence in the Night Office of this feast of the Epiphany we do not so much adore the Christ who showed Himself twenty centuries ago to the Magi, but rather the Christ who has revealed Himself to us, too, who are now living.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

Station at the Title of Pammachius

On the day following the Epiphany the station was on the Cælian Hill where once the martyrs John and Paul were beheaded and buried; about the Eighth Century it was transferred to the Sunday. The Octave of the Epiphany, repeating the same mass each day, is of comparatively late origin. The Prayer is one of the most beautiful in the Missal. In this true theological gem we pray God of His heavenly mercy to grant the prayers of His suppliant people that they may not only see by the divine light that which they ought to do, but may also have strength to carry it out.

SECOND SUNDAY AFTER THE EPIPHANY

Station at St. Eusebius

The ordinary Sundays of the year are never characterized by any stational solemnity. This Sunday, counted either from Christmas or from the Epiphany in ancient Lectionaries, is an exception. Why this day was chosen for a station we do not know. Possibly on one of the days following the Epiphany there was a procession at St. Eusebius and when this procession was abandoned the station was transferred to the Sunday.
The Communion tells of the miraculous changing of the water into wine and of the surprise of the ruler of the feast, and brings out fully the meaning of the miracle by connecting it with the Holy Eucharist. Our Lord has kept the good wine until now because only in this last age of the world, the Messianic age, as St. John calls it, has He given to men the good wine of His Blood in the Blessed Sacrament. Furthermore, the sweetness of the holy love of God is an inebriating draught which He keeps until the last for those who serve Him faithfully.

SEPTUAGESIMA SUNDAY
Station at St. Lawrence-without-the-Walls

The Eastern usage regarded Saturday and Sunday as festival days, and therefore as exempt from the Lenten fast; so, in order to complete the forty days of Lent, the Greeks anticipated the penitential season by some weeks, and from this Sunday onward abstained from the use of meat. Among the Latins four days had to be supplied making Lent begin on Ash Wednesday; the pieties of the more devout wished for something more. St. Gregory therefore instituted, or at least gave definite form to, a cycle of three weeks' preparation for Lent, with three solemn stations at the patriarchal Basilicas of St. Lawrence, St. Paul, and St. Peter, as though to begin the Easter fast under the auspices of the three great patrons of the Eternal City.

From this Sunday until Maundy Thursday the Gloria in excelsis is omitted in masses of the season. The Collect, which immediately follows the litany (at present the Kyrie) on days of fasting and penance, truly represents, therefore, the ordinary and normal form of the litany as used in the ancient liturgy of the Mass and of the Divine Office.

The fruit of to-day's meditation on the Epistle of St. Paul and on the parable of the vineyard is the uncertainty of eternal salvation. It is not enough for us to have been baptized or called to a holy state; it is necessary to labor diligently and imitate the chosen few, that is, the saints and martyrs.

SEXAGESIMA SUNDAY
Station at St. Paul

To-day's Mass at the Basilica of St. Paul combines a melancholy strain of penitence with notes of rejoicing in honor of the Apostle of the Gentiles.

The Epistle describes vividly the incredible trial endured by St. Paul in his apostolate among the Gentiles. The parable of the sower related in the Gospel, is aptly chosen by the Church for this feast of the Apostle Paul, who scattered the seed of the good tidings from Damascus and Arabia in the east even unto the Pillars of Hercules in the west.

Many are the evils that threaten our eternal salvation in the midst of the world; the good seed falls on the highway, but its growth is prevented in many ways. Each one of us
should resolve at the foot of the altar to make use, as St. Paul would have us do, of every means to ensure our final salvation. What shall it profit us to gain the whole world, if by so doing, we imperil our own soul?

QUINQUAGESIMA SUNDAY

Station at St. Peter

Having assured ourselves by the stations at St. Lawrence and St. Paul on the two preceding Sundays of the patronage of these saints we go to-day to the Basilica of St. Peter and on next Sunday to that of the Holy Savior in order to commence with full confidence the holy cycle of penance. On Wednesday of this week the Church begins the Lenten fast.

In the Epistle, St. Paul attempts to raise a corner of the veil which hides the Eternal Love from the eyes of mortals. God is the primary and immediate object of the precept of charity, as He is the final end to which the creature tends. Nevertheless, the Apostle dwells rather upon His illuminative intercourse with men, in so far as they are created in His likeness and are the mystical members of Christ.

The Gospel gives us the definite announcement of the approaching Passion of Our Lord. The miracle of the blind man confirms the wavering faith of the disciples. Even the Apostles did not yet understand the mystery of the cross; how necessary, then, is it for us to meditate upon Christ crucified, lest we should fail in a matter of the highest moment, towards which the whole of our spiritual life should be directed—that is, the mystery of expiation through suffering.

THE LENTEN LITURGY AT ROME

From the time of the Apostles two weekly fasts, Wednesday and Friday, were regarded as the principal foundation of the liturgical week. In the third century in Rome the fast was prolonged for three weeks. It was the example of Our Lord's forty days' fast in the desert which impelled the Fathers at the Council of Nicea to fix the duration of the fast ordained by them at exactly forty days. Through many centuries almost down to our time, Lent was regarded as the support of Christian training, the “truce of God,” during which period even the law-courts and the places of amusement were closed, the whole body of the faithful put aside all other concerns, and endeavored by practices of penance and by liturgical instruction to renew their spiritual energy in order to rise to a holier life with Christ risen and triumphant over death.

At Jerusalem, Lent began eight weeks before Easter, a custom which was imitated to a certain degree by the Latins, when they, too, began the fast on the Wednesday of Quinquagesima—afterwards known as Ash Wednesday—in order to make up the four days lacking to their Lenten fast of

1From The Sacramentary by Hdeffonc Schuster, Cardinal Archbishop of Milan.
thirty-six days. The very first idea of a penitential period in preparation for Easter seems to have arisen with regard to the catechumens, who prepared themselves by prayer and fasting to receive holy baptism on the night before Easter.

Ash Wednesday has now for many centuries marked the beginning of the venerable solemnities of the fast, but in the Roman Liturgy it is still possible to discern through subsequent changes different formulas for the beginning of Lent, which at various times superseded one another. Three weeks before Easter the Pope wearing his crown (regnum), as on all great festivals, passed from the Lateran to the stational basilica of Santa Croce in Gerusalemme, carrying in his hand a golden rose sprinkled with balsam, which he afterwards presented to the prefect of the city.

In the time of St. Gregory the Great the paschal fast began on the first Monday of Lent, so in reality only thirty-six days were devoted to rigorous penance. This Pope also reorganized the stational functions in Rome. The people were accustomed to assemble at a certain church and await the arrival of the Pope; a prayer (collecta) was said, and then the procession moved to the stational church where Mass was said. This was usually late in the day, for it was the custom not to take either food or drink until sunset. The season of Lent was also the time in which the catechumens were prepared for baptism; at the beginning of Lent their names were given to the bishop and later the great scrutiny was held.

ASH WEDNESDAY

Privileged Major Feria

Collecta at St. Anastasia. Station at St. Sabina

Since the time of St. Gregory this day has inaugurated at Rome the forty holy days of Lent, and was called in capite jejunii. The canonical penance imposed on public penitents began on this day. In the rite of the blessing of the ashes, a last trace remains of the ceremony of the imposition of canonical penance on public penitents. Towards the Eleventh Century the disciplinary rule of public penance being done away with, instead of the penitents of former days, the Pope, the clergy, and the Roman people took part indiscriminately in this function, and began to walk barefoot, with ashes sprinkled on their heads, to the Basilica of St. Sabina.

The collecta or assembly of the people was at the church of St. Anastasia, where the ashes were imposed on the heads of the clergy and people. They then proceeded up the Aventine Hill to the little church founded or rebuilt under Celestine I (423-32) by an Illyrian priest by the name of Peter and called by the name Sabina even before the relics of the martyred St. Sabina were brought thither from the area Vindicant.
THURSDAY AFTER ASH WEDNESDAY

Collecta at St. Nicholas in Carcer. Station at St. George in Velabro

The Basilica of St. Nicholas stands in the ancient forum olitorium near the theatre of Marcellus; during the Middle Ages it was raised to the status of a deaconry. The station at St. George's was instituted by St. Gregory II (715-31), when the cultus of the great Cappadocian martyr had become exceedingly popular in Rome. A titular church already existed here in 482, as an inscription of that date mentions an Augustus lector de Belabru, but the dedication to St. George was certainly of later date.

To-day's Gospel, telling of the centurion of Capharnaum, alludes to the military character ascribed by tradition to St. George, which caused him to be specially invoked during the Middle Ages as the armed champion of the Christian family.

The Mass is a call to penance. The Lesson from Isaiah recalls the warning given to Ezechias of his approaching death; the thought of death is a powerful inducement to us to change our mode of life. If we would only realize that the moment of our passing from this world to eternity may come unawares, we would implore earnestly a space of time in which to do penance, and resolve to lead a good life.

FRIDAY AFTER ASH WEDNESDAY

Collecta at Santa Lucia in Septizonio. Station at Sts. John and Paul

Santa Lucia in Septizonio is an ancient deaconry which stood at the southern corner of the Palatine, near the Septizonium of Septimius Severus. The stational Mass was on the Caelian Hill, in the Basilica of Bizante, erected by that senator and his son Pammachius within the house of SS. John and Paul. The two martyrs had suffered death on this spot for the faith, and had been secretly buried in a crypt. They were thus the only Roman martyrs buried in the very heart of the Eternal City.

The Mass sets forth the emptiness of external ceremonies where these are not accompanied by an internal spirit of true repentance. The Gospel sets forth the Christian law of love and good-will toward our neighbor. To return the courtesy of others with equal grace is a rule of good manners that even pagans may practice, but in order to be able to pardon injuries, to do good without hope of return, we need the example, the command, and the grace of Jesus Christ.

SATURDAY AFTER ASH WEDNESDAY

Collecta at St. Lawrence in Lucina. Station at St. Trypho

St. Lawrence in Lucina stands on the Via Lata in the Campus Martius. The title of Lucina still stands first in hierarchical rank among the presbyteral titles, and besides many other relics of early martyrs, a large portion of the gridiron on which St. Lawrence was burnt is preserved in the spacious basilica, consecrated by Pope Celestine III in 1196.
The title of St. Trypho is of medieval origin, and appears to have been built by the famous Crescenzi family. Under Clement VIII the building being in a ruinous condition, both the station and the relics of Sts. Trypho, Respicius, and Nympha were transferred to the neighboring Church of St. Augustine.

The Lesson of the Mass teaches that in order to receive the divine graces, we must break the bond of sin, perform outward works of mercy, and render God inward and spiritual worship. The choice of the Gospel has reference to the numerous miracles obtained by the faithful at the tomb of St. Lawrence. The Sabbath is symbolical of the peace of God, and of the repose of the soul after the tempests of this life. Many desire it but few attain it. He who would rest with Christ must first climb the mount of Calvary and die upon the cross before he can find peace in the tomb of Joseph of Arimathea.

**FIRST SUNDAY IN LENT**

*Station at St. John Lateran*

As to-day is not a day of fasting, there is no *collecta* previous to the stational procession, this procession being a rite of a distinctly penitential character, and therefore not in keeping with the Sunday festival.

St. Peter's is the ancient liturgical cathedral of the Roman Pontiffs, who repair there to officiate on all the great festivals, but the habitual seat, the normal residence of the Popes, is the Lateran, and for this reason the *Basilica Salvatoris* (St. John Lateran) can claim the title of Mother and Head of all the churches of the city and of the world.

In the Mass for this Sunday great prominence is given to Psalm 90 that psalm which was quoted by Satan when tempting Our Lord. The faithful should contemplate with special devotion the mystery of Christ tempted in the desert, for there is no other which shows more clearly how the divine Providence makes even the wiles of the devil serve to our sanctification.

Although the faithful have already been fasting for four days, it is only to-day that the Liturgy celebrates the beginning of Lent, for until this Sunday nothing has been changed either in the divine Office or in the Mass. The proper Preface and other prayers are now used and the Lenten forms are followed in the divine Office.

**MONDAY AFTER THE FIRST SUNDAY IN LENT**

*Collecta at Sts. Cosmas and Damian. Station at St. Peter's Chains*

Pope Felix IV (526-30) constructed the basilica where the *collecta* in honor of the two celebrated Eastern doctors takes place. During the Byzantine period it was held in very great veneration, and crowds flocked to the sanctuary of the two martyred physicians as to a sure source of health.
The chains of St. Peter are preserved at the Basilica in *exquisitio*, dedicated by Sixtus III to the Apostles Peter and Paul; the relics of the seven martyred Machabees are preserved under the altar. The Chains of St. Peter are kept there; those of St. Paul are at the Ostian basilica.

The Prayer begs almighty God to illuminate our minds with His heavenly light, so that the Lenten fast may not only discipline our bodies, but may render our souls both contrite and earnest. The Lesson from Ezekiel describes a scene frequently reproduced in the *cubicula* of the ancient cemeteries. It teaches the docility with which the soul entrusts itself to the care of the divine Shepherd, keeps it from all danger, and renders it the object of his heart's tenderest solicitude.

**TUESDAY AFTER THE FIRST SUNDAY IN LENT**

**Collecta at St. Nicholas in Carcere. Station at St. Anastasia**

In the Middle Ages the church of St. Nicholas was one of the most central and important of the Roman churches. The funeral ceremony of Urban II was held here; the name *in carcere* (in prison) also goes back to the Middle Ages.

St. Anastasia is commemorated in the second Mass of Christmas; her feast at Rome is perhaps older than the feast of Christmas itself. The church is said to mark the spot of the martyr's dwelling; she was a holy widow martyred under Diocletian.

The *Lucernare* (*Psalm 140*) of the Gradual is noteworthy. In oriental liturgies it belongs to the Night Office. We must bear in mind that for many centuries Rome did not use the canonical Office of Vespers, its place being taken by the stational Mass celebrated either during Lent or on the eve of some solemn feast, at the very hour of sunset, when the Eastern Church was reciting the Office of the *Lucernare*. We learn from the Mass the importance of prayer and meditation, and how careful should be our preparation to approach the sacraments.

**EMBER WEDNESDAY AFTER THE FIRST SUNDAY IN LENT**

**Collecta at St. Peter ad Vincula. Station at St. Mary Major**

The ancient Roman sources speak of three ember fasts, not four. Perhaps the actual fixing of the spring ember days in the sixth week before Easter dates from a time when the paschal fast began only three weeks before the great festival.

It was customary at Rome on the Wednesday preceding the ordinations of the month of March to hold the scrutinies of the candidates for the priesthood in the Liberian Basilica (St. Mary Major) under patronage of her whom Proculus of Constantinople invoked in the words: "O temple, in which God was made a priest."
The first Prayer and Lesson, in this time of fast and on this ancient catechetical day, evoked the remembrance of Mount Horeb where Moses dwelt for forty days, fasting and conversing with God in order to receive from him the Tables of the Law. The second Lesson tells of the wonder-working bread which fortified the prophet Elias: a type of the Eucharist, the true unleavened bread of mortification which, as the Scripture says, purifies the soul and leads it to the height of Calvary.

THURSDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Agatha in Monasterio. Station at St. Lawrence in Panisperna

The titular church of the famous deaconry of the Suburra was dedicated to the Sicilian martyr Agatha; in the eighth century a monastery was attached to it.

St. Lawrence in Panisperna on the Viminal marks the spot of his martyrdom. Gregory II who instituted this station with a graceful allusion to the splendor of the sepulchral Basilica, called the Speciosa, (St. Lawrence-outside-the-Walls) in the Introit celebrates the sanctity of the great archdeacon, to whose prayers the early Fathers especially attributed the final triumph at Rome of the cross over paganism.

The Mass dwells on fasting and prayer; the Gospel recalls the woman of Chanaan who, by humility and perseverance in prayer, obtained the cure of her daughter. Our Lord at first appeared to refuse to perform a miracle in favor of a Gentile woman; the cure of her daughter showed the mercy of God calling to penance the Chanaanite and the publican.

EMBER FRIDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Mark. Station at the Twelve Holy Apostles

The church built by Pope Mark (337-40) is reckoned among the first erected in Rome. It is possible that the dedication to the Evangelist of Alexandria is of later date. Under the altar of the Basilica of the Holy Apostles dedicated by John III (560-73) are preserved the relics of St. Philip and St. James. In the Middle Ages, many bodies of saints were brought hither from the Apronian Cemetery on the Via Latina, amongst them that of the martyr Eugenia, in whose honor the station of the Fourth Sunday in Advent was celebrated in this church.

The Liturgy insists on the necessity of a reformation of life; when baptism was administered to adults, it was expected that the sacrament should effect in the catechumen a complete change of heart. The Pool of Bethsaida, of which the Gospel (John 5, 1-15) speaks, symbolizes the baptismal font of the catechumens, and is, to all the faithful, a figure of the adorable Heart of Jesus, through Whose wounded side they pass into an ocean of love and compassion.

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EMBER SATURDAY OF THE TWELVE LESSONS AFTER
THE FIRST SUNDAY IN LENT

Collecta at St. Mary in Transpontina. Station at St. Peter

St. Mary in Transpontina stood between the Ælian Bridge and the colonnade which led to St. Peter's. The present church is not an ancient building nor does it stand on the original site, but about three hundred yards nearer the Vatican.

The station is at St. Peter because of the ordinations; according to the Roman idea every transmission of ecclesiastical power through sacred orders, was derived from the supreme power of Peter. Therefore ordinations in Rome must take place at the Vatican, with this distinction, that whereas it was the prerogative of the Pope to receive consecration at the altar which was over the tomb of the Prince of the Apostles, in other cases the ceremony took place in one of the adjoining oratories.

In former days there was no Mass on this morning; the day was spent in strict fasting, the whole of the night in prayer, singing psalms, and listening to the reading, both in Greek and in Latin, of twelve lessons from Holy Scripture. The five lessons which now precede the Epistle are the last relics of this ancient solemnity; the conferring of holy orders, minor and major were joined with them.

The Gospel of to-day shows us how deeply imbedded was the thought of the cross in the heart of Jesus. Even amid the glory of Mount Thabor He spoke with Moses and Elias of His approaching death, in order to make known the force of the love which impelled Him to sacrifice Himself for us.

SECOND SUNDAY IN LENT

Station at St. Mary in Dominica

In early days there was no stational Mass, nor proper Mass for this Sunday; there was only the Mass following the long fast of Saturday. The name given to the Basilica of St. Mary on the Cælian Hill, in Dominica, is of very ancient origin—of the Fourth Century, at least—when the Lord's house was generally called the Dominicum.

The Mass is made up chiefly of parts of the Mass of Saturday. In the Prayer we ask God to behold our poverty, our weakness and our need, and implore His help that our bodies may not succumb to outward evils, and our souls to sin. The use of the Gospel of the Transfiguration for the second time emphasizes this festival. The early Roman Liturgy did not, it is true, devote many festivals to celebrating even the most important mysteries of the life and Passion of Our Savior, but in its annual cycle it offered to the faithful full opportunity of meditating, at the proper season, on all the solemn mysteries of the Redemption. The spirit of the liturgy is strongly opposed to the novelty so dear to the secular mind.
MONDAY AFTER THE SECOND SUNDAY IN LENT
Collecta at Sts. Cosmas and Damian. Station at St. Clement

The basilica of the two holy physicians stands in the Forum, having been adapted from the ancient templum Romuli and the templum sacrae urbis.

The Basilica of St. Clement (whose name is mentioned in the Canon of the Mass) rises on the site of an ancient Roman domus, which tradition connects with his name. During the final persecution, there was a deliberate attempt to profane that sanctified spot, by erecting here an altar to Mithras, which, however, under Constantine, gave place once more to the cross of Christ. In the Introit (Ps. 25) the martyr himself speaks in the person of the Psalmist: “In the churches will I bless the Lord”—that is, in those assemblies which were brought together by Clement in his own house, and which were the forerunners of the stational gatherings.

TUESDAY AFTER THE SECOND SUNDAY IN LENT
Station at St. Balbina

There was no collecta on this day, perhaps because the Basilica of St. Balbina stood alone, far away on the Aventine, there being no other church in its vicinity from which the stational procession could set out.

The foundress of the titulus Balbinae—dedicated at first to the divine Redeemer, before it took the name of the martyr Balbina, who was buried in the cemetery of Pretextatus—was perhaps the matron—Balbina, after whom a portion of the Catacomb of St. Calixtus was called.

The Mass recalls our needs and places them before God. In the final Benediction of the people, we pray that the divine mercy may favorably accept our supplications, and the diseases of our souls, so that having obtained the forgiveness of our sins, we may truly rejoice in the blessing of God.

WEDNESDAY AFTER THE SECOND SUNDAY IN LENT
Collecta at St. George. Station at St. Cecilia

The Basilica of St. George still stands on the further side of the pons Senatorum, in the regio of the Velabrum.

The titulus Caecriae is in Trastevere, in the actual house of the martyr. In 1595, the sarcophagus under the altar containing her relics was opened, and the body of the holy virgin was found in the same position as it had assumed after the fatal blow of the executioner, lying on one side, with the knees slightly bent and her arms stretched along the side.

The privilege which Jesus concedes to His chosen friends is that of drinking His chalice. The draught is bitter, but it gives strength to the soul. Love is nourished on sacrifice and pain. The more we love Jesus, the more we shall suffer for Him.

THURSDAY AFTER THE SECOND SUNDAY IN LENT
Collecta at St. Chrysogonus. Station at St. Mary in Trastevere

The Basilica of St. Chrysogonus, in Trastevere, built under
Constantine stands on the same spot as the former house of the martyr.

An ancient tradition says that on the site of the Basilica of St. Mary in Trastevere Pope Callixtus (219-24) died for the faith, being thrown into a well. The Christians obtained from the Emperor Alexander Severus the right to have a meeting-place in Trastevere; the present church is near this ancient site; a tavern was near-by, the remembrance of which may have suggested the choice of the parable of the rich reveller in the Gospel.

The rich man dies and is buried in hell. This is a fearful warning for those who allow themselves to be carried away by the lure of earthly pleasures.

FRIDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Agatha in Monasterio. Station at St. Vitalis

The meeting-place to-day is in the deaconry of St. Agatha "of the Goths" in the Suburra, which was restored to Catholic worship by Gregory the Great.

From there the procession went to the neighboring Church of Vestian, dedicated under Innocent I (402-17) to the martyr Vitalis. The martyrlogy of Ado confused this Vitalis with the saint of the same name at Ravenna. In the Mass, the choice of the lesson of Joseph let down by his brothers into an empty well, and the Gospel of the wicked husbandmen who stoned their master's son, was suggested by the Acta of St. Vitalis, which tell us how the martyr was first buried up to the waist in a pit and then stoned to death.

The Church, as though she feared that the very splendor of her liturgy might lead simple folk into thinking that Christianity consisted merely in holding functions and receiving the sacraments, insists continually in her Lenten formulas that we should by our good works, give reality to what is so sublimely expressed in the liturgy.

SATURDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Clement. Station at Sts. Peter and Marcellinus

The church of SS. Peter and Marcellinus is about three hundred yards distant from St. Clement's. Pope Damasus as a boy learnt the circumstances of the martyrdom of these two saints from the lips of the executioner himself.

As the liturgy of this day lays great stress on the contrast between the two brothers, Esau and Jacob, and between the faithful son and the prodigal, it is possible that underneath there lies an allusion to that executioner, who expiated his crime by baptism and penitence.

We ourselves were once a long way off, like the prodigal son, and if we now belong to the household of the faith it is because the Good Shepherd has brought us back to the fold.
We must try to smooth away difficulties, to help on conversions, and to imitate the angels of God, who rejoice with Jesus in heaven over one repentant sinner.

THIRD SUNDAY IN LENT
Station at St. Lawrence-without-the-Walls

Pope Pelagius II (578-90) added a large upper aula to the original Laurentian Basilica and dedicated it to the Blessed Virgin. For this reason Leo IV (847-55) decreed that the station of the Octave of the Assumption should be held there, and the Gospel of to-day alludes to this dedication by praising the great Mother of God.

In the Epistle to the Ephesians read as the Lesson for to-day, St. Paul speaks very appropriately of the divine light and its fruits, which are first described in their negative aspect, when he warns his hearers against sensual pleasures, evil-speaking, and covetousness, and then in their positive aspect, goodness and justice and truth.

The Church celebrates her solemn stations in the sanctuaries of the martyrs in order to remind us that we are the heirs of their spiritual patrimony. Their blood cemented the first Christian edifice, and we, as children of the martyrs, possess their sepulchres and the places sanctified by their confession, inasmuch as we succeed them in the profession of the same faith.

MONDAY AFTER THE THIRD SUNDAY IN LENT
Collecta at St. Adrian. Station at St. Mark

The church of St. Adrian was dedicated by Pope Honorius I (625-38) to the memory of this famous martyr of Nicomedia, who, during the Byzantine era, was the object of much devotion in Rome.

The stational Basilica de Pallacine, dedicated later on to St. Mark the Evangelist, was erected by the Pope of that name (337-40), and is the only church in Rome sacred to the memory of this devoted disciple of St. Paul, and faithful interpreter of St. Peter, who wrote his Gospel after St. Peter's death, at the request of the faithful in Rome.

The scriptural passages read to-day have in mind the Eastern origin of the titular patrons of the Basilica, and tell us, therefore, of the Syrian Naaman, who, rejecting the grander rivers of Damascus, was cleansed from his leprosy in the lesser waters of the Jordan.

Catechumens desiring to be healed from the leprosy of infidelity and original sin, must humble themselves, and, abandoning the rivers of Damascus—that is, the attractions of their former worldly life—must wash themselves clean in the pure waters of holy baptism.

TUESDAY AFTER THE THIRD SUNDAY IN LENT
Collecta at Sts. Sergius and Bacchus. Station at Pudentiana

The Byzantines built at least five churches in Rome to the
honor of the martyrs Sergius and Bacchus. The one where the people collected for the procession to the Basilica of Pudens, was called the Canelicum, and stood in the regio of the Montes. The titulus sancti Pudentis was one of the oldest of the urban titular churches; ancient ecclesiastical tradition asserts that it was sanctified by the sojourn of Peter in the house of the senator Pudens, mentioned by St. Paul in his epistles. The memories of Pope St. Pius I (158-67), of his brother Hermas, the mystic author of the Pastor, those of Priscilla, Pudentiana, Praxedes, Justin the Philosopher, Hippolytus the Doctor are all connected with the history of this house; it was really the papal residence in the second century.

The Lessons and prayers may have reference to St. Peter, whose presence in the house of Pudens was the cause of all manner of prosperity and abundance. Charity and hospitality never impoverished anyone, and when the needy are given shelter for the love of God it draws down upon that roof the blessings of divine Providence.

WEDNESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Balbina. Station at St. Sixtus

The distance from the Church of St. Balbina on the Aventine to that of St. Sixtus on the Via Appia is not great. St. Sixtus (Xystus) was the first Pope martyred in the Catacombs; his name is in the Canon of the Mass.

In ancient times the scrutiny of the catechumens who wished to be admitted to holy baptism on Easter Eve began to-day; the Mass, therefore, has a distinctly catechetical character, especially in the Lessons.

The Communion speaks of the ways of life; the way of the cross, of the sepulchre, and of the descent into Limbo, by which Christ passed to the glory of the resurrection.

THURSDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mark. Station at Sts. Cosmas and Damian

Under the high altar of St. Mark's rest the bodies of the martyrs Abdon, Sennen, and Hermes, transferred thither by Gregory I (827-44).

The stational Basilica we have already noticed as the place of the collecta on the second Monday in Lent. The Mass refers chiefly to the anniversary of the martyrdom, and the frequent mention of health, sickness, and healing recalls the great popularity of the veneration paid to the holy Anargyri (moneyless) in those early days.

FRIDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mary ad Martyres. Station at St. Lawrence in Lucina

St. Mary ad Martyres is the name given to the beautiful Pantheon of Agrippa, when it was turned into a Christian Church by Boniface IV (608-15). The Romans of the Middle
Ages loved this majestic sanctuary, where among other relics was preserved in a casket locked with thirteen keys the image of the Holy Face.

Lucina was a matron living in the time of Pope Marcellus (304-9) who placed her houses in the Via Lata at the disposal of the ecclesiastical authorities; these erected there the titulus Marcelli, and, when the church was confiscated, built another not far off, in Lucina. Pope Celestine III placed under the altar a large piece of the gridiron on which St. Lawrence was martyred.

The Liturgy now becomes permeated with the thought of Baptism. After hearing of the water gushing from the rock in the desert, we now read in the Gospel (John 4, 5-42) of the living water which Our Lord promised to the Samaritan woman. This second scriptural scene was also familiar to the faithful as a type of the sacrament of Baptism, and we see it represented as early as the second century in the cemetery of Prætextatus.

**SATURDAY AFTER THE THIRD SUNDAY IN LENT**

**Collecta at St. Vitalis** “ad duas domos.” **Station at St. Susanna**

St. Vitalis was dedicated by Innocent I (412-17) to the martyrs Vitalis, Gervase, and Protase. The Basilica of St. Susanna is the ancient titulus Gatti, called also after the saints Gabinius and Susanna, the brother and the niece of the Pontiff who performed the dedication; it rises on the ruins of an ancient Roman building (the two houses, ad duas domos) and was a parish church in the time of Pope Symmachus (498-514).

The story of Susanna, so familiar to the early Church, and so often reproduced in the paintings of the Catacombs, should fill our souls with loving confidence. Susanna prefers to fall a victim to the vengeance of her accusers rather than sin against God. She places all her trust in the Lord, and her prayer becomes her salvation.

The holy Gospel describing the scene where the woman taken in adultery is brought before Christ, is a great consolation to sinners who can never hope to regain the esteem of their fellow men but who hear the voice of God within them saying: “Neither will I condemn thee.”

**FOURTH SUNDAY IN LENT**

**Station at Holy Cross in Jerusalem**

Ever since the time of St. Helen, a large portion of the true cross has been preserved in the basilica in ædibus sessoritis, and for this reason the station is held there to-day. Its earliest designation was Basilica Heleniana, or more commonly Sancta Hierusalem, whence we have those frequent allusions to Jerusalem in to-day’s Mass.

Sending the golden rose blessed by the Pope as a gift to one of the Catholic princes is a ceremony which at Rome gives a special distinction to the Fourth Sunday in Lent.
The Introit sounds the note of joy (Lætare) in the triumph of the holy cross; to-day is the feast of holy Jerusalem. The church invites us, as it were, to take a little rest in order to recruit our strength before proceeding with renewed fervor on the road of penance.

The Liturgy, therefore, reminds us of how Our Lord multiplied the loaves and the fishes in the desert, and fed there-with five thousand persons (John 6, 1-15). That food represents the Word of God, which is the food of the soul; it also represents the material blessings with which divine Providence unfailingly sustains our human nature.

MONDAY AFTER THE FOURTH SUNDAY IN LENT
Collecta at St. Stephen on the Cælian Hill. Station at the Four Holy Crowned Martyrs

The circular church of the Proto-martyr Stephen is situated less than three hundred yards from the Basilica of the Four Holy Crowned Martyrs, which rises fortress-like on the hill-side.

The relics of the titular saints (there are three groups of four martyrs in Roman History: Clement, Simpronianus, Claudius, and Nicostratus, buried ad duas lauros on the Via Labicana; a group of stone-cutters from Pannonia drowned in the river Save, and a group of four other martyrs from Albano), are preserved in the crypt under the high altar.

The story of the judgment of Solomon, of which we find a representation even in the paintings at Pompeii, teaches that the Church herself, rather than the Synagogue, is the Mother of souls: the true Mother loves her children.

TUESDAY AFTER THE FOURTH SUNDAY IN LENT
Collecta at the Monastery of “Santa Maria Domnæ Rosæ.” Station at St. Lawrence in Damaso

The church of the collecta corresponds to the present Sta. Caterina dei Funari; at one time Sancta Maria domnæ rosæ was the residence of the Dean of the Lateran Schola, and in 1536 Paul III granted it to St. Ignatius Loyola, who founded there an institution for poor girls.

St. Lawrence in Damaso is built on a spot full of memories connected with the family of Pope Damasus (366-84). His relics rest under the high-altar.

The Lesson (Exod. 32, 7-14) contains the beautiful prayer of Moses for his people, who had fallen into the sin of idolatry. This is perfect love—to be willing that one’s name be struck off from the book of life rather than let one’s own brethren perish beneath the justice of God.

In going up to the feast of Tabernacles only when the festival was well begun, Jesus wishes to teach us to love and reverence the sacred Liturgy and the rites of religion, and shows us that He Himself is the center of creation and of all history.
WEDNESDAY IN MEDIANA AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Mennas. Station at St. Paul "in aperitione aurium"

The Church of St. Mennas stood on the left bank of the Tiber at the first milestone on the Via Ostiensis. The Alexandrians in Rome had such devotion to this Egyptian saint that his natalis on November 11 was still honored in the Seventh Century by the celebration of the station at his sanctuary.

St. Paul is the prototype and model of catechumens, on account of his conversion on the way to Damascus. The miracle which Christ worked upon the blind man was renewed in a spiritual sense upon the candidates for baptism, to whom the Pontiff explained for the first time with solemn rites the Creed, the Lord's Prayer and the beginning of the four Gospels.

The entire Mass is inspired by the thought of the sacrament of Baptism. Holiness is the common vocation of all; one often speaks nowadays of a vocation to the priesthood or to the religious life, but too little is said of the call to the Christian life, which is bestowed on us through the grace of holy Baptism. Yet the religious vocation itself does but develop in us the call to a Christian life, by means of the counsels of perfection. These are not two separate forms of Christianity; the Christianity of the Gospel and that of the monastic rule are but one and the same Christian profession.

THURSDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Quiricus. Station at St. Martin "ad montes"

The Church of St. Quiricus (at one time St. Quiricus and Julitta, Oriental martyrs) is at the foot of the Quirinal hill.

Through the zeal of Pope Symmachus, two oratories were erected beside the ancient titulus equitii, dedicated to the first two confessors to whom after the martyrs liturgical cultus was paid, Sts. Martin and Sylvester. It is located on the Esquiline hill.

The Mass dates only from the time of Gregory the Great; the sung parts are from other feasts. Both the Epistle and the Gospel recount a miracle of raising the dead to life; St. Martin of Tours was celebrated as the resuscitator of three dead persons. The story of Eliesius is an example of the discretion needed by superiors in dealing with those under their care.

FRIDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Vitus in "Macello Liviae." Station at St. Eusebius

The assembly of the faithful was appointed for to-day at a church once called ad Lunam. During the Seventh Century, when St. Vitus was a popular Italian saint, this church received his name.
Cecilia, whose house occupied the site of the stational church was martyred under the Arian Emperor Constantius II (337-361). The nearness of an ancient burying-ground may have influenced the choice of the Epistle and Gospel of the Mass.

The Resurrection of Lazarus may be regarded as a type of the Sacrament of Penance. Jesus alone has power to convert the heart, but He delegates to His apostles and ministers the office of freeing Lazarus from the bands and the winding-sheet which envelope him.

SATURDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Angelus "in piscibus." Station at St. Nicholas in Carcer.

The gathering of the faithful to-day was near the fish-market; the church was in existence before the Eighth Century. The seven martyred sons of St. Symphorosa repose here.

Over sixty churches were dedicated to St. Nicholas: this one stands near the ancient site of a public prison, and is built on the ruins of a pagan temple of Pity.

This Saturday is called sitientes from the opening words of the Introit. Since the time of Pope Gelasius it has been a day for conferring Holy Orders, and was therefore once a day of great fast, extending through the night.

The Gospel teaches us that if the house of God on earth is not to be turned into a house of traffickers—still less can we purchase our entrance into heaven. We are to drink with joy from the fountains of grace which flow from the blessed Eucharist.

PASSION SUNDAY, OR SUNDAY IN MEDIANA

Station at St. Peter

The liturgical cycle of the Passion begins with the Mass at the Vatican, where Nero crucified the first Vicar of Christ and where Symmachus had built an oratory named Sancta Hierusalem, as the Sessorian Basilica was originally called, in honor of the triumphant Standard of Redemption.

The Mass of this Sunday is entirely dominated by the memory of the Sacrifice on Golgotha, and is one of the most beautiful and pathetic in the whole Roman Antiphonary. During the fortnight, the early Ordines Romani forbid the final doxology. In to-day's Mass the Judica me is sung at the Introit, and is therefore omitted previous to the Confession before the priest goes up to the altar.

The communion verse (1 Cor. 11 24-25) expresses the union of the daily sacrifice with the Passion of our Lord. The liturgical celebration of the Passion begins today; the words of St. Paul (as adapted by the Church) emphasize the commemoration of the sufferings and death of Christ in every reception of Holy Communion. The whole Christian life (as
St. Ambrose remarked) is linked through its sufferings, austerities, self-denials and sacrifices, with the one only sacrifice of Jesus Christ. The whole work of salvation is the continuation and completion of the mystery of our Saviour's death and resurrection. His sacrifice sanctifies and consecrates all our sacrifices and makes of them one offering before God.

MONDAY AFTER PASSION SUNDAY
Collecta at St. Mark. Station at St. Marcellus

The Church of St. George de Balabru is at the foot of the Palatine, where the four-sided arch of Janus stands, and where, from remote antiquity, the pagan populace used to seek divinations.

The Basilica of St. Chrysogonus in Trastevere, near the classical guard-house of the Vigiles, still preserves under the sanctuary the remains of the dwelling-place of the martyr of that name, which dates back to the time of Constantine.

In the Prayer we ask two things of God: firstly, that He would so sanctify our lenten fast that our interior dispositions may harmonize with our bodily abstinence; and, secondly, that our penitence and contrition of heart may obtain for us the pardon of our past shortcomings.

In the Gospel, grace is compared to water, because, like water, it extinguishes the fire of the passions, refreshes the spirit, quenches the thirst of immoderate desires, and gives life and growth to the beauteous flowers of virtue.

TUESDAY AFTER PASSION SUNDAY
Station at St. Cyriacus at the Baths of Dioceletian

A very ancient regulation prohibited the procession and the stational Mass on Mondays, Tuesdays and Thursdays throughout the year, except on the feasts of the martyrs. Hence the Ordines Romani observe that no station was held on this day.

St. Cyriacus was long venerated at the Basilica of St. Mary in Via Lata; his body was brought there during the middle ages.

The story of Daniel in the lion's den read in this Mass was widely known in the early days of Christianity, for it is reproduced in many of the catacombs. St. Cyriacus is said to have first exercised, like Daniel, his apostolate at the Persian Court, that of King Sapor.

In the Post-Communion we beseech God that our frequency in drawing near to the holy table may be for us both a token and a pledge of our approaching each day nearer to the celestial altar and the eternal prize.

WEDNESDAY AFTER PASSION SUNDAY
Collecta at St. Mark. Station at St. Marcellus

The Collecta is at the church built by Pope Marcus, where the station is held on Monday after the third Sunday in Lent.
The title of Marcellus stands on the *Via Lata*, on the site once occupied by the house of a matron named Lucina. Recent excavations have corroborated the data furnished by the *Acta of St. Marcellus*, so that we may hold for a certainty that the church was erected during the pontificate of the martyr who was afterwards buried there.

The Lenten fast is now drawing to its close, wherefore we pray in the Collect that the abstinence which we have practiced, being sanctified by the mortification of all our evil passions, may serve to enlighten the hearts of the faithful. God himself has placed this desire in our hearts, so we trust that he will graciously accept it and will grant it abundant fruit.

**THURSDAY AFTER PASSION SUNDAY**

Collecta at *Sta. Maria “in Via Lata.”* Station at *St. Apollinaris in Archipresbyteratu*

Under the high altar of *Sta. Maria* is preserved with all veneration the body of Agapitus, the famous martyr of Prænestæ (Palestrina), together with some relics of St. Cyriacus, the martyr of the *Via Ostiensis*.

On the feast of St. Apollinaris (July 23) the Lesson from the Epistle is read dealing with the Prince of Pastors, and with humility and faith, because the archbishops of Ravenna began to arrogate to themselves papal honors. St. Apollinaris, who came to Rome with St. Peter, was martyred in Ravenna in a.D. 79; many churches and chapels were built in Rome in his honor during the period of the greatness of Ravenna.

Rome replied to the usurpations of the Patriarchs of Ravenna in the Middle Ages with lessons on humility drawn from the Gospels. This is the law ordained by God: the papal blessing consolidates and gives increase to the position of her sons, but if one of these rises up against the See of Peter, he will infallibly be crushed by the majesty of Rome. From the Gospel we learn that Jesus desires all humanity to behold the Magdalen and repent for their sins. We are not all able to fast, nor can we all be apostles, but everyone of us has a heart to consecrate to the love of God alone.

**FRIDAY AFTER PASSION SUNDAY**

(For the Feast of the Seven Dolors of the B.V. Mary, kept on this day, see p. 966

Collecta at *Sts. John and Paul.* Station at *St. Stephen on the Cœlian*

The Basilica of SS. John and Paul was built by Bizante and Pammachius over the very house where the two martyrs suffered death for the Faith.

The circular church of St. Stephen was called *in Cœlio monte* in order to distinguish it from the many churches dedicated to him in the city itself. Primus and Felician, the first
martyrs whose bodies were brought from extra-mural ceme-
teries into the city were placed by Pope Theodore I in a small
chapel of this church.

Caiphas the high priest spoke, saying that Jesus should
die for the nation. Christ is to die in order to bring together
all the children of God dispersed throughout the world in one
great family, which shall be neither Jew nor Greek nor Gentile,
but only one holy Catholic Church. Stephen receives this
last wish of his divine Master, and boldly announces it to the
Hellenist Synagogues of Jerusalem.

God holds the souls of all men in his hands, and we should
welcome with open arms those whom he has brought back
from a long way off, remembering how we, too, had once
strayed far away, but are now converted to the Shepherd of
our souls.

SATURDAY AFTER PASSION SUNDAY
Collecta at St. Peter “when the Pope gives the paschal alms to
the poor.” Station at St. John before the Latin Gate

To signify their close connection with the Apostolic See, a
host consecrated by the Pope was sent to the titular priests.
When they said their own Mass they placed in the chalice a
particle of the host sent to them on this Saturday; abundant
alms were distributed to the poor.

In course of time both these ceremonies became obsolete and
in their place a new station was instituted at the Church of
St. John before the Latin Gate. The tradition which relates
that St. John was miraculously preserved from death when
plunged into a caldron of boiling oil is very ancient, as it is
vouched for by Tertullian; the first to connect this scene with
the place before the Latin Gate where the Church of St. John
now stands is Ado in his Martyrology.

In the Prayer we beseech God that the people who are dedi-
cated to Him may increase in the affections of pious devotion
and may develop by good works that seed of holiness which was
sown in their hearts at holy Baptism. The school in which
they must learn this lesson of perfection is the Church herself
with her Sacraments and her Liturgy; so that the Christian
life may become one long chain of graces connected one with
another, each grace serving to prepare and dispose us to re-
ceive another. During our present lives every chastisement
sent by God is for our correction; in the final prayer the
Church asks for the special help of God that will enable the
soul to make the acts of contrition and love which must pre-
cede its reconciliation and forgiveness; then comes the puri-
fication from sin by the infusion of sanctifying grace. In a
few days Christ will be lifted up on the cross, whence He will
draw all men unto Himself.

PALM SUNDAY
Collecta at St. Sylvester in the Lateran. Station at St. John
Lateran

The great ceremonies of Holy Week took place in the ancient
pontifical residence in the Lateran Palace. After the palms
were blessed, they were carried to the chapel of St. Sylvester and distributed. The Mass was sung in the Basilica of the Savior.

In the blessing of the palms we have an ancient type of the liturgical synaxes or gatherings for the recitation of the Divine Office, the instruction of the faithful and prayer, which were not followed by the celebration of Mass. This type of synaxis, taken from the Jewish rite used in the synagogues of the Dispersion, formed part of the Christian ritual from the time of the Apostles.

In our present rite, not all parts are equally ancient; the Collects or prayers which follow the Preface in the blessing of the palms are of ancient origin and sublime conception; in them the Church seems to wish to pour out all her love for her Redeemer about to sacrifice Himself for her.

The Mass begins upon the return of the procession; it dwells chiefly upon the sufferings of the Redeemer, His humiliations and sorrows, though not unmindful of His glorious resurrection. This week was called "paschal" week because the sacred Liturgy in these last days of Lent does not separate the remembrance of the Saviour's Passion from that of His triumphant resurrection. The Collect expresses this in beautiful words.

The remembrance of the sufferings endured for our sakes by Jesus Christ should be constantly revived in our hearts, that it may awaken in them those feelings of love and gratitude of which St. Paul speaks: "Christ has loved me, and has given Himself for me. I live, but it is no more I who live, it is Christ who liveth in me. I live in His faith." The reading of the whole narrative of the Passion of Our Lord is a very ancient Roman tradition; the Ordines of the ninth century attest it.

**MONDAY IN HOLY WEEK**

**Collecta at St. Balbina. Station at St. Praxedes**

A little way off from the titular Church of Balbina stands the Basilica de fasciola (of the bandage), the ancient station for this day. Tradition says that St. Peter, when he sought to leave Rome to escape persecution, stopped to replace the bandage which covered the wound in his leg caused by the chains he had worn in prison. At that moment Christ appeared to him. St. Peter inquired: "Domine, quo vadis?" (Lord, whither goest Thou?), and Our Lord made answer: "I go to Rome to be crucified again." The vision passed and Peter understood from these words that it was in the person of his first Vicar that Christ was to be put to death in Rome, and in obedience to the implied command, he returned in all haste to the city.

The title of Praxedes has been the station since the end of the Middle Ages; an ancient mosaic representing the Blessed Virgin and SS. Praxedes and Pudentiana is venerated here. A column of reddish jasper brought to Rome from Jerusalem in
1223 is affirmed by tradition to be the one to which Our Redeemer was bound for the scourging at the pillar.

In the Mass, Christ calls upon His Father, protesting His own innocence and imploring Him to curb the attacks of Satan upon the human race.

The Gospel, recounting the anointing of the feet of Jesus with the spikenard of great price, and the remarks of Judas Iscariot, are reminders of the coming betrayal, Passion and death. The sweet perfume is the symbol of the perfection of the contemplative life, which the worldlings look upon as wasted, but which fills the Church of Christ with sweetness.

**TUESDAY IN HOLY WEEK**

*Collecta at Sta. Maria in Portico. Station at St. Prisca*

In the porch of the palace of Galla, the daughter of the consul Symmachus, a mediæval church existed. Galla, on entering a convent, turned her own house into a hospital and refuge for the poor, in the time of Pope John I (523-26). A new church now exists, a little distant from the ancient site.

The Basilica of St. Prisca on the Aventine is rightly associated with the Roman domestic church of Aquila and Priscilla, saluted by St. Paul (Romans 16, 3, 5). It is one of the most ancient sanctuaries in Rome, hallowed by the presence and ministry of St. Peter and St. Paul. Under the high altar lies the body of Prisca, a virgin and martyr (not the wife of Aquila and disciple of St. Paul).

The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world to-day as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (Ps. 66) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us. His dying eyes are fixed on us in love, and that glance is a living and shining ray which enlightens the whole world.

**WEDNESDAY IN HOLY WEEK**

*Morning synaxis at the Latern. Collecta at St. Peter in Chains. Station at St. Mary Major*

In the early Roman church, there was no Liturgy for this day; it was kept as we now keep Good Friday; the Mass was omitted and only the Litany solemnly recited. The Mass was reserved for the evening, in St. Mary Major. By the time of St. Leo the Great, this day already had its Mass. It was the rule that it be celebrated in St. Mary Major, to entrust
as it were the aspirants for Baptism to her loving care who on Good Friday will be named the Mother of Mercy and the Advocate of the human race.

The Introit announces the triumph of the Cross; the Church desires to confirm our faith in Him whose Passion is read in the Gospel according to St. Luke, Whom to-morrow we shall see crucified between two thieves. The crucifixion is the summary of Catholic belief. The Cross is the crown of all the works of God, and the masterpiece of His love. God is well pleased with it; He cannot hear it commemorated nor behold its image without being moved with pity towards us.

MAUNDY THURSDAY
Station at the Lateran

The Basilica of the Savior, or the Church of St. John Lateran, is the scene of the solemn rites with which the Church commences on this day the celebration of the paschal feast. Originally there were three Masses, one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils destined for Extreme Unction and Baptism, and a third at the close of the day in commemoration of the Last Supper and for the Easter Communion. These rites have now been simplified, and the holy oils are blessed in the Mass of the Easter Communion. After the Mass of to-day, Holy Communion is not distributed until the Resurrection has been celebrated in the liturgy. For detailed description of the ceremonies of Maundy Thursday, see note in proper part of the Missal for this day.

GOOD FRIDAY
Collecta at the Lateran. Station at the Holy Cross in Jerusalem

The Roman Basilica, Holy Cross in Jerusalem, is to-day's station, for Christ had said, "It cannot be that a prophet perish out of Jerusalem." Formerly, the Pope walked bare-foot from St. John Lateran, swinging a censer filled with precious perfumes before the wood of the true Cross, carried by a deacon.

Originally, there was not even the Mass of the Presanctified on this day, as a sign of deep mourning. Our present rite does not go back beyond the Middle Ages, and represents the order used in the titular churches of Rome, in which the Pope was never present. For detailed description of the ceremonies of Good Friday see note in proper part of the Missal for this day.

HOLY SATURDAY
Collecta at St. John Lateran, for the catechumens

In olden days the paschal fast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday. In Rome, not even children were dispensed from this fast; this was also the rule in the Celtic Church. Mass was
not celebrated on this day, as the whole Church was watching in devout expectation until the night should come in which the mystery of Christ's Resurrection should be celebrated. The night between Holy Saturday and Easter Sunday was spent in prayer; Tertullian speaks of this custom as a law. It was only in the later Middle Ages that the ceremony was definitely anticipated in the afternoon, and eventually, as now, in the morning of Holy Saturday.

The first ceremony is that of the Lights, or Easter fire (Eucharistia lucernaris). It seems to have a twofold origin: the Easter fire of the Celtic Churches and the sacred rite of lighting the evening candle, to burn throughout the long vigil; it was not among the primitive rites in Rome, but was adopted during the Carlovingian period.

Next follows the vigil, with its primitive form of the Divine Office, with the ancient prophecies whose reading filled the night. Then came the blessing of the font and the Baptism of the catechumens, followed by the Mass. For detailed description of the ceremonies for Holy Saturday see note in proper part of the Missal for this day.

EASTER SUNDAY
Station at St. Mary Major

Throughout this paschal week the Roman Liturgy is entirely absorbed by two great thoughts, that of the Resurrection of Our Lord and that of the Baptism of the neophytes. These are, as it were, two mysteries which mutually complete and explain each other. Each is a symbol of the other; the one is the prototype, the other the antitype; but neither can be understood if considered by itself, for the regeneration of souls to the life of grace through the sacrament of Baptism, after a spiritual manner which yet is full of reality, is a new Resurrection of Christ in His Mystical Body.

There is no longer any mention of fasts and corporal penances, but instead, visits are paid to the great Roman Basilicas, the white-clad band of neophytes being conducted thither as in a triumphal procession.

After the paschal vigil of Holy Saturday at the Lateran the first basilica to be visited is that of the Mother of God on the Esquiline, for it is fitting that to her, before any other, the joys of the Resurrection should be announced, to her who more intimately than any other shared in the Passion of Jesus.

The Introit is derived from Psalm 138, which extols the knowledge and the presence of God that pervade the innermost part of our being. The antiphon has, however, been adapted to the paschal solemnity. Truly Christ fell asleep upon the cross, having yielded up His spirit to His Father, and now He awakens in the loving arms of the Almighty, who has accepted the spotless victim spontaneously offered to Him, and, pressing Him to His bosom, has revived within Him the spark of His own divine life. Christ has indeed arisen from the dead.

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In the Postcommunion we are reminded that the Holy Eucharist is a pledge of the Communion of Saints, uniting the hearts of all the faithful in the spirit of love. This is why, in olden days, the faithful, at the moment of receiving Holy Communion from the hands of their bishop, gave him the kiss of peace, of which we find a last trace in our present custom of kissing the ring of a bishop.

The Holy Eucharist is not only for the commemoration of the death of Our Lord, it is also a representation of Him in His glory. Therefore, whilst it sows in us the seeds of death, that we may learn to die with Christ, it gives us at the same time a part and share in His Resurrection.

EASTER MONDAY
Station at St. Peter

Among the early Christians the Easter festivities were prolonged for the entire week; to no other feast was so much solemnity given. During this week Rome kept continuous festival; business transactions were suspended; every morning the stational Mass was celebrated at one of the chief basilicas. The station at St. Peter's brings to his tomb the newly baptized and bears witness in the Mass to the lively faith of the Apostle in whose house to-day the Roman Church is desirous of renewing, as it were, the paschal feast.

In the Epistle St. Peter lifts up his voice and proclaims the glory of Christ's Resurrection. In the Gospel mention is made of the apparition of Our Lord to Peter on the evening of Easter Sunday. The disciples on the way to Emmaus knew the Lord in the breaking of the bread. It is probable that this was the eucharistic bread; as the Savior at the Last Supper received the Eucharist first Himself, in all likelihood He did so again after His Resurrection.

The Prayer speaks of the paschal Sacrament as being closely bound up with the redemption of the world. The spiritual Israel has come forth from the slavery of Egypt. May the Lord then protect this newly won liberty.

EASTER TUESDAY
Station at St. Paul

After visiting St. Peter's, it was fitting that the neophytes should at once be brought to the Doctor of the Gentiles, beside whose tomb they had learnt the first rudiments of the new law of the Gospel. Therefore in the Lesson from the Acts of the Apostles chosen for to-day, it is Paul who announces to the faithful the Resurrection of the Savior as Peter did on Easter Monday.

The Gospel from St. Luke describes the first appearance of Jesus to the Apostles. As the Resurrection of Our Lord is the central tenet of the Christian faith, so the Divine Wisdom, in order to take away all excuse for the unbelief of the synagogue, willed that the miracle should be proved beyond all possibility of doubt.
In the Prayer with solemn simple words a rule of life is set forth to-day surpassing the heights to which any mere human mind could rise. The Church prays that God may grant to the baptized realization of all which Baptism means as much as it communicates the very life of Jesus Christ Himself. In the Postcommunion the Church teaches that there are two kinds of Communion, the sacramental and the spiritual. By the first we partake actually of the body and blood of Christ; by the second we live by the spirit of the Eucharist, as the sacramental Communion can be received only at certain times and in certain places, Our Lord unites the soul so intimately to Himself in the Holy Eucharist that it lives by His spirit and breathes in unison with His heart. Such, in its highest sense, is spiritual Communion.

**WEDNESDAY IN EASTER WEEK**

Station at St. Lawrence-without-the-Walls

To-day we honor St. Lawrence, the Cross-bearer of the Roman Church, to express our gratitude for the favor shown him by the catechumens in bringing them to holy Baptism.

The Gospel gives the account of the third appearance of the risen Savior to the Apostles. On the shores of Lake Tiberias, St. John, the virgin soul among the Apostles, sees him first, but Peter, the most ardent and the most impetuous, in the vigor of his faith throws himself into the water and is the first to reach the divine Master, whilst the others slowly follow in the boat. The fishes brought by St. Peter at the command of Jesus are interpreted to represent the neophytes baptized on Holy Saturday.

Throughout the paschal season the Church displays a great veneration for the martyrs, of which the first evidence is seen at the tomb of St. Lawrence. The reason of this devotion is that the martyrs have a special claim to the glory of the Resurrection, since they have participated more closely than any others in the ignominy of the Cross.

**THURSDAY IN EASTER WEEK**

Station at the Twelve Holy Apostles

After the high altar of the Church of the Twelve Apostles are preserved the relics of the Apostles Philip and James only; the stational feast is celebrated in honor of all the Apostles together. The Lesson from the Acts of the Apostles deals with the conversion of the treasurer of Candace, Queen of the Ethiopianians by Philip the deacon, not the Apostle.

The Gospel gives the account of the appearance of the risen Savior to Mary Magdalen; this occurred before He showed Himself to the Apostles, but in the Liturgy it is put back until to-day on account of the respect for them.

The words of Jesus to the Magdalen are very consoling; by the Resurrection Our Lord has linked humanity to Himself by an intimate bond. Jesus is truly our Brother, God is very dear to our Father. By the death of Christ we have gained far more than we had lost by sin, and it is in this sense that the deacon sings in the Easter praecomium: "O happy fault, that was worthy of so great a Redeemer."
FRIDAY IN EASTER WEEK
Station at St. Mary ad Martyres

In the Seventh Century the Roman Pantheon was dedicated to St. Mary and the heroic sons of the Roman Church who had suffered martyrdom. The martyrs indeed seem to have a particular right to the glory of the Resurrection on account of their perfect resemblance to Christ crucified; and many ancient liturgies kept a special feast in their honor in the very midst of the Easter festival. To-day’s station ad Martyres remains as a last record of this early liturgical tradition, for, later on, the collective feast of the martyrs was transferred, even in Rome, to the middle of the month of May and still later to the first day of November.

The Introit contains an allusion to the paschal feast of the neophytes, who, like the Israelites of old, have escaped from the slavery of Egypt across the Red Sea, which is a symbol of holy Baptism. The enemy who was overwhelmed by the waves is Satan, or sin.

The doctrine taught in the lesson taken from 1 Peter 1 that contained in the article of the creed: “He descended into hell.” Among the souls in Limbo were patriarchs and prophets and some who had paid no heed to the warnings of Noe when he predicted the destruction of the world in the flood.

The words must not be taken to mean that Christ preached in hell in order to convert the souls who had already been condemned for their sin of unbelief; for the state of the soul cannot change after death. Christ descended into the abode of the dead to announce both to the good and to the wicked the redemption now accomplished; to the good for their supreme consolation, to the wicked as a further reason for their condemnation.

In the Communion the mission of the Church to teach nations and baptize is proclaimed.

SATURDAY IN EASTER WEEK
Station at St. John Lateran

The conclusion to-day of the baptismal celebrations, the neophytes together again in the Lateran Basilica beside the font in which on Easter Eve they were born to newness of life. To-day’s stational liturgy seems to be influenced more than ever by the thought of purity and innocence, like a loving mother carried away by the beauty of her newborn child.

On this day in the early Roman Liturgy the Pope used to distribute to the people the Agnus Dei of the blessed was mixed with sacred chrism, on which was impressed the image of the Lamb of God. This custom, one of great antiquity, took place during the Mass, whilst the schola of the cantors chanted the invocation Agnus Dei before the Kiss of Peace preceding the Communion.

The Epistle explains the teaching of St. Peter to the first Christian converts about the sublime dignity to which they have been raised by Baptism. The Gospel befits the return

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of the newly baptized to the Lateran Basilica; Peter is the pastor whose words have taught the neophytes; John is the co-titular patron of the Lateran baptistry, so that it is in his house, as it were, that the station is celebrated to-day.

After eight days Jesus showed Himself to His Apostles saying: "Peace be to you." When time is drawing to an end and the last day is at hand, He will appear once more to His Church, and by the gift of His peace will strengthen her against the final persecutions of Antichrist.

LOW SUNDAY (OR DOMINICA IN ALBIS)

In the morning, Station at St. Pancras; in the afternoon, at Sts. Cosmas and Damian

Low Sunday, so-called in English, by contrast with Easter or High Sunday, is known in the Liturgy as Dominica in Albis, the Sunday of the laying aside of the white robes; for in early ages it was on the evening before this Sunday that the neophytes, or converts, baptized together on Holy Saturday and then solemnly robed in white, the color symbolical of the innocence recovered by them through the grace of the sacrament, returned to the use of the ordinary habiliments of civil life.

From the time of St. Gregory the Great, the Basilica of the martyrs outside the walls were never chosen as the object of the stational processions on account of their distance. On the Octave of Easter, when everything is eloquent of spiritual youth, an exception is made in honor of the tomb of a young martyr, the fourteen-year-old Pancras or Pancratius.

According to the ancient Roman tradition Easter Week ended with the Vespers of the Saturday after Easter; hence to-day the neophytes lay aside their white garments as a sign that the festival is over, and resume their ordinary dress, and the Church in the Collect at the Mass speaks of Easter as of a festival which has already taken place.

The Gospel recalls the institution of the Sacrament of Penance. It was fitting that the Lord should on the very day of the Resurrection institute that sacrament which takes away sorrow and mourning in this world and calls sinners to a new life of sanctity. In memory of that fact Catholic tradition still imposes on the faithful the duty of receiving absolution from a priest before receiving their Easter Communion.

When the veneration of the martyrs Sts. Cosmas and Damian became general in Rome, the Easter stations had been for a long time already settled; however, under Felix IV a station was assigned to the Basilica of Sts. Cosmas and Damian, on the second Sunday after Easter. As this conflicted with the station at St. Peter, it was put back until the afternoon of Low Sunday.

SECOND SUNDAY AFTER EASTER

Station at St. Peter

On this Sunday St. Gregory the Great delivered his magnificent homily on the Gospel of the Good Shepherd, near the
tomb of the first universal pastor. Christ founded the papal primacy on the unshakable faith and intense love of Peter; and he, following in his Savior's steps, did not hesitate to give his life for the flock entrusted to him.

The devotion to Jesus the Redeemer under the figure of the Good Shepherd was dear to the faithful from very early times; in the catacombs Christ is frequently represented as a shepherd. The liturgical and traditional use of the Gospel of the Good Shepherd on the second Sunday after Easter is very old. Jesus, therefore, presents Himself to us to-day as the "Good Shepherd" and tells us what will henceforth be His relationship with His flock. Of those outside the fold Our Lord speaks gently; not a word of reproach but merely a statement of facts.

In the Postcommunion we beseech almighty God that, having participated in the sacrament which causes us to live through his own life, he will grant us the enjoyment in eternity of the grace we have to-day received. How wonderful is the thought that the best preparation for a Holy Communion is that Communion which precedes it!

For the remaining Sundays of Eastertide no stational Church is assigned.

APRIL 25—ST. MARK
The Greater Litanies
Collecta at the Title of Lucina. Station at St. Peter

The Litanies and the Mass of Rogation for this day are of ancient origin, except the Introit, which in early days was replaced by the Litany in processions. The feast of St. Mark is of much later origin.

The pagan festival, Robigalia, occurred on April 25th; young people used to go across the Milvian bridge to sacrifice to Robigus who preserved grain from blight. The Christian procession formed at St. Lawrence in Lucina and went by the Flaminian Way over the same bridge, where the sign In hoc singo vinces appeared to Constantine. Then going along the Tiber, passing in back of Castel Sant Angelo entered St. Peter's. The people were thus taught that it was not the favor of the heathen god, but a devout life, humble prayer, and the intercession of the saints, especially that of St. Peter, the Pastor ovium, which would disarm the justice of God offended by our sins. This rite is called the Greater Litanies, because it was of a much more solemn nature than the ordinary stational litanies.

The procession is a survival of classical tradition incorporated into religious customs; the Church preferred to give a spiritual significance to observances implanted in the hearts of the people, rather than suppress them partially.

The Litany still preserves the very ancient type of prayer which ended the night vigil and served as a transition between the vigil Office and the offering of the Holy Sacrifice. The oldest part of the Litany is that which begins with the words "Through the mystery of thy holy incarnation" which belongs to primitive Christianity.
The whole Mass shows us how highly we should value prayer. Even in the middle of the night, and even to the extent of seeming importunate, our prayers should rise to God, because our miseries and our weaknesses are so numerous, and because God has decreed that His grace shall be granted to us only on the wings of prayer.

St. Mark, who was by birth a Jew, was converted to the Faith by St. Peter, whom he afterward accompanied to Rome, as secretary or interpreter. St. Peter sent him to Alexandria in Egypt, and he was first bishop of that city. He governed his See for about twenty years and in the end was martyred, A.D. 70, by the heathen. His symbol is a lion, for his Gospel begins with the mission of John the Baptist in the desert and the voice of the lion resounds in desert places.

MONDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. Mary Major. The Rogations

In Rome, the Litanies on St. Mark's day had a festal character. The triduum of penitential litanies before the feast of the Ascension was first instituted at Vienne by St. Mamertus about the year 470, and was accompanied by fasting and abstention from servile work. When Rome adopted this custom the fast was abolished, and the three days' prayer retained. The procession and Mass followed the same order as on April 25.

TUESDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. John Lateran. The Rogations

This station is a proof of the late introduction of the Rogations into the Roman Liturgy. The Lateran Basilica is no longer called the Basilica of the Savior, but of St. John the Baptist, to whom is thus given the place immediately after the Blessed Virgin and before the Apostle Peter. St. John the Baptist is the type of that penitence which disposes us to ask for and to obtain grace. The procession and Mass followed the same order as on April 25.

WEDNESDAY BEFORE THE ASCENSION

Station at St. Peter. The Rogations

This station at the Vatican Basilica on the last day of the Rogations was instituted out of veneration for the tomb of the Apostle, and in order to assimilate as far as possible the lesser litanies to the greater ones of April 25 which ended at the Basilica of St. Peter. The Litany of the Saints is a jewel of ancient prayer; in its present form it dates from the Tenth Century. The names of the saints are the glory of the Church; the thought of them fills us with hope. The procession and Mass followed the same order as an April 25.

ASCENSION DAY

Station at St. Peter

The liturgical festival of the Ascension, whilst less ancient than that of Pentecost, is one of the oldest of the cycle, was
already so universally observed that St. Augustine was able to
attribute its institution to the Apostles themselves. At Rome,
the Pope, after the night Office was concluded, and after Mass
had been celebrated at the altar of St. Peter, was crowned
by the cardinals, and towards the sixth hour was accom­
panied by bishops and clergy to the Lateran.

On this day Jesus was taken up into heaven; His faithful
disciples continued to gaze heavenward. The contemplative
vision of Paradise is reserved, however, for those who have
already passed into the Church Triumphant.

The supreme glorification of the Head who is this day en­
throned at the right hand of the Father in heaven affects
the members also, like the precious balsam which, as the psalmist
tells us, descended from the head of Aaron on to his flowing
beard and on to his gorgeous pontifical vestments. This
spiritual unction is the gift of the Holy Ghost, which Christ
obtains to-day from heaven for his Church. Hence the con­
nection between the Ascension and Pentecost is very close, nor
can we understand the one without the other.

SUNDAY AFTER THE ASCENSION
Station at St. Mary "ad Martyres"

On this day when the Pope celebrated Mass at Sancta Maria
rotunda, formerly in the Pantheon, he preached about the
coming of the Holy Ghost; to illustrate his words a shower of
roses in figura ejusdem Spiritus Sancti (as a figure of the
same Holy Spirit) was scattered from the central opening in
the roof upon the people as he preached.

THE NIGHT VIGIL OF PENTECOST
Station at St. John Lateran

In ancient times Baptism was administered on this night
in the Lateran exactly as on Easter Eve; but in the Twelfth
Century, when the ceremony had already been anticipated on
the afternoon of Holy Saturday, the Pope went at sunset to
celebrate solemnly Vespers and Matins at St. Peter's. In
private Masses the Lessons, the Litany, etc., are omitted, and
the Introit is recited as on the Wednesday after the Fourth
Sunday in Lent on the occasion of the great baptismal scru­
tinies.

Throughout the Mass there are references to Baptism and
Confirmation. Although Baptism is distinct from Confirma­
tion, yet the latter takes its name of Confirmatio from the
fact that the coming down of the Holy Ghost into the soul
of the neophyte completes the work of his supernatural regen­
eration. Through its sacramental character it confers on
him a more perfect likeness to Jesus Christ, impressing on his
soul the final seal or ratification of his union with the divine
Redeemer.

PENTECOST SUNDAY
Station at St. Peter

Peter is the leader around whom gathers the little flock of
Sion on this first Christian Pentecost, and he inaugurates
to-day his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State.

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates His own divine life to the members of His Mystical Body through the outpouring of the Holy Ghost. So the Church having attained its full development, now first appears before the world.

To appreciate the Introit it should be heard with the majestic and joyful melody which the ancient Gregorian music has allotted to it.

The Sequence, *Veni, Sancte Spiritus*, attributed to Innocent III, replaced under Pius V an older one of great beauty. This Sequence is repeated daily throughout the Octave.

The Holy Ghost descends in power to vindicate the innocence of Jesus by filling the Church with such surpassing sanctity that it becomes, as it were, a fire prefiguring the final judgment on the enemies of God. The faithful kneel at the invocation of the Holy Spirit, Who at the last day requires the restoration of the Christian soul to the body which has been His mystical temple.

**MONDAY IN PENTECOST WEEK**

Station at the Apostles, at the Eudoxian Title ad Vincula

Originally the feast of Pentecost brought to an end in Rome the fifty days of the Easter celebrations and introduced the fast of the Ember Days of the summer quarter. Afterwards it became customary to continue the festivity for two more days, the Monday and the Tuesday, and, finally, after the time of St. Leo the Great it was extended like the Octave of Easter through the entire week.

The station was at St. Peter in Chains to avoid having two successive stations at the Vatican.

To-day's Gospel shows the immense contrast between God and man. God so loves the world that, in order to save it, He sacrifices His only-begotten Son, whilst mankind repays this supreme love with utter ingratitude and obstinately chooses darkness rather than light.

**TUESDAY IN PENTECOST WEEK**

Station at St. Anastasia

The titular church of St. Anastasia, once the Court church during the Byzantine period, is chosen for to-day's station instead of the Basilica of St. Paul, as the latter is too far out for a procession at this season of the year when the weather is too warm.

During the Octave of Pentecost the Church celebrates more especially the glories of the grace of the Holy Ghost and His secret work of sanctification in the Mystical Body of Christ. Thus to-day she repeats in the verse for the Communion the words of Our Lord: "The Spirit who proceedeth from the
Father, he shall glorify me," and this glorification consists chiefly in our sanctification and in the growth of the Kingdom of God in our souls.

EMBER WEDNESDAY IN PENTECOST WEEK

Station at St. Mary Major

The station is at St. Mary Major, as is the rule in Rome whenever the scrutinies of the candidates for Holy Orders are to take place. The Mass bears a festival character; at one time the Ember fast was postponed for a few weeks. Gregory VII re-established the Ember Days in their proper place, but the festal tone of the Office was retained.

The contrast between to-day's fast and the Gospel lesson in which Jesus offers Himself as the bread of eternal life is very opportune. Man does not live by bread alone, but has an absolute need of the Word of God, without Whom this earthly existence is as a day without light, an empty pretence of life, a gloomy image of death.

THURSDAY IN PENTECOST WEEK

Station at St. Lawrence-without-the-Walls

The station is now at St. Lawrence, although the Mass would indicate that at one time it was at the Church of the Twelve Apostles.

The Lesson from the Acts describes the joy which filled the people of Samaria when the deacon Philip preached the Gospel and worked miracles among them. This joy is a gift of the Holy Ghost. If the world nowadays is more than ever before restless and eager for amusements, it shows that it has none of the joy and consolation of the divine Paraclete, of which it has become unworthy by its resistance to His grace.

EMBER FRIDAY IN PENTECOST WEEK

Station at the Twelve Holy Apostles

The stational Mass was at one time placed at Sts. John and Paul, but in the earlier days was held where the Roman Missal now assigns it.

The spirit in which the Church solemnizes her feasts is one of intense spiritual joy. The Introit to-day contains, as it were, the summary of a great ascetic treatise on Christian joy: "My lips shall rejoice when I shall sing to thee, alleluia, alleluia"; this is the inward consequence of this prayer of love.

In the Postcommunion we pray that the sacred mysteries of the altar, which we have just celebrated in obedience to Our Lord's command, may become a remedy which shall strengthen our weakness in the hard trials that beset us.

EMBER SATURDAY IN PENTECOST WEEK

Station at St. Peter

In the Seventh Century due to the postponement of the Ember fast the station was at St. Stephen on the Celian
Hill; in the Eleventh Century a return was made to the primitive place, St. Peter.

Of the five scriptural Lessons which precede the *Gloria in excelsis* of the Mass, some refer to the feast of Pentecost and some to the "fast of the fourth month," as St. Leo the Great calls it; they represent a kind of compromise or fusion of the two rites. Formerly the vigil lasted throughout the night, and twelve lessons were read, both in Greek and in Latin; but in the time of St. Gregory the Great the vigil was shortened and brought within more reasonable limits, as we now find it in our present Missal.

Ordinations are held on this day, the various Orders being given as on the Ember Saturday in September.

The Paschal Season closes with the Mass. The Sacrifice of the Mass fittingly brings the holy season of Easter to an end. Our redemption is now accomplished, and the Holy Ghost has come as though to insure its lasting efficacy by means of the sacramental character which He impresses on our souls. This is the special prerogative of the divine Paraclete; His work is always definite, complete, and final, like a conclusion which follows inevitably and irrevocably on its premises. This is the reason why sins against the Holy Ghost can never find pardon; for they are the outcome of the final hardening of the soul in utter hatred of Supreme Love.

**EMBER WEDNESDAY IN SEPTEMBER**

Station at St. Mary Major

The Liturgy of the Ember Day fasts possessed originally a distinctly festive quality, and was partly a festival of thanks-giving for the ingathering of the fruits of the season. These rustic feasts originated at Rome. The observance of the Ember Day fasts was only introduced into Milan in the days of St. Charles Borromeo.

The liturgy of this week has kept to a great extent unchanged its early festive character, which recalls so vividly the rural feasts of ancient Rome at the close of the vintage.

The idea of a special preparation for the solemn Ordinations represents a later addition, which, however, dates from the time of Gelasius I.

The station on Ember Wednesday is, as a rule, at St. Mary Major, and the three Lessons in the Mass are a survival of the ancient Roman liturgical use, which recalls those very early times when to the two Lessons from the Law and the Prophets, customary in the synagogues of the Dispersion, the Apostles added a third lesson taken from the Gospels.

The passage from the Gospel of St. Mark (9, 16-28) teaches that humble prayer, on the other hand, and fasting, spiritualize our nature, which is thus raised to a supernatural state, and render it invulnerable to the fatal blows of Satan.

The Church to-day insistently invites us to rejoice, and tells us that this holy joy in the Lord is that which nourishes our spiritual strength.
EMBER FRIDAY IN SEPTEMBER
Station at the Twelve Holy Apostles

The Station on Ember Friday is regularly at the Church of the Twelve Holy Apostles in Rome. This arose from the founding of this Church at the same time when the Friday Liturgy became common. An ancient Roman custom of fasting strictly three days in the week was relaxed somewhat under Pope Callixtus and limited to the three periods of the harvest, the vintage, and the drawing off of the new wine.

The Introit bids us seek the Lord; the search after God is in the ancient rule of St. Benedict the one condition by which the vocation of aspirants to the religious life is to be judged. In the prayer we ask that to bodily abstinence we may add mental observances. The Postcommunion of to-day is used in many feasts of saints; we ask for greater benefits which can be none other than the grace of union with Jesus in heaven.

EMBER SATURDAY IN SEPTEMBER
Station and Vigil at St. Peter's

This Mass, which was celebrated during the night at St. Peter's, is a last relic of the ancient night vigils held every Sunday during the first three centuries. The verse for the Offertory, "I have cried in the day and in the night before thee," recalls the original nocturnal character of this Mass.

The Lessons recall various Jewish fasts and feasts; thus the second Lesson describes the Fast of Tabernacles. This is also a day for Ordinations; after the first Lesson the Ostiarii or door-keepers are ordained; after the second, the Lectors; after the third, the Exorcists; after the fourth, the Acolytes; after the fifth the Sub-deacons. This Lesson from Daniel and containing the canticle Benedictiue concluded the office and served as a transition to the Mass. After the Benedictiue came the great Litany with the Ordination of new deacons and priests of the Roman titles. The Roman Pontifical now places the Ordination of sub-deacons after the Lesson from Daniel. The Ordination of deacons after the Epistle of St. Paul to the Hebrews and the Ordination of priests before the last verse of the Tract.

In the Postcommunion we ask God that His grace, of which the Eucharist is the vital source, may be fully efficacious in us, so that the mystical union of the soul with Him which is typified by this Sacrament may attain to its full perfection in heaven.
Short Accounts of Certain Feasts and Lives of Saints Found in the Proper of Saints of This Missal

Feasts of January

Jan. 11. St. Hyginus, Pope and Martyr: St. Irenæus after listing Telesphorus as a martyr, adds the name of Hyginus. His name was placed in the Roman Missal in the late Middle Ages; during the first two centuries hardly any of the martyrs had left any trace in the Liturgy. Their burial places were generally unknown and their worship was local; there was danger that Catholic devotion to the saints might be regarded as a new form of paganism. Hyginus was a Pope and a martyr (died 142). Because of the Octave of the Epiphany, his feast is celebrated by a simple commemoration in the Mass Statuit.

Jan. 14. St. Hilary, Bishop, Confessor and Doctor of the Church: This feast kept in Tours on January 13 from the end of the Fifth Century was inserted in the Roman Calendar by Pius IX. St. Hilary was a native of Poitiers, and his family was one of the most illustrious in Gaul. In the year 353 he was chosen bishop of Poitiers. About the year 356 he was banished by order of Emperor Constantius. He died in his native city, January 13, 363.

St. Felix, Martyr: This holy priest born at Nola, near Naples, died 312, is also commemorated on this day. He is famous for many miracles. Cruel persecution failed to bring about his death; to him the famous St. Paulinus owed his conversion.

Jan. 15. St. Paul, the First Hermit, Confessor: Innocent XIII raised the traditional feast of St. Paul to the rank of a double for the Universal Church. In the middle of the Third Century, St. Paul, a native of Egypt, fled into the desert, at the age of twenty-two, to escape the persecution that Emperor Decius waged against Christians. There he devoted his life to penance and prayer. He passed nearly a hundred years in solitude, and from the time he was forty-three years old his food was brought to him by ravens. The emblem of the Hermits of St. Paul was a palm-tree; in the Mass of to-day frequent graceful allusions are made to this providential tree which furnished both food and clothing to our saint, and which by its spreading branches so truly symbolized in holy Scripture the supernatural energy of the just. He died about 341, wrapped in the cloak of St. Anthanasius lent to him by St. Anthony of the Desert.

St. Maurus, Abbot: St. Maurus, son of the Roman patrician Eutychius and first disciple of St. Benedict, accord-
ing to the Dialogues of St. Gregory the Great, hastening in obedience to help St. Placid who was drowning, walked dry-footed on Nero's lake at Subiaco. Died in 584, in France.

Jan. 16. St. Marcellus, Pope, Martyr: Marcellus did not die a violent death and was formerly venerated at Rome as a Confessor in the original meaning of the word. Because of his mildness in reconciling sinners by the Sacrament of Penance the austere heretical party raised a tumult. The tyrant Maxentius then condemned Marcellus to exile from the trials of which he subsequently died. He may thus be rightly called a martyr because of his sufferings.

Jan. 17. St. Anthony, Abbot: St. Anthony, the father and patriarch of monks, in all likelihood founded in Egypt the first monasteries authorized in the Church. He died in the year 356, at the age of a hundred and four years. In consequence of the disease called St. Anthony's fire, a great number of hospitals and chapels called after him arose throughout France and Italy.

Jan. 18. Feast of the Chair of St. Peter at Rome: Eleven years after the ascension of Our Blessed Lord, St. Peter who had been appointed the head of the Church on earth by Christ Himself, transferred the seat of the Papacy from Antioch to Rome, where he preached the Faith and established his episcopal chair, and there the Bishops of Rome have been ever since accounted his successors. The feast of the Chair of St. Peter is that of the foundation of the See of Rome. From the Third Century it was symbolized by a chair carved in wood or tufa, a relic now kept high in the apse of the Vatican Basilica.

St. Prisca, Virgin, Martyr: A commemoration is likewise made of St. Prisca, a noble Roman virgin who suffered martyrdom about the year 275. Her relics are preserved in the ancient church in Rome which bears her name.

Jan. 19. Sts. Marius, Martha, Audifax, and Abachum, Martyrs: Station at the Cemetery ad Nymphas; This group of Persian martyrs, consisting of husband, wife, and two sons, were originally buried ad nymphas Catabassi. They came to Rome under the Emperor Claudius II and visited Christians cast into prison. The Mass for their feast is very ancient and in excellent liturgical form.

St. Canute, King, Martyr: St. Canute (died 1086), King of Denmark, by his zeal for the Faith made enemies who put him to death in the Church of St. Alban. Pope Benedict XV adorned his altar in the Church of St. Mary in Trastevere (Rome) with artistic candelabra.

Jan. 20. Sts. Fabian, Pope, and Sebastian, Martyrs: Station at the Cemetery of Callixtus and at that ad Catacumbas: Pope St. Fabian ruled the Church from A.D. 236 to A.D. 250. He died a glorious martyr in the persecution under Decius in 250. St. Sebastian was a high officer in the army of Emperor Diocletian. When it was learned that he was a Christian he was condemned to death. He was first shot with arrows, but
as he survived this he was finally beaten to death in 288, by order of the Emperor.

**Jan. 21. St. Agnes, Virgin, Martyr; Station at the “Lesser Cemetery” of St. Agnes:** St. Agnes, a Roman maiden, in her thirteenth year was beheaded, in the year 304, for the sole reason that she was a Christian. The original Mass for her feast in the Gregorian Sacramentary had a magnificent Preface not inserted in modern Missals. She is praised by all the Fathers of the Latin Church; the family of Constantine built a magnificent basilica at her tomb.

**Jan. 22. Sts. Vincent and Anastasius, Martyrs; Station at the Vatican at the Oratory in Jerusalem and at the Monastery Ad Aquas Salvias on the Ostian Way:** These two martyrs also had each the honor of a separate stational Mass at Rome. St. Vincent, a Spanish deacon, suffered death for the Faith, under Diocletian, in the year 300. St. Anastasius, a native of Persia, was also put to death for being a Christian. The feasts of these two are both celebrated on the same day. The example of the heroic fortitude of the martyrs who in the hope of the resurrection, rather than betray the Faith, seek no escape from death, is, indeed, necessary in our days when a sentimental pietistic feeling threatens to replace in the conscience of many the practical profession of the Christian life.

**Jan. 23. St. Raymund of Penafort, Confessor:** St. Raymund was born in 1175 of a noble Spanish family. In middle life he entered the Order of St. Dominic. In 1250 he was called to Rome by Pope Gregory IX, who made him his confessor and grand penitentiary. He refused the position of archbishop and also that of general of his Order, and devoted himself to labors among infidels. He died in 1275.

**St. Emerentiana, Virgin, Martyr:** St. Emerentiana is said to have been stoned by the pagans, when, while still a catechumen, she was discovered praying at the tomb of St. Agnes, her foster-sister.

**Jan. 24. St. Timothy, Bishop, Martyr:** St. Timothy was a convert of St. Paul who believed that he was intended for an evangelist. Timothy was ordained and at once became the beloved fellow-worker of St. Paul. Finally, he became the first bishop of Ephesus, and while there received the two Epistles which bear his name. In the year 97 he was beaten and stoned to death because of his opposition to idolatrous ceremonies. Pius IX in 1854 raised his feast to the rank of double.

**Jan. 25. Conversion of St. Paul the Apostle; Station at St. Paul:** Since the eighth century the feast of the conversion of St. Paul has been set apart by the Church to return thanks to almighty God for His act of grace in bringing the future apostle to the Faith. At one time the feast was even a holy-day of obligation. After the miracle of Christ’s Resurrection no other wonder in the history of the early Church is a stronger proof of the divine origin of Christianity than the marvelous conversion of St. Paul.

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JAN. 26. St. Polycarp, Bishop, Martyr: Polycarp, whose name signifies much fruit, was ordained by St. John and made bishop of Smyrna. He was martyred in Smyrna in 165.

JAN. 27. St. John Chrysostom, Bishop, Confessor, Doctor of the Church: St. John was born at Antioch in 344. He was called Chrysostom, which means “golden mouthed,” on account of his eloquence. He was made bishop of Constantinople in 398, and died in 407 after suffering bitter persecution.

JAN. 28. St. Peter Nolasco, Confessor: St. Peter was born of a noble family in Languedoc, about 1189. He founded the Order for the Redemption of Captives, and for twenty-five years toiled to release Christian captives from Turkish slavery. Worn out by his labors he died on Christmas Day, 1256.

The Second Feast of St. Agnes, Virgin, Martyr: According to some, St. Agnes appeared to her parents eight days after her martyrdom. The ancient sacramentaries show clearly that this day celebrates the actual earthly birthday of St. Agnes; the nativity of John the Baptist and of the Blessed Virgin are thus celebrated because they were free from original sin; the earthly birth of St. Agnes is celebrated because her whole life abounded in divine grace.

JAN. 29. St. Francis de Sales, Bishop, Confessor, and Doctor of the Church: St. Francis de Sales was born near Annecy, 1567. He became bishop of Geneva in 1602. In union with St. Jane Frances of Chantal he founded the Order of the Visitation. His life was filled with good works. He died December 28, 1622. Pope Pius IX made him a Doctor of the Church.

JAN. 30. St. Martina, Virgin, Martyr: St. Martina was a noble Roman lady who was martyred in the Third Century. Urban VIII composed hymns for her feast.

JAN. 31. St. John Bosco, Confessor: St. John was born Aug. 16, 1815, at Becchi, Italy. His life work was that of taking care of young boys and girls. For this purpose he founded the Congregation of the Salesian Fathers in 1852 and the Daughters of Our Lady Help of Christians in 1872. Such was his zeal for the welfare of young people that today there are over 1,400 of his institutions spread over the earth. He died in 1888 and was canonized by Pope Pius XI, Easter Sunday, 1934.

Feasts of February

FEB. 1. St. Ignatius, Bishop, Martyr: St. Ignatius was the third successor of St. Peter at Antioch; a tradition says that he was held on the knee of Our Lord when the Savior spoke the words “Suffer the little children to come unto me.” During the persecution of Trajan he was condemned to death and sent in chains to Rome. While on the way he wrote letters to various churches; he rejoiced when he heard the roaring of the lions
set loose to devour him. He was martyred at Rome on October 17, about the year 110. He is commemorated every day in the prayer which precedes the Pater Noster, known as the “Great Intercession.”

**Feb. 2. The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day:** The celebration of this feast began very early at Jerusalem. It commemorates not only the Purification of the Blessed Virgin but also the meeting of Simeon and the Infant Jesus in the Temple. In the East it was regarded as a feast of Our Lord; Pope Sergius I ordered that it should be preceded by a penitential procession to St. Mary Major, and thus it became predominantly a feast of the Blessed Virgin. The blessing of the candles as a peculiar rite dates only from the Tenth Century. Candles were distributed at Rome at all nocturnal processions; it is probable that this custom has been retained on this day because of the words of the canticle of Simeon, “Lumen ad revelationem gentium.”

**Feb. 3. St. Blaise, Bishop, Martyr:** St. Blaise, bishop of Sebaste in Armenia, suffered among other torments that of flaying with a wool-combers' brush under Licinius, and was finally beheaded (317). In the Eleventh Century there were thirty-five churches dedicated to him in Rome. He saved the life of a child who was dying choked by a bone. In consequence he is invoked especially for healing all diseases of the throat. His throat is preserved as a relic in the Vatican. The church blesses two candles and prays for all those whose necks the candles shall touch that they be delivered from diseases of the throat and every other evil. He is one of the fourteen “auxiliary” saints.

**Feb. 4. St. Andrew Corsini, Bishop, Confessor:** St. Andrew, born at Florence of the noble Corsini family, was consecrated at birth to the Blessed Virgin. His mother dreamed she had given birth to a wolf, which, on entering into the Carmelite Church, was suddenly changed into a lamb. As a young man he fell into many sins, but led by divine grace he entered the Carmelite Order, became its head in Tuscany and later bishop of Fiesole. He was a model bishop, recognizing that the pastoral office demands not mere goodness but an eminent state of sanctity. Died 1373.

**Feb. 5. St. Agatha, Virgin, Martyr:** St. Agatha, born in Sicily, resisted the solicitations of Governor Quintianus, who ordered her breast to be torn, but it was healed on the following night by the Apostle, St. Peter, as is mentioned in the Communion. She died uttering a prayer in 251. Her name is in the Canon of the Mass.

**Feb. 6. St. Titus, Bishop, Confessor:** St. Titus, the first bishop of the island of Crete, died about the end of the First Century of our era. He received from St. Paul an Epistle, which with the two Epistles to St. Timothy, forms the group known in the New Testament as the Pastoral Epistles.

**St. Dorothy, Virgin, Martyr:** St. Dorothy, a virgin-martyr, was beheaded under Diocletian at the beginning of the
Fourth Century. Legend says that at the moment of her martyrdom the lawyer Theophilus begged of her flowers of Paradise, which she sent to him.

FEB. 7. St. Romuald, Abbot: St. Romuald at the age of 20, undertook a life of prayer, meditation, and penance. He founded under the rule of St. Benedict an Order which takes its name from a field owned by Maidule. In a vision Romuald while in this field saw a ladder on which monks clothed in white ascended and descended. He acquired this field and built the monastery which he called Camaldule.

FEB. 8. St. John of Matha, Confessor: St. John of Matha, a Frenchman, with his compatriot, St. Felix of Valois, founded the Trinitarian Order for the redemption of Christian slaves from the Mohammedans. The little cell in which he lived in Rome is still to be seen. On the door of the church nearby there still exists, dating from the time of Innocent III, a striking mosaic of the Savior between two slaves, one white and the other black.

FEB. 9. St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church: This feast was instituted in 1882 by Leo XIII, who chose this day because January 28, on which date the saint's name appears in the Martyrology, is already assigned to another Office. The name of St. Cyril immediately evokes the memory of those celebrated early sessions of the Council of Ephesus, when, through the agency of Cyril, the most splendid pages of the doctrine concerning the Blessed Virgin Mary were recorded. Nestorius having thrown doubt upon the dogma that in Jesus Christ there is only one person, it consequently resulted from this heresy that there could no longer be bestowed upon the Blessed Virgin the title of Mother of God, by which the faithful until then had been accustomed to invoke her. He died A.D. 444.

St. Apollonia, Virgin, Martyr: St. Apollonia, a Christian virgin of Alexandria, was martyred under the Emperor Decius (249). Because during her martyrdom her teeth were broken and torn out, devotion spread to her as a protectress against tooth-ache. Under divine impulsion she joyfully cast herself into the flames prepared for her.

FEB. 10. St. Scholastica, Virgin: St. Scholastica, the twin sister of St. Benedict, followed in the footsteps of piety of her saintly brother. In the Dialogues of St. Gregory, the Great it is related that on the occasion of the last conversation of St. Scholastica with her brother, he had determined to return to his monastery at evening, but Scholastica leaning with her elbows on the table and holding her forehead in her hands, began to shed tears. A violent storm immediately burst forth, and the rain fell in torrents, so that Benedict was compelled to remain and continue the spiritual conversation. St. Gregory says that on that occasion she had more power than he over the heart of God, because whilst St. Benedict upheld the law of discipline and justice she, on the other hand, appealed to a higher law, that of love: plus potuit, quia plus amavit. She died in the early half of the Sixth Century.
FEB. 11. The Feast of the Apparition of Our Blessed Lady at Lourdes: Our Blessed Lady appeared to Bernadette Soubirous on February 11, 1858, and said "I am the Immaculate Conception." Pope Pius X in 1908 ordered that this feast be kept in the Universal Church on this day. The miracles at Lourdes have continued to the astonishment of the world down to the present time. In 1933 Bernadette was canonized and her feast fixed on this day.

FEB. 12. The Seven Holy Founders of the Order of the Servants of the Blessed Virgin Mary: These holy men, canonized by Pope Leo XIII, were Florentine merchants, who lived in the Thirteenth Century. They established the Order of the Religious Servants of the Holy Virgin, commonly called the Servites, which aimed to increase the devotion of Our Lady's seven Sorrows. Their work was rewarded by the conversion of many sinners. They were called Servites by little children whose innocent lips were miraculously opened on one of the public squares of Florence to utter the praises of these seven holy men.

FEB. 14. St. Valentine, Priest, Martyr: St. Valentine was a holy priest in Rome who assisted the martyrs in the persecutions under Claudius II. In the end he was beheaded for being a Christian, February 14, 270. He was a doctor of medicine as well as a priest; one of the catacombs is dedicated to him.


FEB. 18. St. Simeon, Bishop, Martyr: This holy Bishop was, according to an ancient tradition, the last offshoot of the noble stem of Jesse, and a distant relative of Our Savior. He became Bishop of Jerusalem and was crucified under Emperor Trajan, A.D. 107.

FEB. 22. The Feast of the Chair of St. Peter at Antioch: In the ancient Roman traditions the Feast of St. Peter's Chair at Rome was kept on this date; this custom remained unaltered down to the Sixteenth Century. The Chair of St. Peter became a symbol of the universal primacy which Peter and his successors exercised over the whole Church. The Mass is the same as that on January 18, except that there is no commemoration of St. Prisca.

FEB. 23. St. Peter Damian, Bishop, Confessor, Doctor of the Church: This saintly Bishop of Ostia, selected as advisor by seven popes in succession was a fearless and distinguished son of the Order of St. Benedict, who, in the Eleventh Century—a very turbulent period marked by antipopes, heresies, and a lamentable relaxation of the religious spirit—was like a column of fire guiding the faithful along the narrow path of the Cross of Christ that leads in safety to heaven. He passed from this life to God on February 22, 1072, but because of the feast of the Chair of St. Peter, his yearly commemoration takes place.
to-day. Leo XII ordered that his Office—which was at first observed only by the Benedictines—should be extended to the Universal Church.

The Vigil of St. Matthias the Apostle: Commemoration is made, in the Mass of St. Peter Damian, of the vigil, or eve of St. Matthias, Apostle, whose feast is kept on February 24, except in leap year; at that time it is kept on February 25.

The Mass for the vigil of an apostle will be found in the Common of Saints, page 1299. This vigil does not appear in ancient liturgical documents; it was instituted by St. Pius V in order to raise the feast of St. Mathias to the same dignity as that of the feast of the other apostles.

Feb. 24 (In leap year Feb. 25). St. Matthias, Apostle: St. Matthias was elected to take the place of Judas among the apostles. He is honored as a martyr by the Church. In the Roman Canon of the Mass the name of Matthias is not among those of the twelve apostles, whose number is completed by the addition of the name of Paul. In the series of apostolic men in the prayer preceding the Pater noster, Matthias is named between the Proto-martyr and the Apostle Barnabas. His relics are said to be kept in the Basilica of St. Mary Major. St. Clement of Alexandria says that he gave to us the beautiful maxim: "We must wholly subdue the body through mortification, subjecting it to the spirit of the crucified Jesus."

Feasts of March

Mar. 4. St. Casimir, Confessor: The festival of this saint, who preserved a virginal purity in the midst of the frivolities of a royal court (died 1483), was instituted by Paul V. He practiced bodily mortification in a high degree, gave abundant alms and meditated continually on the sufferings of Christ.

St. Lucius, Pope, Martyr: St. Lucius is praised greatly by St. Cyprian for his manner of dealing with lapsed Christians; he was exiled from Rome almost immediately after he became bishop; he lived only a few weeks after his return.

Mar. 6. Sts. Perpetua and Felicitas, Martyrs: St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one, when they were thrown into prison at Carthage during the persecution of Severus. They prayed that they might become martyrs and were filled with joy at their condemnation. They were put to death in the amphitheatre in 202. They were the first saints to be included from outside Rome in the Roman Calendar of the Fourth Century. They are named in the Canon of the Mass.

Mar. 7. St. Thomas Aquinas, Confessor, Doctor: At the age of 5, St. Thomas was committed to the care of the Benedictine monks at Monte Cassino; he died at the Abbey of Fossanova in 1274. He is called the "Angel of the Schools." The special glory of St. Thomas, his most salient virtue, is the profound
love which he shows for the sacred tradition of the Church. He appears almost to be one with it, and has therefore become its most authoritative interpreter. It would, indeed, not be easy to find in the annals of Christianity a more inspired mind, reflecting better the perfections of the angelic spirits than that of the great Dominican, who, building upon the foundations laid by the ancient Fathers of the Church, gave with marvelous accuracy a definite form to our knowledge of God. Leo XIII declared him the patron of all catholic schools.

Mar. 8. St. John of God, Confessor: St. John, because of his divine love called "of God" founded the order of Brothers Hospitallers, which devotes itself to the healing of bodies and of souls. He is patron of Catholic hospitals and of all those whose last days of expiation upon earth, before appearing at the judgment seat of God, are passed amid the throes and agonies of disease. Leo XIII caused his name to be placed in the Litany of the Dying. The pharmacy of the apostolic palaces is always under the direction of a Religious of the Order of St. John of God, who thus holds the post of infirmanian to the Pope. He died March 8, 1550.

Mar. 9. St. Frances of Rome, Widow: St. Frances, a noble Roman lady, married at the age of 11, was for forty years a perfect Christian spouse. Pope Innocent X placed her name in the Calendar of the Church as a striking example and heavenly patron of the state of widowhood. She was professed as an Obyte of the Basilica of Sta. Maria Nova under the rule of St. Benedict. She renounced all her possessions and labored for the poor even joining crowds of beggars asking for alms. She died 1440.

Mar. 10. The Forty Holy Martyrs of Sebaste: The Forty Martyrs of Sebaste suffered in Armenia under Emperor Licinius, A.D. 320. Refusing to sacrifice to idols they were stripped of their clothes and exposed on a frozen pond. They asked God that "the forty who had entered the lists might be forty to win the crown, forty being the number consecrated by the fasts of Jesus, Moses and Elias." God can raise up sons to Abraham from the stone; if we do not correspond to his grace the loss will be ours alone, since God will perform by means of another that which He would otherwise have deigned to accomplish through our instrumentality. This is what happened in the case of the Forty Martyrs of Sebaste. The angels had prepared forty crowns in heaven; one of the confessors of the Faith broke down under the torments, and apostatized, but his place was immediately taken by one of the executioners, who thereby merited the fortieth crown. They were much praised by St. Basil and St. Gregory of Nyssa, and were greatly venerated even in the West.

Mar. 12. St. Gregory the Great, Pope, Confessor, and Doctor of the Church. Night Vigil and Stational Mass at St. Peter: St. Gregory I, called the Great, was one of the most illustrious of the Popes. For fourteen years his pontificate was a model of ecclesiastical rule. He healed schisms; revived discipline; aided in the conversion of the Spanish and French Goths, and

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kindled anew in Britain the light of the Faith. He set in order the prayers and chant of the Church; and the Church reckons him one of her four great Doctors. He died March 12, 604. To this day the Pope when solemnizing High Mass at St. Peter’s is vested at the altar which covers the tomb of St. Gregory.

Mar. 17. St. Patrick, Bishop, Confessor: St. Patrick, Apostle of Ireland, was sent to that country by Pope St. Celestine as a missionary. He found Ireland heathen and left it Christian. St. Patrick died, A.D. 464, and was buried at Down, in Ulster. He scattered the seed of the Gospel with such success that, from the innumerable band of holy men and women which it produced, the verdant land of Erin was known in the Middle Ages by the glorious title of the “Island of Saints”—a glory which three centuries of bitter persecution of the Catholic Faith at the hands of the Anglican Church utterly failed to eclipse. Pius IX in 1859 as a tribute to the vigorous faith of this nation raised the feast of St. Patrick which has appeared in the Roman Breviary since the Fifteenth Century, to the rank of a double. Patrick is the great patriarch of the Irish episcopate, and of Irish monachism. This monachism left its mark throughout mediaeval Europe wherever the Scotti planted their tents and introduced their traditions. His feast is a holy day of obligation in Ireland; there is a church dedicated to him in Rome, not far from the Via Salaria.

Mar. 18. St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church: St. Cyril, Patriarch or Archbishop of Jerusalem, was proclaimed a Doctor of the Church by Pope Leo XIII. His instructions in Christian doctrine, solid, simple, and profound, show the teachings of the Church in his day to be the same as they are to-day. He died in 386, after a troubled episcopate of thirty-five years.

Mar. 19. St. Joseph, Spouse of the Blessed Virgin Mary, Confessor: Joseph, says the Holy Scripture, was a just man; he was innocent and pure; he was gentle and tender; he was prudent and a lover of silence; above all he was faithful and obedient to divine calls. Devotion to St. Joseph has developed amongst Christian people in so marvelous a manner, following such wonderful laws, that it is impossible not to recognize therein the working of Divine Providence. In the early Church the festivals were such as referred to the mystery of the salvation of the world. The golden period of devotion to Mary began with the Council of Ephesus. Second only to Mary comes Joseph who although not the Father of Jesus, had a father’s authority over Him. He was invested with this authority by the Eternal Father. The commands of God to the Holy Family were delivered by an angel to Joseph. During the Fourteenth and Fifteenth Centuries devotion to him grew rapidly fostered by St. Bridget of Sweden and St. Bernardine of Sienna. Pius IX declared Joseph “Patron of the Universal Church.”

Mar. 21. St. Benedict, Abbot: The son of a member of the Roman nobility, he was born at Nursia, near Spoleto, about the year 480. While still quite young, he left Rome, giving up his studies and career in the world and retired to a place called
Subiaco, where he lived as a hermit, receiving the monastic habit from Romanus, monk of a neighboring monastery. After three years of eremitical life, was made abbot of Vicovaro, but the monks, finding his way of life too strict, strove to poison him. He left them and founded, first, twelve monasteries at Subiaco, and later the great Abbey of Monte Cassino where he wrote the Holy Rule. He died in 543. In medieval Rome there were more than eighty Benedictine monasteries charged with the singing of the Divine Office in the chief basilicas. St. Gregory the Great was the first to encourage the universal devotion to St. Benedict, when less than fifty years after the death of the Saint, he wrote his life and made known his rule. It was owing to him that this immortal code of perfection, kept for greater security in the papal archives at the Lateran, very soon superseded in Europe all other earlier forms of monastic life and became the *Regula Monachorum*, the eminently Roman and papal rule of the monastic devout life. To the Benedictines is conceded a proper Mass with a sequence and Preface proper.

**MAR. 24. St. Gabriel, Archangel:** The festival of St. Gabriel was appointed for this day in the Roman Missal by Pope Benedict XV. It is placed close to the festival of the Annunciation of the Blessed Virgin to whom he announced that she had been chosen to become the Mother of God. In the Old Testament he is mentioned in the Book of Daniel, and he was the Archangel who appeared to the High Priest, Zachary, the father of John the Baptist.

**MAR. 25. The Annunciation of the Blessed Virgin Mary:** Collecta at St. Adrian. Station at St. Mary Major: This ancient feast, like that of Christmas, was considered originally as a feast of Our Lord, rather than of the Blessed Virgin. It has been fixed on the date of March 25, since before the Seventh Century.

At the High Mass on this day the celebrant and his ministers kneel on the altar-steps during the singing of the *Et incarnatus est*, in the Nicene Creed. Should the feast fall on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy or Easter week it is celebrated on the Monday after Low Sunday.

The Mass, although we are in the middle of Lent, carries us straight back to Advent. Yet this white winter blossom which recalls the snows of Christmas has its own deep significance, for it reminds us of Gideon's fleece—that gracious symbol of the spotless virginity of the Mother of God—which was found by the Prophet newly wet with the dew of spring in the midst of a sun-baked plain in Palestine.

**MAR. 27. St. John Damascene, Confessor, Doctor of the Church:** St. John of Damascus suffered much from the Greek Emperors of Constantinople for upholding the teachings of the Church in regard to the religious honor shown to pictures and statues of the saints. After many persecutions, he went to his reward in heaven in 754. Pope Leo XIII ordered his
feast to be celebrated by the Church. His many writings, his knowledge, piety, and eloquence caused him to be compared by the Second Council of Nicea to a “river of gold.” He was the last Byzantine to contribute anything to the formation of the Catholic theological structure. While not a bishop, nor a leader of men, by loving truth and preaching it fearlessly he became a light to shine in the darkness of those separated from the apostolic communion.

Mar. 28. St. John Capistran, Confessor: St. John Capistran, who was born in 1385 (died 1456) distinguished himself in early life as a public man. At the age of thirty he entered the Franciscan Order and was ordained a priest. From that time his zeal for the salvation of souls was unceasing. In a crusade against the Turks during the Fifteenth Century he was the leading spirit. He was canonized in 1724, and Pope Leo XIII ordered that his feast should be observed by the whole Church. To his preaching and prayer is attributed the victory over the Turks under the walls of Belgrade. The prayers in the Mass make allusion to this triumph and to the fervent devotion practiced by the great Franciscan toward the holy name of Jesus.

Feasts of April

Apr. 2. St. Francis of Paola, Confessor: St. Francis was born at Paola in Calabria (1416). At an early age he led such a holy life that many disciples came to follow his way of living in the desert place to which he had retired. He gave them a rule and formed them into the Order of the Minims placing them in humility a degree below the Friars Minor. His prophecy that the Motherhouse of his order would one day stand on the Pincian Hill in Rome was fulfilled in 1493 when Charles VIII built a church there. After a long life, famous for prophecies and miracles which he seemed to work at will, he died at the age of 91 in 1508.

Apr. 4. St. Isidore, Bishop, Confessor, Doctor of the Church: Devotion to this great Doctor of Catholic Spain, rose in Rome shortly after his death in 636. The Synod of Toledo composed of fifty-two bishops in 652 proclaimed him “Doctor most famous of our day, most recent glory of the Catholic Church, following in time those who had gone before us, but not lower in his knowledge of doctrine.” He was the great source of ecclesiastical learning for many centuries. His instruction on the office of a bishop states that the bishop should read the Scriptures and the Canons, imitate the examples of saints, engage in vigils, fasts and prayer, join humility with authority, and place his chastity under the guard of charity, without which all other virtues are nothing.

Apr. 5. St. Vincent Ferrer, Confessor: This great Dominican of the Fourteenth Century (died 1419), calling himself “the Angel of the Judgment” when two or more aspirants claimed the papal throne, brought back to repentance by his powerful preaching and miracles, a great multitude of the faithful. At
first he favored the anti-pope, Benedict XIII, to whom he was confessor, but later realizing the claim of the ambitious Spaniard to be indefensible, he left him and foretold that the skull of the anti-pope would be tossed about the street by children as a plaything. This came to pass in 1811, when the French occupied the castle of Illucca and cast the corpse of the anti-pope buried there out of the window. He celebrated a sung Mass every morning early, imitating the manner of its institution by Our Divine Savior in the room of the Last Supper.

APR. 11. St. Leo the Great, Pope, Confessor, Doctor of the Church: The feast of this great Pope was transferred from the day of his death, November 10, 461, to April 11, the day on which his body was first laid in the tomb under the outer porch of the old St. Peter's. He is called "Great," not only for his learning, but also for his successful government of the Church by overcoming heretics and saving Rome from the invasion of Attila. The magnificent Offices of Advent are attributed to him and certainly several of his compositions are contained in the Leonine Sacramentary. By his humility, mildness, and charity this great Pope won the love and reverence of emperors, princes, and people of every rank.

APR. 13. St. Hermenegild, Martyr: St. Hermenegild, a Spanish prince, was a convert from Arianism, thanks to the influence of his Catholic wife and the instructions and prayers of St. Leander. His conversion so angered his father, the king, that the monarch had him cast into prison. On Easter night a heretical Arian bishop was sent to him with Holy Communion, but he refused to receive even the Easter Communion from the hands of a heretic, and his father then put him to death. St. Gregory the Great learned of his martyrdom while at Constantinople and inserted the account in the third book of his Dialogues.

APR. 14. St. Justin, Martyr: St. Justin, a converted philosopher, and probably priest, is the greatest of the early Apologists. Before arriving at the sublime knowledge of the Cross he passed through all the various schools of philosophy. He fearlessly proclaimed Christianity, both in argument with the Jew Trypho and in his Apologies to the Emperors and the Senate. As in the writings of St. Justin, so in his Mass said to-day, the antithesis between human learning and divine knowledge is ever recurring. Thus in the Gradual we read "The wisdom of this world is foolishness with God" (I Cor. iii, 19). Under the Emperor Marcus Aurelius he was scourged and put to death April 13, 162. His tomb is believed to be in the Cemetery of Priscilla, and in 1882, Pope Leo XIII made him after Thomas Aquinas, Patron of Catholic Philosophy, and prescribed the celebration of his feast throughout the whole Church.

Sts. Tiburtius, Valerian and Maximus, Martyrs: St. Valerian was espoused to St. Cecilia, and was converted to the Faith by her, and with her became the means of converting his brother, Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the Faith by their example.
APR. 17. St. Anicetus, Pope, Martyr: St. Anicetus was Pope when St. Polycarp, the disciple of St. John came to Rome to consult about the date on which Easter should be kept. The reasons offered by St. Polycarp did not convince St. Anicetus, nor did the argument of Anicetus move St. Polycarp. St. Anicetus had such respect for St. Polycarp, who had known St. John the Evangelist, that although disagreeing on this matter of discipline, he allowed St. Polycarp to celebrate Mass in the presence of all the faithful in Rome. He was given the title of martyr, because of his sufferings for the Faith, although he was not put to death by his persecutors. He died about 161, and was buried in the Vatican near the tomb of the Apostles, where all the Popes of the first two centuries were buried.

APR. 21. St. Anselm, Bishop, Confessor, Doctor of the Church: St. Anselm was born at Aoust, in Piedmont, of noble parents. He embraced the religious life, became an abbot, and succeeded Blessed Lanfranc as Archbishop of Canterbury. Banished by William Rufus, he found at Rome under Urban II a warm welcome; he assisted the Pope in combating the errors of the Greeks at the Council of Barl. Full of faith he said, "God loves nothing better in this world than the liberty of His Church." Pope Leo XIII on his death bed composed some verses in honor of St. Anselm and caused them to be sent once to the great basilica adjoining the university college of the Benedictine Order, which had been built under this Pontiff. (Died April 21, 1109.)

APR. 22. Sts. Soter and Caius, Popes, Martyrs: St. Soter was raised to the Papacy after the death of St. Anicetus, about 161, and was martyred under Emperor Marcus Aurelius. St. Caius succeeded St. Eutychian as Pope in 283. He died April 21, 296. For his sufferings under Diocletian he was made a martyr although he died a natural death. Ancient inscriptions bear testimony to the devotion of the faithful to these Pontiffs.

APR. 23. St. George, Martyr: The feast of St. George is found in the Ethiopian, Coptic, Syriac, and Latin liturgies. The ancient "Georgia" is named after him. He is renowned as the armed defender of the Church, one who carried the trophies of victory over the enemy. The Emperor Diocletian had at first favored this illustrious son of a noble family of Cappadocia, but when St. George reproached the Emperor with his cruelty to Christians, he was cast into prison and put to death with such great cruelty that in the Eastern Liturgy he is styled the "Great Martyr." England chose him for her patron in 800.

APR. 24. St. Fidelis of Sigmaringen, Martyr: St. Fidelis of Sigmaringen (Suabia) was born in 1577 and was ordained a priest in 1612. He brought so many into the Church that he incurred the hatred of the Swiss Calvinists, who killed him in 1622. He is the proto-martyr of the later reformed Capuchin Friars Minor.

APR. 25. St. Mark the Evangelist; Major Litanies. Station at St. Peter's: The procession on this day is in no way related.
to the feast of St. Mark; if the feast be transferred the Great Litanies are not transferred, unless Easter Sunday should fall on April 25, when the procession would take place on the following Tuesday. The feast of St. Mark was not regularly inserted into the Roman Calendar until about the Twelfth Century. This is explained by the original association of the commemorations of the saints with their tombs. Although St. Mark was among the first who with St. Peter brought the Faith to Rome and at the request of the Romans themselves, wrote his Gospel, he did not die in the Holy City.

Mark is said to have been the young man who, on the night that Jesus was made prisoner, left the sheet in which he was clothed, in the hands of the soldiers and fled naked. He accompanied his cousin, Barnabas and Paul, on their first apostolic mission. Paul, however, would not take him along on the second journey; when Paul was in prison at Rome, Mark was again closely associated with him. To St. Mark is attributed the foundation of the Church in Alexandria, which See he governed for about twenty years and in the end was martyred, about the year 70. His body was taken to Venice whose patron he has been since the Ninth Century and where there is a great Basilica dedicated to his name.

April 26. Sts. Cletus and Marcellinus, Popes and Martyrs: According to the testimony of St. Irenæus, Cletus is to be identified with Anacletus, who governed the Church after Linus and before Clement. Of his actions we know nothing beyond the notice in the Liber Pontificalis to the effect that he embellished the tombs of the Princes of the Apostles, and that he himself was buried in the Vatican. The fact that Cletus was raised to the supreme pontificate, whilst the immediate disciples of Peter and Paul were still living, testifies to his great merits.

Even more obscure is the history of Pope Marcellinus, concerning whom the strangest legends were circulated from very early days. According to certain apocryphal writings, dating from the time of the disputes of Symmachus, he had formerly offered incense to idols, but had afterwards expiated his apostasy like Peter, and had voluntarily exposed himself to martyrdom. St. Cletus lived in the First Century; St. Marcellinus at the end of the third.

April 27. St. Peter Canisius, Confessor and Doctor of the Church: St. Peter Canisius, called "The Second Apostle of Germany," as St. Boniface was the first, was the first German Jesuit. He was born at Nymwegen, May 8, 1521, and was received into the Society of Jesus by Blessed Peter Faber, at Mayence, May 8, 1543. After an extraordinarily apostolic life as teacher, orator, writer, adviser, he died a holy death on December 21, 1597, at Freiburg, Switzerland. He was beatified November 20, 1668, and canonized May 21, 1925. He had a great love for children; to him we owe the first catechism of Christian Doctrine; he is often pictured as surrounded by a group of devout children, teaching them the catechism. The greatest stress he placed upon the education
of priests. "To train good priests," he said, "is the simplest way towards the sanctification of an entire people."

**APR. 28. St. Paul of the Cross, Confessor:** St. Paul of the Cross, born at Ovada, founded the Congregation of the Passionists, amid the solitary rocks of Monte Argentaro. He felt that in order to form apostles and missionaries it is necessary to have retirement from the world, seclusion, spiritual recollection, strict poverty, and austere penance. He preached everywhere the mystery of the Cross; the Passionists make a vow to propagate the memory of Our Savior's passion. He died in Rome October 18, 1775.

**St. Vitalis, Martyr:** St. Vitalis was a martyr of Ravenna; the Emperor Justinian erected a splendid basilica in his honor. He was martyred by being buried alive up to his waist and then stoned.

**APR. 29. St. Peter of Verona, Martyr:** St. Peter was a Dominican priest of unsotted life, who labored earnestly for the conversion of heretics. In the end he was cruelly killed near Como, in Italy, April 6, 1252. He was the object of widespread veneration in Italy during the Fifteenth Century. In his day heresy was a crime against the state and punished by civil authority. St. Peter, as inquisitor, was thus able to protect the Faith and to save the state from revolution.

**APR. 30. St. Catharine of Siena, Virgin:** St. Catharine of Siena was the twenty-third in a family of twenty-four children. She is best known for the work she did in persuading Gregory XI in bringing the Papacy from Avignon back to Rome. She worked miracles for the sake of the poor and the afflicted. At the age of eighteen she received the habit of the Third Order of St. Dominic. For three years she never spoke to any one but God and her confessor. During her prolonged fast her only food was Holy Communion. Our Savior appearing to her on one occasion offered her a crown of thorns and another of roses, bidding her choose; she eagerly took the crown of thorns and forcibly pressed it upon her head. She died in 1380.

**Wednesday after the Second Sunday after Easter; The Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary, Patron of the Universal Church, Confessor:** This feast became obligatory on the Universal Church after the occupation of Rome by the troops of Victor Emmanuel II. The Pope proclaimed St. Joseph Patron of the oppressed Household of the Faith, and entrusted to him the defence of the Catholic Church. By virtue of his espousals to Mary he became the representative of the Eternal Father in the Holy Family of Nazareth; he still continues to exercise his fatherly care over the Catholic Church, and extension and continuation of the family life of Bethlehem and Nazareth.

At first the feast of the Patronage of St. Joseph was appointed for the Third Sunday after Easter, but when, in the liturgical reform of Pius X, it was desired to restore to the

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Sunday Offices their precedence over those of the saints, the feast of St. Joseph had also to give way and was anticipated on the preceding Wednesday.

To compensate for this is was raised to the rank of a feast of the first class with an Octave.

In her Liturgy the Church attributes to St. Joseph a special power of intercession on behalf of the dying. This most holy patriarch was assisted in his own agony by Jesus and Mary, in whose arms he gave up his soul to God, more by the force of love than by that of suffering.

Feasts of May

May 1. Sts. Philip and James, Apostles: In the Church of the Twelve Apostles in Rome there were some relics of the apostles Philip and James the Just or Less. Because of the consecration of the Church of the Holy Apostles on May 1, and the relics of St. James preserved in this Church, the feast of James the Less was joined with that of St. Philip and celebrated on this day. The stational mass is said here on all Fridays in ember week and on Easter Thursday. The apostle St. Philip was one of the first chosen disciples of Christ. He preached the Gospel in Eastern Europe, and in Phrygia, and in the end suffered death by crucifixion. St. James governed the Church of Jerusalem for nearly thirty years, until about A.D. 62, when he was stoned to death by the Jews.

May 2. St. Athanasius, Bishop, Confessor, Doctor of the Church: St. Athanasius, Doctor of the Church and Patriarch of Alexandria, one of the most renowned of the Fathers of the Church, was the heroic and successful defender of Catholic doctrine against Arius. After many sufferings in the cause of God’s Church, he died May 2, 373.

While living in Rome during his exile he described to the Romans the wonderful life of Antony and Pachomius in Egypt, sowing the seed of monasticism in Rome. He taught with great power the independence of the Church from civil authority.

May 3. The Finding of the Holy Cross: The Cross on which Our Blessed Lord suffered for us was, following Jewish usage, buried on Mount Calvary after the Crucifixion. The precise spot was revealed in a vision to the Empress Helena, mother of Constantine, the first Christian Emperor.

This date commemorates the recovery of the True Cross in the reign of the Emperor Heraclius and its delivery by him about the year 629 into the hands of the Patriarch Zacharias of Jerusalem, from which city it had been carried away some years previously by the Persians with the object of transporting it to their own country.

God has been pleased to give so much power to the Cross that at its sign alone the demons fly; by it the priest blesses the faithful, the devout receive abundant graces. The early Christians had so much devotion to it that, according to the ancient Fathers, they never began any action without first making the sign of the cross upon themselves.
In the Middle Ages no public deed, inscription, law etc., was begun to be written without first tracing upon it the sign of the cross. This sign was accepted as the signature of the uneducated; it often preceded that of ecclesiastics, and in many country districts even the dough and the bread were marked with a cross before they were baked.

Sts. Alexander, Eventius, Theodulus, and Juvenal, Martyrs: St. Alexander, Pope, was martyred, A.D. 119, in the tenth year of his pontificate. With him suffered Sts. Eventius and Theodulus, St. Juvenal, (A.D. 367), also commemorated on this day, was a holy bishop in Central Italy.

May 4. St. Monica, Widow: St. Monica, born in Africa, married a pagan whom she converted. As described in the ninth book of his Confessions, the beautiful figure of the mother of St. Augustine will continue to live in the Church as one of the finest examples of a Christian mother. Night and day she prayed for her son; he tells us that she “shed for him more tears than other mothers shed over a coffin.” God heard her prayers after twenty years and gave to her son, under the influence of St. Ambrose, the grace of conversion. She died at Ostia in 387, after God had granted to her and to Augustine a marvelous ecstasy.

The body of St. Monica remained at Ostia until the year 1162, when a certain Walter Prior, of the Canons Regular of Aroasia, in Belgium, removed the body secretly from its tomb and carried it off to his own monastery. The celebration of her feast on the 4th of May spread from this monastery through Belgium, Germany and France and thus came into general liturgical use.

May 5. St. Pius V, Pope, Confessor: Coming from a family in poor circumstances, a Dominican friar from his fifteenth year, this great Pope as a simple Religious, as bishop, and as cardinal was famous for his intrepid defence of the Faith and discipline of the Church, and for the spotless purity of his life. The secret of his power lay in seeking the glory of God alone, and in his constant attention to prayer. By this latter means he overcame the insolence of the Turks and sanctified the people entrusted to his care. His name adorns the front page of the Roman Missal and Breviary, because it was by his authority that the revision of the liturgical books was brought to a conclusion. Since his time the Holy See and the entire hierarchy have followed definitely the road of that salutary revival of the ecclesiastical spirit which was marked out by the Council of Trent. He died in 1572.

May 6. St. John before the Latin Gate: Besides the solemn feast two days after Christmas, the Church commemorates the attempt to put St. John to death in a caldron of boiling oil outside the Latin Gate. The saint came from it unhurt, and even more vigorous than before. A church now marks the site which a late tradition assigns to this event. This feast celebrates the martyrdom of the evangelist who, according to the prophecy of the Savior, was also, like his brother, to
drink of the chalice of the Passion, in order that he might have the right to one of the highest thrones in the Messianic kingdom, which his mother had begged for him.

May 7. St. Stanislaus, Bishop, Martyr: St. Stanislaus, a Polish martyr, was Bishop of Cracow. King Boleslaw II was outraging the whole kingdom by his acts of lust and cruelty. St. Stanislaus, finding all remonstrances useless, excommunicated him. By order of the king he was cut in pieces at the foot of the altar while celebrating High Mass on the feast of the Apparition of St. Michael in the oratory of the Holy Archangel on the outskirts of Cracow. As, however, that day has been dedicated from the early Middle Ages to St. Michael, when the feast of the martyred bishop was introduced into the Calendar of the Universal Church by Clement VIII, it was kept in anticipation on the eve of his death.

May 8. The Apparition of St. Michael the Archangel: There are several feasts of St. Michael in the Liturgy. Very ancient is the commemoration of the dedication of the celebrated Lombard sanctuary on Sant'Angelo on Monte Gargano in Apulia, near the ancient Sipontum. There is a tradition that St. Michael appeared on this mountain and requested that a church be erected to him and all the angels.

In the Old and the New Testament St. Michael, in the struggle against the Evil One, is always depicted as the invincible champion of God. The mystery of iniquity which, according to St. Paul, shall be boldly revealed in the last ages of the world and which has already begun its work of preservation, meets at present with an obstacle which hinders its full development. This obstacle is usually said to be the protection of St. Michael. St. Michael is appointed by God himself to be the protector and defender of the Church. After the protective duty conferred on St. Joseph, there is no work on earth of such great importance and sublimity as that entrusted to St. Michael.

May 9. St. Gregory Nazianzen, Bishop, Confessor, Doctor of the Church: St. Gregory of Nazianzen, one of the Fathers of the Greek Church, was born in Asia Minor; he was made a bishop and afterward Patriarch of Constantinople. He labored with wonderful success against the Arians. His success drew on him the hatred of the enemies of the Faith. Finally, he resigned his See and retired to his native town, where he died in 390. As a champion of the Faith he was so well equipped, so strenuous, and so exact that he is called St. Gregory the Theologian. His firmness restored the Faith of the Council of Nicea to Constantinople; he was, however, a man of gentle spirit and eminently poetic mind. Renouncing his bishopric he set his heart on the contemplative life and monastic discipline.

May 10. St. Antoninus, Bishop, Confessor: St. Antoninus entered the Dominican Order in his sixteenth year. In 1446 he was compelled to accept the archbishopric of Florence. When the false Renaissance was beginning to give a tone of
classical paganism to society he set an example of fervent pastoral zeal, joined with the love of study and of the most austere virtues of the cloister. He died in 1459.

**Sts. Gordian and Epimachus, Martyrs:** Under Pope Adrian I the bodies of these two martyrs were placed in the same tomb. Gordian was a Roman judge converted by a holy priest who was brought before him for trial under Julian the Apostate. St. Epimachus was an Alexandrian martyr who at first had a separate mass in the Liturgy.

**May 12. Sts. Nereus, Achilleus, Domitilla, and Pancras, Martyrs:** Sts. Nereus and Achilleus were servants of St. Flavia Domitilla. She was the wife of the consul Flavius Clemens, cousin of the Emperor Domitian. She died in exile on the island of Pandataria. Her granddaughter, likewise Domitilla, also died in exile on the island of Pontia. The virgin whose feast is celebrated to-day is the second Domitilla.

The fourteen-year-old Pancras suffered martyrdom probably in the reign of Diocletian, and was buried by the matron Ottavilla in a property belonging to her on the Via Aurelia, where the basilica dedicated to him still stands. There the station is celebrated on Low Sunday, when the neophytes, newly born in the Spirit, used to put off their white baptismal garments. In the Middle Ages it was the custom that the most solemn oaths should be taken at the tomb of the martyr Pancras, as though the simple innocence of a childhood consecrated by the blood of martyrdom would ensure a safer guarantee of their genuineness. The Romans venerated him with great fervor.

**May 13. St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church:** St. Robert Bellarmine, of whom Pope Clement VIII said: “The Church of God had not his equal in learning,” was born in 1542 at Montepulciano and died in 1621. He entered the Society of Jesus, was made a Cardinal and distinguished himself by his teaching, preaching, writing and defense of the rights of the Church. During St. Aloysius’ last years, St. Robert was his spiritual director. He was beatified in 1923, canonized and declared a Doctor of the Church in 1931. He is the patron of catechetical instruction, and members of the Confraternity of Christian Doctrine may gain a plenary indulgence on his feast day under the usual conditions.

**May 14. St. Boniface, Martyr:** St. Boniface, a Roman martyr, suffered at Tarsus, the capital of Cilicia, at the beginning of the Fourth Century. He had gone thither, as a penance for the sins of his past life, to recover relics of the saints. After his martyrdom his body was taken back to Rome and enshrined in a church that was erected in his honor.

**May 15. St. John Baptist de la Salle, Confessor:** St. John Baptist de la Salle was canonized by Leo XIII, who also extended the observance of his feast to the Universal Church. His place in ecclesiastical history is chiefly important from the social point of view. Since at least two centuries before
world changes rendered necessary the education of the masses, and before technical schools had gained for themselves the all-important place in the training of the young which had up till then been held exclusively by classical teaching, God gave him an intuition of this need as though by a prophetic vision. St. John Baptist de la Salle, answering the divine call, resigned his honorable position as a canon of Rheims, and, overcoming much opposition and many difficulties, founded the Society of the Brothers of Christian Schools, which still is productive of so much good throughout the Church. He died at Rouen on Good Friday, April 7, 1719, at the age of 68.

May 16. St. Ubaldus, Bishop, Confessor: St. Ubaldus, Bishop of Gubbio in Central Italy, died at his post in 1160, after great devotion to his flock and with such a reputation for sanctity that he was canonized in less than thirty years after his death. He is remembered for his great power over the evil spirits.

May 17. St. Paschal Baylon, Confessor: St. Paschal Baylon, was a simple lay brother of the Franciscan Order, and, by preference, occupied himself with the roughest and most servile tasks. He was distinguished by an ardent love and devotion to the Blessed Sacrament. He died in the odor of sanctity, May 15, 1592. Even after death his body moved and his eyes opened in an act of adoration when the priest raised up the sacred host at the elevation in the Mass. Pope Leo XIII declared him protector of all Eucharistic Congresses and works.

May 18. St. Venantius, Martyr: St. Venantius, at the age of fifteen, was seized as a Christian, and was beheaded with his converts by order of Emperor Decius in 250. Clement X, who had a particular devotion to this holy youth, ordered his feast to be kept throughout the Church.

May 19. St. Peter Celestine, Pope, Confessor: St. Peter Celestine was the founder of the Celestine Order. He was living in a mountain solitude when he was called to Rome by his election to the Pontificate. He was accused of excessive simplicity in public affairs, nor did he deny the truth of this accusation. Other Popes, such as Sts. Martin and Benedict IX had resigned the Papacy; the Thirteenth Century canonists nevertheless, disputed whether it was lawful for the Supreme Pontiff ever to renounce his position. Celestine V decided the question according to primitive Roman traditions, and laid aside the papal robes to return to his former monastic life. Both during his pontificate and after his humble abdication, he worked many miracles. He died May 19, 1296.

St. Pudentiana, Virgin: St. Pudentiana, a Roman virgin, was the daughter of the Senator Pudens, who had been converted by Sts. Peter and Paul. Pudentiana and her sister, St. Praxedes, passed their lives in good works.

May 20. St. Bernardine of Siena, Confessor: St. Bernar-
dine of Siena in Italy was a Franciscan friar, who devoted his life to the saving of souls. He it was who started the devotion to the Holy Name of Jesus. St. Bernardine died May 20, 1444.

May 25. St. Gregory VII, Pope, Confessor: St. Gregory VII was one of the most famous of the successors of St. Peter. He was born at the foot of the Capitol, near the deaconry of St. Mary in Portico, which he caused to be restored after he had become Pope, reconsecrating the high altar. In his early youth Hildebrand was professed in the Order of St. Benedict in the little monastery of St. Mary on the Aventine, where the Priory of the Knights of Malta now stands. He was elected Pope in 1073, and his conflicts with Henry IV, Emperor of Germany, have made his name immortal throughout the whole Christian world. On May 25, 1085, in the twelfth year of his pontificate, Gregory entered into his rest. He died in exile at Salerno, where his body is buried in the Cathedral.

St. Urban I, Pope, Martyr: St. Urban, who succeeded St. Calixtus in the year 223, was Pope for seven years. He suffered martyrdom under Emperor Alexander Severus.

May 26. St. Philip Neri, Confessor: This holy priest who died in 1591, exercised the apostolic ministry at Rome for about fifty years, and in the midst of a frivolous and corrupt society became the adviser of Popes, of Cardinals and of some of the most distinguished persons of his time. Until recent years his feast was kept in Rome as a holy day of obligation and the Pope himself used to go in state to celebrate Mass at his tomb in St. Mary in Vallicella. He instituted the Congregation of the Priests of the Oratory; he desired to reawaken the religious spirit in Christian society through the frequenting of the holy sacraments and through catechetical instruction.

Stern and severe towards himself he was full of gentleness towards others and even humorous when the occasion required it. St. Philip was able to raise the dead to life, to hear their confession, to converse with them, and then, at their request to open to them once more the gates of eternity by the sign of the cross. He refused all ecclesiastical honors, even the cardinalate. He was so filled with love at Holy Mass, that he used to spend three hours in offering the Holy Sacrifice.

St. Eleutherius, Pope, Martyr: St. Eleutherius succeeded St. Soter in the pontificate in 176, and governed the Church for fifteen years. He died a martyr, 192.

May 27. St. Bede, Confessor, Doctor of the Church: St. Bede, the illustrious ornament of the Anglo-Saxon Church and the first English historian, is universally known as "Venerable Bede." He was declared a Doctor of the Church by Pope Leo XIII. He trained six hundred scholars, who were attached to him by his piety, learning, and sweet disposition. He left beautiful lives of Anglo-Saxon saints, and his commentaries on the Scriptures are still in use by the Church.
He died May 26, 735. Historians relate of him that he passed no time in idleness and never ceased to study; he always read, always wrote, always thought, and always prayed.

**St. John I, Pope, Martyr:** St. John I was Pope during the reign of Theodoric, the Arian king of the Goths, who cast him into a dungeon at Ravenna, where he died from his sufferings, May 27, 526. His body was carried to Rome and buried under the porch at St. Peter's.

**MAY 28. St. Augustine of Canterbury, Bishop Confessor:** St. Augustine was a Roman monk, and was sent by Pope Gregory the Great with forty companions to England in order to convert that land to the Faith. The result far surpassed the expectations of the Pope, for God set his seal on the preaching of St. Augustine by so great a number of miracles that the age of the apostles seemed to have come again. Ethelbert, the King of Kent, together with the chief persons of his court, was the first to receive Baptism from the hands of the saint, who gave bodily health to the sick as well as salvation to their souls.

By command of St. Gregory, Augustine was consecrated the first Bishop of the English by Virgilius of Arles. Returning to England, he consecrated bishops for other Sees and established his own See, as Primate, at Canterbury, where he also built a monastery. He died on May 26, 609, and was at once venerated as a saint. This feast was placed on the Calendar by Leo XIII.

**MAY 29. St. Mary Magdalen dei Pazzi, Virgin:** St. Mary Magdalen dei Pazzi was born in 1566. The charity that burned in her heart led her to enter a Carmelite convent at the age of eighteen. Among the special gifts for which St. Mary Magdalen is celebrated, is the sweet perfume which to this day is given out by the pure and incorrupt remains of this holy virgin. Many of the revelations granted to this saint are also famous, such as one concerning the immense glory attained by St. Aloysius Gonzaga in heaven. She died May 25, 1607.

**MAY 30. St. Felix I, Pope, Martyr:** Pope St. Felix, in the sixth year of his pontificate, received the martyr's crown under Emperor Aurelian, 274. It was St. Felix who commanded Masses to be celebrated over the tombs of martyrs in remembrance of which the relics of martyrs are still placed in the altar stone.

**MAY 31. St. Angela Merici, Virgin:** The feast of the foundress of the Ursulines under the rule of the Third Order of St. Francis was inserted in the Calendar of the Universal Church by Pius IX in 1861. The devout pilgrimages of St. Angela to the Holy Land and to Rome recall, in a manner, those made by St. Bridget of Sweden some two centuries earlier. She showed the same faith and enjoyed equal respect with the Popes, so much so that Clement VII would not allow her to leave the Eternal City. After having brought together a band of holy women, who devoted themselves to the Christian education of girls, St. Angela passed away from this life, full of merits, on January 27, 1540.
May 31. St. Petronilla, Virgin: St. Petronilla was long venerated as the daughter of St. Peter; recent study has shown that she belonged to the Roman family of the Aurelli. The mistake arose from misunderstanding an inscription. On her tomb the Pope and the Roman Church formed by oath a spiritual relationship with France, which thus became the eldest daughter of the Church.

Friday after the Octave of Corpus Christi; Feast of the Sacred Heart of Jesus:

The origin of this feast is similar to that of the Blessed Sacrament. The symbolism surrounding the wound in the side of Jesus made by the lance of Longinus, from which flowed blood and water, was already familiar to the early Fathers of the Church. There are wonderful pages in the writings of St. Augustine and St. John Crysostom about the Church which, radiant with youth, springs from the side of the new Adam asleep upon the cross, as well as about the divine sacraments which flowed from the loving Heart of the Redeemer.

This tradition of the Fathers was preserved and developed by the Benedictine school of piety; so that when, finally, in the Twelfth Century, St. Bernard directed the mystical devotion of his monks of Clairvaux towards a special cultus of the human nature of the Savior, the devotion to the Sacred Heart after the manner now paid to it by the Liturgy may be said to have come into being. From simply meditating on the wounds of Jesus, the Benedictine mystics had developed a special devotion to that in His side, and entering through the opening made by the lance of Longinus, had penetrated to his very Heart wounded by the lance of love.

The feast of the Sacred Heart was given approbation by Clement XIII in the year 1765. In 1856 at the urgent request of the French Bishops, Pope Pius IX extended the feast to the Universal Church. On June 11, 1899, by order of Pope Leo XIII and with the formula prescribed by him, all mankind was solemnly consecrated to the Sacred Heart. Popes Pius X and Pius XI were authors of further acts of approval and finally, on January 29, 1929, the latter Pontiff approved and ordered for use in the Universal Church the proper Office and Mass for the feast and its octave as set forth in the decree of the Sacred Congregation of Rites of the same date.

Feasts of June

June 2. Sts. Marcellinus, Peter, and Erasmus, Martyrs: Sts. Peter and Marcellinus, the latter a priest, suffered martyrdom under Diocletian. St. Erasmus, a bishop in the south of Italy, also suffered martyrdom in the same persecution.

June 4. St. Francis Caracciolo, Confessor: St. Francis Caracciolo, born in the kingdom of Naples, was one of the founders of the Order of Clerks Regular, who in turn watched in perpetual adoration before the Blessed Sacrament. His short life of forty years was profitable in the sight of God;
he edified by his holy life, not only Naples and Rome, but also distant Spain. He died on June 4, 1608, and was canonized by Pope Pius VII.

**June 5. St. Boniface, Bishop, Martyr:** St. Boniface was a native of Devonshire, England. His first attempt to convert pagans having failed, he went to Rome where he received the Pope's blessing on his mission, and then set forth with the papal authority to preach to the German tribes. He thus became the apostle and first archbishop of the Germans. While engaged in his earnest work he, with other Christians, suffered martyrdom, on June 5, 755. Pius IX extended the Office of St. Boniface to the whole Church.

**June 6. St. Norbert, Bishop, Confessor:** St. Norbert, archbishop of Magdeburg, in North Germany, was the founder of the Canons Regular or Premonstratensians, as they were called. The doctrine of the Real Presence having been questioned by Tanchelin of Antwerp, our saint, who was distinguished for his devotion to the Blessed Sacrament, reclaimed many who had fallen away, and rekindled the love of Our Lord in the Blessed Eucharist. His order takes its name from Prémontré where it was founded. The chief characteristic of the mission of St. Norbert was his eloquent preaching of the word of God. This is an entirely apostolic mission which is not always appreciated as much as it should be. The preaching of the Gospel is indeed a most necessary thing, for no man can believe the Word of God and be saved except there be an apostle to preach it to him. He died in 1134, worn out with toil.

**June 9. Sts. Primus and Felician, Martyrs:** These two martyrs were brothers who gave their lives for the Faith, June 9, under Diocletian. Hundreds of spectators who witnessed their martyrdom proclaimed themselves Christians and likewise suffered for the Faith. Their bodies were the first to be brought into Rome from the cemeteries outside the walls.

**June 10. St. Margaret, Queen of Scotland, Widow:** St. Margaret was the granddaughter of an English king. In 1070 she married Malcolm III of Scotland, and reigned as queen of that country for twenty-three years. She gave bountifully to the poor and saw that the laws of God and His Church were observed throughout her realm. Pope Innocent XII appointed June 10 for the observance of her feast. She was the guardian angel of her people, on account of which Clement X proclaimed her the patron of Scotland. She died in 1093.

**June 11. St. Barnabas, Apostle:** St. Barnabas, who was originally known as Joseph, a rich levite, was a native of Cyprus. According to The Acts of the Apostles, he "having land, sold it, and brought the price, and laid it at the feet of the apostles." In company with St. Paul they journeyed to the cities of Asia Minor and the people were amazed at their preaching. St. Paul constantly gives him the title of apostle, which has therefore been ascribed to him in the
Liturgy. Persecuted by the Jews he was stoned to death in the island of Cyprus. His name is mentioned in the Canon of the Mass immediately after that of St. Matthias.

**JUNE 12. St. John of St. Facundus, Conessor:** St. John was born at St. Facundus in Spain, and belonged to the Augustinian Order. He was distinguished for his devotion during holy Mass; he loved peace-making and brought an end to a civil war among the factions in Salamanca. He died June 11, 1470.

**Sts. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs:** Sts. Basilides, Cyrinus, Nabor, and Nazarius were Christian soldiers in the army of Maxentius. They were beheaded by order of Aurelius, prefect of Rome.

**JUNE 13. St. Anthony of Padua, Conessor:** St. Anthony of Padua, of the Order of St. Francis, was called the "Hammer of Heretics." For nine years he labored in France, Italy, and Sicily. Men heard his voice, saw his miracles, and their hearts were turned to God. Nothing is lacking to the glory of St. Anthony; he had a great desire for martyrdom, and on that account he entered the Franciscan Order and set sail for Mauretania. He was an apostle, and the fame of his fervent preaching filled Italy and Rome, where he proclaimed the Word of God in 1327. Both during his lifetime and after his death in 1331, St. Anthony became renowned as a worker of miracles, and there are few cities which do not possess a church or an altar dedicated to him.

**JUNE 14. St. Basil, Bishop, Conessor, Doctor of the Church:** St. Basil the Great was Archbishop of Cæsarea in the Asiatic Province of Cappadocia. His solid and eloquent words silenced the Arian heretics who were persecuting the Church, and he restored the spirit of discipline and fervor. He was one of the most celebrated Fathers of the Eastern Church. He is the author of a monastic rule from which St. Benedict derived many points, and which is still observed by the monks of the East. During his lifetime he was called a vessel of election by St. Ephrem. He died January 1, 379.

**JUNE 15. Sts. Vitus, Modestus and Crescentia, Martyrs:** St. Vitus was a martyr who is spoken of in the Martyrology of St. Jerome as being a native of Lucania, or of Sicily, and whose veneration was very widely diffused in Italy during the Lombard period. The Mass was originally of St. Vitus only, but later there were associated with him the martyrs Modestus and Crescentia; the former, according to the *Acta,* being his teacher, the latter his nurse. St. Vitus was delivered by his father to be scourged because he had been baptized; his judge was struck blind but healed by his prayers. His teacher and nurse then took him to foreign parts whence he was summoned by Diocletian to deliver his son tormented by the devil. When St. Vitus had done this he was ordered to worship false gods; upon his refusal, together with Modestus and Crescentia, he was plunged into a caldron of molten lead and flaming resin. They died in 303.
JUNE 18. St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church: St. Ephrem born at Nisibis in Mesopotamia of a pagan father, was cast out of his home and lived as a hermit in the desert. He never became a priest but was deacon of the Church of Edessa. From early times, because of his opposition to the Arians, he had been famed as a teacher of the Universal Church; not only the Syrians, but the Byzantines, the Slavs, the Armenians, and the Copts had incorporated in their liturgical books the melodious compositions of the celebrated Deacon of Edessa, who was called in consequence by the Eastern Church the “Lyre of the Holy Spirit.” He died at Edessa in 379. In 1918, the year in which the Centenary of St. Jerome was being kept, Pope Benedict XV compared these two heroic monks of the East. On October 5, 1920, this same Pope proclaimed St. Ephrem a Doctor of the Church. He is the only Deacon honored with the title of Doctor.

Sts. Mark and Marcellianus, Martyrs: Sts. Mark and Marcellianus were twin brothers, of an illustrious family in Rome. They gave their lives for Christ in 286, under the persecutions of Diocletian, after suffering cruel torture. According to the Acta of St. Sebastian, which do not, however, date from primitive times, Mark and Marcellianus, after having fearlessly confessed the Christian Faith in the midst of torments, were on the point of denying it, being overcome by the tears of their parents who came to visit them in prison. Thus we see how great a danger to the souls of the Religious is to be found in unrestrained family affection, as St. Philip Neri well observes in reference especially to these two martyrs.

JUNE 19. St. Juliana Falconieri, Virgin: St. Juliana Falconieri, born in Florence in 1270, niece of St. Alexis Falconieri, even as a child showed such sanctity that her holy uncle told her mother that she had given birth to an angel. To hear sin spoken of made her tremble. At the age of fifteen she consecrated her virginity to God. She founded the Order of the Mantellate (wearers of a short cloak or mantle); she was then asked by St. Philip Beniti to take charge of the whole order of the Servites and thus may be regarded as a second foundress of this Community devoted to the Sorrows of the Blessed Virgin. Toward the end of her life, on account of constant sickness, it was not possible for her to receive the Blessed Sacrament; she asked that it might be held near her heart. When this was done the sacred host miraculously penetrated her breast. She died on June 19, 1340.

In olden times the pagans placed in the mouth of the dead a piece of money as payment to the boatman Charon. In the Fourth Century it was already an ancient tradition of the Roman Church to comfort the last moments of the faithful by administration of the Eucharist; the Viaticum also was sometimes placed on the breast of the dead person. This custom which testified to the robust faith of that early age in the immortality of the soul and final resurrection was afterwards modified by the Church, decreeing that Communion...
after Confession and Extreme Unction should suffice as Viaticum.

**June 19. Sts. Gervase and Protase, Martyrs:** Sts. Gervase and Protase, said to be twins, were called by St. Ambrose the proto-martyrs of Milan. At the close of the Fourth Century he discovered their relics and had them suitably enshrined. Their names are included in the Litany of the Saints.

**June 20. St. Silverius, Pope, Martyr:** This Pope was a son of Pope Hormisdas who had been married before receiving Holy Orders. He fell a victim to the brutal tyranny of Belisarius. Accused of favoring the Goths he was stripped of the papal insignia and handed over to some sub-deacons who clothed him in the monastic habit. It was then announced that Silverius had become a monk. The Emperor Justinian restored him, but Belisarius was once more able to exile him to the island of Palmaria, where he succumbed to hardships and want in 538. God glorified him by many miracles.

**June 21. St. Aloysius Gonzaga, Confessor:** This saint was like a white and fragrant lily in his virgin purity, transplanted by God from the luxurious and sensual Court of Madrid to the chosen garden of St. Ignatius of Loyola at Rome. The whole life of Aloysius breathes forth sanctity and purity; his Baptism, which was administered at the very moment of his birth, his first Communion at the hands of St. Charles Borromeo; his reception into the Society of Jesus by Claudio Acquaviva, the spiritual direction given to him at the Collegio Romano by St. Robert Bellarmine; his severe penances, and, lastly, his holy death as a victim of charity in the service of the plague-stricken sufferers in the Hospital of the Consolazione at Rome. He died on the octave-day of Corpus Christi, 1591, at the age of twenty-three years. Benedict XIII declared him the patron of young people.

**June 22. St. Paulinus, Bishop, Confessor:** St. Paulinus was Bishop of Nola in Southern Italy. So great was his charity that he sold himself into slavery in order to ransom the son of a poor widow, who had been carried off by the Vandals of Africa. He was afterward set free, and returned to Nola, where he died in 431. Otho III brought his body from Beneventum to the little island in the Tiber near the Trastevere. Pius X had them carried back in triumph to his episcopal city at Nola, and ordered a new Mass in his honor to be inserted in the Missal and his feast raised to a double in the Universal Church. His figure is one of the most attractive of ancient times. Without leaving his monastic retreat he exerted great influence on his times; he was not a man of action, but of prayer, given to solitude and a lover of poetry and fine arts.

**June 23. Vigil of the Nativity of St. John the Baptist:** In Rome the devotion to St. John centers around the Lateran Basilica where Pope Hilary had erected two oratories, one in honor of St. John the Evangelist and the other in honor of

http://ccwatershed.org
St. John the Baptist. These two oratories became so famous that they gave the name of St. John to the Lateran Basilica itself.

The greatness of St. John the Baptist consists entirely in his mission of preparing the way for Jesus Christ. Therefore he did not live for himself, but for Christ and for His greater glory. This is genuine humility, the foundation of all true greatness before God.

**June 24. The Nativity of St. John the Baptist:** The day of the death of other saints is kept as their feast, and in the case of St. John the Baptist the day of his birth is celebrated, as having taken place amidst the outpouring of the gifts of the Paraclete. The feast is celebrated with great liturgical splendor, the stational Mass was celebrated in the Basilica of the Saviour. This grandeur of early devotion to the Baptist need cause no one to wonder, if we realize the eminent position which St. John holds in the history of the Incarnation. His seal of canonization is seen in the eulogy addressed to him by the Word of God Himself made man, when He pointed him out to the people as the greatest among all the prophets, and among all those born of woman, the new Elias, the burning and shining light.

Many churches and oratories were dedicated to him; at one time three Masses were celebrated in his honor. When Pope Benedict XIV examined the question of the precedence over St. Joseph given to St. John in the Litany of the Saints, it was not considered opportune to decide how the passage in the Gospel (Matth. 11, 11) "among those born of women, there hath not arisen a greater than John the Baptist," was to be understood. Now that devotion to St. Joseph has thrown so much light on his person, it is clear that the primacy accorded to St. John is to be understood of his prophetic and Messianic mission. He surpassed in dignity and in sanctity all the patriarchs, prophets and saints who announce and prepare the way for the New Testament. St. Joseph belongs to another period. He enters into the divine plan, not as prophet, but as part of the plan of the Incarnation itself. He introduces and presents Jesus with all honor to the world as the heir of the Messianic promises. Mary and Joseph have transcendent dignity; this in no way detracts from the glory of St. John whose praise is sung in the liturgical hymns. Our musical scale took its names (Do, re, mi) from the ascending tones of the Vesper hymn of St. John.

**June 25. St. William, Abbot:** The feast of the founder of the Solitaries of Monte Vergine was inserted in the Calendar of the Universal Church by Leo XIII. This monastic Congregation was widely diffused at one time in the South of Italy, but having greatly decreased in numbers it was amalgamated in the second half of the Nineteenth Century, with the Benedictines of Subiaco.

St. William, who died in 1142, was noted for the austerity of his life and for his great gentleness towards others. His body rests now on the summit of the Parthenius, in the
Basilica of Our Lady which he built, and where every year many thousands of pilgrims assemble to do honor to the Blessed Virgin.

June 26. Sts. John and Paul, Martyrs: Sts. John and Paul were both Christian officers in the army under Julian the Apostate. They suffered martyrdom in their own house, on the Caelian Hill. They spent ten days allowed them to deliberate about renouncing their devotion to Christ in distributing all their goods to the poor. The fact that, unlike other martyrs who were buried outside the walls, they had their place of burial in the very heart of the Eternal City, was looked upon by the early Christians as a special honor granted to them and to Rome by Divine Providence. Archeological discoveries have fully confirmed the truth of the Acts of their martyrdom. Their dwelling-house, the place of their execution, the graves, and important paintings have been brought to light. The two brothers when on earth possessed one home and one Faith, and now in heaven possess the same immortal crown.

June 28. St. Irenaeus, Bishop, Martyr: St. Irenaeus, born at Smyrna in Asia Minor, was a pupil of the Martyr St. Polycarp, Bishop of that city, and himself a favorite disciple of St. John the Evangelist. Later he became Bishop of Lyons in Gaul, where, with many other Christians, he was put to death for the Faith, 202. In his writings, many of which are still extant, St. Irenaeus bears eloquent testimony to the primary in the Church of St. Peter's See. His words are memorable: "It is necessary that the whole Church—that is to say, all the faithful scattered throughout the world—be in agreement with this Church by reason of her primacy for the Apostolic tradition was ever preserved in her."

Vigil of the Feast of Sts. Peter and Paul: On this vigil in the Divine Office, the last lesson with the homily on the Gospel was sung by the Pope himself. At one time this vigil was kept with equal solemnity in the Basilicas of St. Peter and of St. Paul. Later the celebration at St. Paul's became monastic; the people attended the Mass at St. Peter's.

June 29, Sts. Peter and Paul, Apostles: On June 29, A.D. 67, St. Peter was crucified, head downward, by order of Nero, on a hill overlooking the Vatican. On the same day, St. Paul was beheaded outside one of the gates of Rome. The Romans celebrated this feast with splendor equal to, if not surpassing, that of Easter.

There are two stations, the one at St. Peter's, the other at St. Paul's, but in both Masses the Collects are common to the two apostles indissolubly united in a single prayer. It is just because of this ancient feeling which is common not only to the Romans, but to all the Fathers, that the two Founders of the Roman Church can never be divided. Tradition has preserved the memory of the places in which St. Peter and St. Paul dwelt. It is certain the chair of St. Peter and the chains of St. Paul were carefully guarded. The
Vatican Basilica is erected over the burial place of St. Peter; the Ostian Basilica, St. Paul's-Outside-the-Walls, honors the Apostle of the Gentiles.

**June 30. Commemoration of St. Paul the Apostle:** As June 29 is mainly devoted to the honoring of St. Peter, this day is assigned as the special feast of St. Paul. The Mass of to-day according to ancient Roman traditions was that of the second station of yesterday. As Peter still lives and governs through his successors, so does Paul continue to preach the Gospel every day throughout the world by means of his writings which the Church reads almost invariably at Holy Mass. The *Acts* and the *Epistles* tell us enough about the life of Paul to give us a rule and model of what a truly pastoral and apostolic life should be. On this model, under the rule of St. Benedict for more than fourteen hundred years, the disciples of the Patriarch of Monte Cassino have lived in a monastery in the shadow of the Basilica, and carried on the Divine Office.

**Feasts of July**

**July 1. The Most Precious Blood of Our Lord Jesus Christ:** The Missal gives to-day the Octave of St. John the Baptist, which, however, only appears in the Roman Calendar during the late Middle Ages. In the liturgical reform of Pius X this day was chosen for the feast of the Most Precious Blood, which had already been fixed under Pius IX for the first Sunday in July. Pius IX instituted this feast in thanksgiving for the deliverance of the Apostolic See from the violent revolutionaries who had expelled the Pope to Gaeta. In 1849, with the assistance of the French army, they were vanquished and the pope was able to return to Rome.

The meaning of this festival is closely akin to that of the Sacred Heart. The Precious Blood is the price of universal redemption, which love would not have to be anything less than itself. There is a very close connection between the Heart and the Blood not only because, according to St. John, after the death of Jesus, blood and water flowed from His wounded Heart, but because the first chalice in which that divine Blood was consecrated and vivified was precisely the Heart of the incarnate Word.

The apostle of this special devotion was the Blessed Gaspare del Bufalo, founder of the congregation of the Most Precious Blood.

The Mass is of quite recent composition. In the ancient Roman rite the Mass of Passion Sunday was especially intended to recall to the remembrance of the faithful the infinite value of the Blood of Jesus Christ.

**July 2. The Visitation of Our Blessed Lady:** Ember Friday in Advent was the original date for this feast. The celebration by the Greeks on July 2 of the placing of the robe of the Blessed Virgin in the Basilica of Blachernæ (A.D. 469) became in the Latin church the commemoration of the visit of Mary to the home of Zarchary and Elizabeth. It was kept
by the Franciscans as early as 1263; the Council of Basel (1431) made it a holy day of obligation.

In honor of this mystery, St. Francis de Sales instituted the order of the nuns of the Visitation. The original design of this kindly saint was that the nuns should imitate the Blessed Virgin in her charitable assistance in the house of her cousin, who, though well advanced in years, was miraculously about to become a mother. Providence, however, thought fit to alter the plan while still in the hands of the designer, so that the latter was accustomed jestingly to say that he had made something which he had never intended to make, whereas he could not make that which he would in reality have wished to have made.

Sts. Processus and Martinian, Martyrs: Sts. Processus and Martinian were the keepers of the Mamertine prison, during the imprisonment of Sts. Peter and Paul, by whom they were converted. Like them they suffered martyrdom under Emperor Nero. Their relics now repose in St. Peter's; during the Vatican Council the papal throne occupied by Pius IX stood at the tomb of these two gaolers of the Princes of the Apostles.

July 3. St. Leo II, Pope, Confessor: This feast was originally the second commemoration of St. Leo the Great, who was the object of very marked devotion in the Middle Ages. It was celebrated on the anniversary of the removal of his body from the porch to the interior of St. Peter's. Later it became the feast of Pope Leo II who approved the acts of the Sixth Ecumenical Council which condemned the heresy of those who asserted that Christ had only one will. In his brief pontificate he gave an example of earnest preaching and devotion to the poor. He died in 683.

July 4. Of the Octave of the Apostles, Sts. Peter and Paul: Although during the Middle Ages, in a great number of churches, the anniversary of the ordination of St. Martin of Tours and of the dedication of his famous basilica was kept on this date, yet Christian Rome continued to celebrate the Octave of her great Apostles Peter and Paul.

July 5. St. Anthony Mary Zaccaria, Confessor: This famous Lombard preacher was one of that band of saints whom the Lord, in the Sixteenth Century, sent to carry out in Italy that ecclesiastical reform which had indeed been long desired, but which the Canons of the Council of Trent alone could not effect. It was necessary that they should be put into practice with heroic zeal, and this could be done only by a saint. He founded the order of Regular Clerks who from the Church of St. Barnabas near which they lived are called "Barnabites." They gave much assistance to St. Charles Borromeo in his work of reform. Anthony died at the age of 36, July 5, 1539, and was canonized by Pope Leo XIII.

July 6. Octave-Day of the Holy Apostles, Sts. Peter and Paul: To-day Christian Rome brings the Octave of her great apostles to an end. The importance, however, of these grand
figures was such that, in the Middle Ages, their natalis (birth-day) formed as it were the center of a special liturgical cycle.

Protestants have tried to set Paul above Peter, by attributing to the former, rather even than to Christ himself, the foundation of the Church. Catholic theology and the Catholic catechism suffice to protect the faithful from falling into such heresies as these. Christ founded the Church on Peter, but He disposed that among the apostles Paul should be the chief propagator of the Gospel, and the most important interpreter of divine revelation.

**JULY 7.** Sts. Cyril and Methodius, Bishops, Confessors: These two celebrated apostles of the East are bound by more than one tie to the history of Papal Rome. The Slav nations are indebted to Cyril and Methodius for their civilization, their faith, and their original communion with the See of Peter. To this day the Slav pilgrim who visits Rome and kneels at the sepulchre of the Prince of the Apostles sees upon that tomb a painting representing the Savior between St. Peter and St. Paul. That venerated ikon, on which is traced an inscription in the Slavonic tongue, is said to have been placed there by Sts. Cyril and Methodius as a mark of their homage and devotion to the Apostolic See. They were consecrated bishops by Pope Adrian II. They invented a writing for the language of the Slav; translated the Scriptures and made use of this language in the Liturgy. Cyril, worn out by the mission, returned to Rome and prepared a tomb for himself in the shadow of St. Clement's. He died in 869 at the age of 42. Methodius died in 885.

**JULY 8.** St. Elizabeth, Queen of Portugal, Widow: St. Elizabeth, Queen of Portugal, was born in 1271 and died July 4, 1336. She was distinguished for her devotion to the poor and her heroic acts of charity. Her special grace was that of making peace. The joy caused at the Aragonese Court by the birth of Elizabeth brought about the reconciliation of her father and her grandfather; death surprised the good queen whilst on a journey which she had undertaken for the purpose of procuring peace between her son and her son-in-law.

**JULY 10.** The Seven Holy Brothers, Martyrs, with St. Rufina and Secunda, Virgins: Felicitas and her seven sons were put to death for the Faith, about the year 162, under Marcus Aurelius. The sons preceded their mother to heaven; she followed them four months afterwards. In order to strike terror into the hearts of the Christians the death sentences were not all carried out in the same place, for Januarius was beaten to death with leaden scourges and was buried in the Cemetery of Prætextatus, Felix and Philip died under the whip and received burial in that of Priscilla, Silanus was thrown from a precipice and was interred with his mother in the Cemetery of Maximus, Alexander, Vitalis and Martial were beheaded and were given the honor of sepulture in the Cemetery of the Giordani. Under the Emperors Valerian and Gallienus, a hundred years later, two sisters Rufina and Secunda, rather than lose

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their consecrated virginity accepted martyrdom. The forest in which they were put to death, hitherto called the dark wood, soon was called the bright wood in their honor.

**JULY 11. St. Pius I, Pope, Martyr:** St. Pius I, a great Pope of the Second Century, is said by tradition to have established a baptistery in the house of the Pudenti, or de Pastore. His brother is the author of the *Shepherd of Hermas* which has been styled "a vast examination of the conscience of the Roman Church at the end of the first half of the Second Century." To St. Pius is attributed the fixation of the feast of the Resurrection on Sunday, which day then became the central Sunday of the year. He was buried in the Vatican.

**JULY 12. St. John Gualbert, Abbot:** Born at Florence at the end of the Tenth Century, John Gualbert was trained in the school of St. Benedict. Raised to the papacy he exalted that office and the position of the hierarchy which had been degraded by the imperial power. He stamped out simony and brought back order and peace to the land of Tuscany. At Valombrosa he founded a monastery, whence came many saints and which still flourishes. On one occasion meeting the murderer of his brother, he pardoned him in the name of the Redeemer. For this act he received a singular recognition from Our Crucified Lord. He died on July 12, 1073, and was canonized in 1193.

**Sts. Nabor and Felix, Martyrs:** Sts. Nabor and Felix suffered martyrdom at Milan under Maximian Herculeus, about the year 304. St. Ambrose honored their memory and from Milan devotion to them spread throughout the Universal Church.

**JULY 13. St. Anacletus, Pope, Martyr:** According to the list of Popes furnished us by St. Irenæus, Anacletus is probably the same person as Cletus, the successor of Linus and the predecessor of Clement on the papal throne. Some say that he was banished from Rome and returned to rule the Holy See a second time. He completed the tomb of St. Peter at the Vatican, near which he was himself interred. To him is assigned the decree that bishops should be consecrated by three bishops at least; that clerics should be publicly ordained by their own bishop and that they all should receive Holy Communion after the consecration in the mass of ordination. He was martyred under the Emperor Trajan.

**JULY 14. St. Bonaventure, Confessor, Bishop, Doctor of the Church:** Born in Tuscany in 1221, Giovanni Fidanza, in consequence of a miraculous cure, entered the Franciscan Order. While still young, he became minister general; guided by his wise and prudent spirit, the Franciscan Order was saved from the schism which was about to divide the rigorous from the mild. He was closely united to St. Thomas Aquinas; both taught at the University of Paris at the same time. St. Bonaventure was created Cardinal and Bishop of Albano in 1273 by Gregory X; he died on July 15 in the following year at Lyons whilst the Ecumenical Council was being held in
that city. The Pope and the entire Council took part in his funeral; every priest in the world said Mass for his soul.

St. Bonaventure is a true example of the ascetic Franciscan school, which has spread among the people a fervent devotion to the most sacred human nature of the Redeemer. When he writes on the Passion of Our Lord or speaks in praise of the Blessed Virgin, his language grows eloquent and a seraphic ardor glows in his words.

Sixtus IV, when he canonized St. Bonaventure in 1482, ordered that the celebration of his feast in the Basilica of the Holy Apostles should be considered as a solemnity of the sacred Apostolic Palace. In later years a church and a monastery were dedicated to this saint on the Palatine.

JULY 15. St. Henry, Emperor, Confessor: The name of St. Henry, Emperor of Germany, born in 972, is held in veneration by all. He spread Christianity and advanced piety and religion among his subjects. He died in 1024. He defended the Church and the Holy See. He came down repeatedly into Italy in order to defend the rightful Pontiff against opposing factions. Detained at Monte Cassino by illness he was miraculously cured through the intercession of St. Benedict. He asked to be accepted as a monk in the Abbey of St. Vanne at Verdun; the abbot commanded him in the name of religious obedience to re-asceend the throne. He spent a great part of his treasure in founding episcopal sees, enriching churches, and endowing monasteries. On one occasion he sent his imperial insignia to the Abbey of Cluny in order that they should be offered up to the Redeemer. St. Henry died on July 13, 1024, and was canonized by Pope Eugenius III in 1145.

JULY 16. Our Blessed Lady of Mount Carmel: To-day the whole Latin Church joins with the Friars of the Blessed Virgin of Mount Carmel in celebrating the munificence of the Mother of God towards this Order which is dedicated to her. The origin of this illustrious brotherhood which has given so many saints to the Church, is well known. A little while before the year 1185, a priest of Calabria having had a revelation of the prophet Elias, ascended Mount Carmel and began to restore one of the four ancient monasteries which he found there, and of which only the foundations remained.

The new institution prospered, and although the latest comer, it was able to graft itself successfully upon the great tradition, already centuries old, of the monastic life which Oriental cenobites and Benedictine monks had led on Mount Carmel. Albert, Patriarch of Jerusalem, gave certain rules of conduct to those hermits who were living at that time under their superior Brocardo, rules which subsequently were approved, together with the new foundation, by Honorius III and Gregory IX.

In the Thirteenth Century Innocent IV approved the rule under the generalship of Simon Stock. On July 16, 1251, the Carmelite habit was placed in his hands by the Blessed Virgin. It was blessed by the Pope and many privileges attached to it, not only for members of the Order, but for all those who enter the Confraternity of Our Lady of Mount Carmel and wear
the scapular. The Feast of Our Lady of Mount Carmel was inserted into the Calendar under Benedict XIII in 1726.

**JULY 17. St. Alexius, Confessor:** St. Alexius was the only son of a wealthy Roman noble. For Christ's sake he left his home and, poor and unknown, devoted his life to God's service. He died early in the Fifth Century. His memory is venerated in many lands.

**JULY 18. St. Camillus of Lellis, Confessor:** St. Camillus of Lellis was born in 1550 of a noble family. He tried twice to enter the Capuchin Order, but each time had to leave on account of a sore on his leg. He then spent his life in ministering to the sick in the hospitals of St. Giacomo degli Incurabili, and of the Santo Spirito. He instituted a congregation of regular Clerics, devoted to the care of the sick, St. Philip Neri who at one time was his confessor, saw in a vision that the angels themselves inspired the Religious instituted by him with the words best suited to comfort the dying. Leo XIII appointed him the celestial patron of those who are at the point of death; his name is in the Litany of the Dying. He died at Rome, July 14, 1614.

**St. Symphorosa and Her Children, Martyrs:** Symphorosa and her sons were martyred under Hadrian in the year 120. The mother was drowned on this day in the River Anio, whilst her sons had already won the crown of martyrdom on June 27; Crescens had been stabbed in the throat, Julian in the breast, Nemesius in the heart, Primitivus in the stomach; Justin had received his death-wound in the back, Stacteus in the side, and Eugenius had been actually cleft in two. The bodies of the Tiburtine martyrs were brought to Rome by Stephen III, and were placed in the deaconry church of St. Michael.

**JULY 19. St. Vincent de Paul, Confessor:** St. Vincent de Paul, founder of the Congregation of the Priests of the Mission (Lazarists), and the Society of the Sisters of Charity, while a young priest was held as a slave in Africa where he had been sold by pirates. On his return to France he became a parish priest. For a time he took the place of a galley slave. His parish was a country parish; his experience led him to found the Priests of the Mission, bound by special vow to undertake this special work. At one time he was entrusted by St. Francis de Sales with the spiritual direction of the nuns of the Visitation. Assisted by Louise de Marillac he founded the Sisters of Charity.

The authority exercised by St. Vincent was immense, and was undisputed throughout the kingdom. He was a member of the king's Privy Council, and thus had control over the appointments to the episcopal sees and to the richest benefices of the Church of France. Yet Vincent, meek and humble of heart, ascended the magnificent stairs of the palace and took part in the royal councils with the same evangelical simplicity, and clothed in the same poor and shabby garments in which he traversed the streets of Paris rescuing abandoned waifs and strays and succoring the helpless sick and suffering. He
died in 1660 at St. Lazarus, the motherhouse of his Congregation. Leo XIII declared him the patron of all charitable associations.

**JULY 20. St. Jerome Emiliani, Conscriptor:** In the Sixteenth Century God raised up a number of saints who by prayer, teaching and good works combated the influence of the pagan Renaissance. Among these was St. Jerome Emiliani, who spent himself in the care of orphans and the poor. He instituted homes for orphan children, and founded the Congregation whose object was to educate orphans. They are called the Somaschi, from Somascha, the little Italian town in which they were first established. He died on February 8, 1537, from the plague which he contracted while burying the dead.

It was related that St. Charles Borromeo, when going several years afterwards to make a pastoral visitation at Somascha, became aware of the presence of the relics of a saint through the sweet perfume which emanated from his tomb. Asking for a thurible, St. Charles offered incense on the sepulchre, being thus the first to render public veneration to the saint.

**St. Margaret, Virgin, Martyr:** St. Margaret, called by the Greeks, Marina, was martyred at Antioch in Pisidia under Emperor Diocletian at the end of the Third Century. Devotion to her became very popular in Rome during the Middle Ages, and many chapels and churches were dedicated to her. She is invoked, especially, by those who are about to become mothers.

**JULY 21. St. Praxedes, Virgin:** St. Praxedes was a sister of St. Pudentiana, whose feast is celebrated on May 19th. She was the daughter of the Roman Senator Pudens, and after consecrating her virginity to God, she gave up all her wealth to the poor.

Pope Paschal I transferred the bodies of many saints from the catacombs and placed their relics in the Church of St. Praxedes; an inscription states that 2,300 bodies of saints repose in the crypt under the apse of the Church.

**JULY 22. St. Mary Magdalen, Penitent:** The Latin writers, beginning with Tertullian, have generally and with great probability identified Mary of Magdala as the sister of Lazarus, and as the sinner who anointed the feet of Jesus. The Greeks, on the other hand, distinguished three Marys.

Her brother Lazarus, died in the island of Cyprus. His body was brought to Constantinople by the Emperor Leo VI and laid in the Lazarion, (899). The body of Mary, his sister, who, according to a tradition dating from the Sixth Century, had been buried at Ephesus, was soon brought and laid beside him in the new sepulchral basilica of Byzantium. The Greeks give to her the title of "like unto an apostle" because she first announced to the world and to the apostles themselves the resurrection of the Lord. For this reason the Credo is said in the Mass today, as in Masses of the apostles.

The scene of the conversion of Mary of Magdala is perhaps one of the incidents in the Gospel which best reveal the

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gentleness of the heart of the Redeemer. To Mary much is forgiven, because she loved much; this is the remedy for sinners; this is the spirit which sustains the Church Militant, wherein we may indeed see many sins caused by human frailty, but in which there may be found also a great love ready to pardon all.

**July 23. St. Apollinaris, Bishop, Martyr:** St. Apollinaris was the disciple of St. Peter, who preached the Gospel at Ravenna. The importance of the See of Ravenna in the Sixth Century brought about an attempt to exalt that See unduly. On this account we have in the Mass today the voice of St. Peter recommending the pastors of the Church to avoid the spirit of domination and pride, and the words of the Gospel teaching the lesson of humility. St. Apollinaris after a cruel scourging and exile was martyred at Ravenna in 79 A.D. The great cathedral of that city is dedicated to him.

**St. Liborius, Bishop, Confessor:** St. Liborius was the fourth bishop of Le Mans, France. He was renowned for the miracles which he wrought on behalf of those suffering from stone; his name was added to the Calendar by Pope Clement XI, who suffered with this dangerous malady and was cured by the intercession of the saint. He died about the year 397.

**July 24. Vigil of St. James, Apostle:** This vigil was celebrated from the earliest times. It is recorded in the Martyrology of St. Jerome.

**St. Christina, Virgin, Martyr:** St. Christina, a Tuscan virgin, who when ten years old had taken and destroyed the silver idols in her father's house, was in consequence tied to a post and pierced with arrows. Her tomb was discovered in 1880; an examination of her relics showed that she was scarcely more than fourteen years of age at the time of her death.

On this day the Greeks celebrate another St. Christina, martyr of Tyre. The Greeks salute her as a "stainless bride wounded by arrows."

**July 25. St. James the Greater, Apostle:** St. James was the brother of John, and the first of the Apostolic College to suffer martyrdom. He was beheaded by Herod Agrippa about the year 43. He was one of the intimate friends of Our Savior: he witnessed the Transfiguration and the agony in the Garden of Olives. Christ foretold his martyrdom on the occasion when the mother of James and John asked for her two sons that they be seated one at his right hand and one at his left in His Kingdom. James preached the Gospel in Judea and Samaria and even in distant Spain.

In the Sixth Century the tomb of the two apostles of the name of James was still being venerated at Jerusalem. But in the Ninth Century we find that the relics of St. James the Great were already the object of great devotion at Santiago de Compostella, whither they must have been carried after the Arabs had taken possession of the Holy City. Throughout the
Middle Ages, the pilgrimage to Galicia to the tomb of St. James was one of the most popular of all, and wholly worthy of the special place which St. James occupied beside Our Blessed Lord.

**St. Christopher, Martyr:** St. Christopher, a native of Chanaan, was martyred at Lycia in the Third Century. He was greatly venerated in the East. His name, which signifies “one who carries Christ,” won for him great veneration even in the city of Rome. Many statues of St. Christopher were placed at the entrance to cathedrals. He is the patron of travelers and is invoked in storms, tempest and plagues. The medal of St. Christopher is frequently attached to motor vehicles.

**July 26. St. Ann, Mother of Our Blessed Lady:** The privileges and graces with which God had surrounded the Immaculate Conception of His Blessed Mother Mary were reflected upon her happy parents, Joachim and Ann. We find, therefore, that in the Sixth Century Justinian built a church at Constantinople in honor of St. Ann.

Devotion to the grandparents of the divine Redeemer spread almost everywhere in the East. The Syrians venerated St. Ann under the name of Dina on July 25; other eastern Churches placed her feast on another date. Pope Leo III placed pictures of Joachim and Ann in the Church of St. Mary Major. Gregory XIII in 1584 inserted the feast of St. Ann in the Roman Missal.

At Rome in the patriarchal basilica of St. Paul the precious relic of the arm of St. Ann was venerated even in the days of St. Bridget of Sweden, who obtained a very small portion of it as a gift. St. Ann then appeared to her and showed her how to venerate and take care of the sacred relics. Leo XIII and Benedict XV have given several fragments of this arm of St. Ann to celebrated sanctuaries dedicated to her in Canada and in Normandy, where God has been pleased to honor them by performing various miracles.

Her feast was extended to the Universal Church by Pope Leo XIII in 1879. Pope Benedict XV visited her chapel outside the Vatican; this was the first time after 1870 that a Pope left the Vatican.

**July 27. St. Pantaleon, Martyr:** St. Pantaleon was a physician of Nicomedia. His name signifies in the Greek “many shall obtain mercy”; it was given him by Christ with this promise. During his martyrdom Our Lord appeared to him as he was tortured on the rack and burned with flaming torches. He is the principal patron (after St. Luke) of the medical profession. His blood liquifies on his feast day in the phial in which it is preserved at Ravello near Amalfi.

**July 28. Sts. Nazarius, Celsus, Victor I, and Innocent I, Martyrs:** St. Nazarius was baptized by Pope Linus at Rome; in his turn he baptized the youthful Celsus. They were both beheaded at Milan about the year 363. Their bodies, buried in a garden outside the city, were found by St. Ambrose in
395. The body of St. Nazarius appeared as if it had just been beheaded. It was placed by St. Ambrose in the Basilica Romana. The body of the boy Celsus was found in another part of the garden, but was not removed. However, a basilica was later built in his honor.

Pope St. Victor, the thirteenth in order from St. Peter, is famous in the history of the Church of the first three centuries for his encyclicals addressed to all the churches, in which he appointed synods with a view to coming to an agreement concerning the date of the celebration of Easter. Even the bishops of the most remote dioceses of Asia Minor obeyed the Pope’s order and sent their votes to Rome, but as these were not in accordance with the Roman view, it very nearly caused a schism. He succeeded in settling the controversy about the date of Easter, and is said to have decided that in case of necessity Baptism might be given with natural water. He was the first ecclesiastical writer to write in Latin.

St. Innocent I, Pope, Confessor (402-417), took a vigorous part in the defence of St. John Chrysostom; upheld the rights of the Holy See and wrote a letter on liturgical questions which remains a notable document to this day.

JULY 29. St. Martha, Virgin: St. Martha accompanied her sister St. Mary Magdalen and her brother St. Lazarus into Gaul, where she closed her holy life. Her sacred relics are venerated at Tarascon, in Provence.

The ways by which God leads men’s souls are very varied; one way may be more perfect than another, but each soul must sanctify itself in its own fashion. Grace does not do violence to nature, but perfects it; thus, although St. John tells us that Jesus loved Martha, Mary, and Lazarus, each of the sisters always retains her own individual character in the Gospel narrative. Mary feels more deeply, and, therefore, though she is habitually more recollected, yet she is also a woman of an eager and pleasing disposition, more courageous in her actions.

The virtues of Martha, the elder sister of Lazarus, on the other hand, are more commonplace and less exceptional. She is a good housekeeper, diligent, affectionate, and forbearing in undertaking the additional labor which Mary’s different nature puts upon her. In discharging her daily duties she looks at life chiefly from the practical side. The Savior loves her much, because, though Mary is eager to receive spiritual food from him, Martha, on the contrary, shows a mother’s tender care both for Him and for His disciples, who were always received as members of the family in her home at Bethany.

Sts. Felix II, Simplicius, Faustinus, and Beatrice, Martyrs: The marty-Pope St. Felix II governed the Church during the exile of Pope Liberius, in the middle of the Fourth Century. Simplicius and Faustinus were drowned in the Tiber, probably in 303, when the great persecution under Diocletian was at its height.
Beatrice, their sister, with the aid of the priest Priscus, recovered their bodies in order to give them burial; for which offence she was strangled in prison.

In the Fourth Century a basilica was built at the side of the sepulchre of the two brothers and their sister.

**July 30. Sts. Abdon and Sennen, Martyrs:** Sts. Abdon and Sennen were Persians who, coming to Rome in the Third Century, courageously confessed the faith of Christ and were put to death in the persecution of Decius in 250.

**July 31. St. Ignatius of Loyola, Confessor:** St. Ignatius, founder of the Society of Jesus, was born at Loyola in Spain, in the year 1491. He served his king as a soldier till his thirtieth year. Convalescing from a severe wound received at the siege of Pampeluna, he was given, in the absence of other books, the Lives of Jesus Christ and of the Saints. It dawned on his chivalric nature that the Church has need of her army to defend under the sovereign Pontiff the interest of God against heresy and all evil. On his recovery he ascended Montserrat and in the Benedictine Abbey there he laid down his sword at the feet of the Blessed Virgin. He learned here to love the Psalms and canticles of the Divine Office which he was later to recommend to the faithful; he desired that those who were to make his Spiritual Exercises should choose a dwelling whence they could easily go to the Offices of Matins and Vespers as well as to Mass. Among the Benedictines of St. Paul's in Rome, Ignatius pronounced his vows and was regularly elected the first general of his new Society.

The name of Loyola and the Society founded by him are synonymous with the highest degree of Catholic life and activity, so that the enemies of the Church, whilst they may show toleration for other religious Orders, keep up an undying hatred for that of St. Ignatius, in which they justly recognize the most efficient and invincible army which Providence has placed under the immediate command of the Vicar of Christ.

Ignatius and his companions, by means of the Spiritual Exercises tried to raise the clergy to a higher realization of their own dignity and mission. Their zeal for the Liturgy led them to restore the churches to their former cleanliness, dignity, and magnificence. Drawn by these exterior attractions, the faithful were the more easily induced to frequent the Sacraments and the Offices of the Church. From the very beginning they undertook works of education and missionary labors.

With the sweet name of Jesus on his lips and in his heart, St. Ignatius gave his soul to God on July 31, 1556. His body is preserved in Rome in the magnificent church built by Cardinal Alessandro Farnese and dedicated to his memory.

**Feasts of August**

**Aug. 1. St. Peter's Chains:** The chains with which St. Peter the Apostle was fettered from time to time have always been the object of veneration among the faithful. They are pre-
served in a basilica in Rome, which is called Saint Peter ad Vincula (in chains). The anniversary of the dedication of this church falls on August 1st. The chains of the Apostle Paul are preserved in the Basilica of St. Paul. The reverence shown to the chains of the two apostles must have been very widely spread in olden times from the moment when Justinian I asked the Pope for "a portion of the chains of the holy apostles, if it were possible" and St. Gregory the Great relates that in his day the faithful were eagerly desirous of the favor of possessing at least a small quantity of the filings of St. Paul's chains. The chains of St. Peter are in two portions, one having eleven links, shaped so as to hold the hands, and the other twenty-three links, at the end of which are two half circles to hold the neck. Only four links are preserved of the chains which bound St. Paul.

Aug. 1. The Holy Machabees, Martyrs: The Seven Machabees, brothers, and other Jews, suffered martyrdom for their faith in the second century before Christ, under the tyrant Antiochus Epiphanes, the impious king of Syria. They are the only martyrs who suffered before Christ that are honored with a feast of universal observance. Their relics were placed in the church of St. Peter's Chains beneath the new altar on August 1st.

Aug. 2. St. Alphonsus Mary de Liguori, Bishop, Confessor, Doctor of the Church: St. Alphonsus was born of noble parents near Naples, Italy, in 1696, and died in 1787. In the midst of many evils he appeared with a three-fold mission as Doctor, Bishop, and founder of a new religious Order. As Doctor he became the great teacher of Moral Theology; he found the middle way between the two extremes of the lax and the over-rigorous, and by his ascetic writings he spread amongst the people Catholic piety, devotion to Our Lady, to Jesus in the Blessed Sacrament, to the Passion, and defended the supreme rights of the Church and of the Pope.

As apostle and bishop St. Alphonsus sought to imitate Our Divine Redeemer in His evangelizing journeys through the villages of Galilee and Judea. Hence he founded his own society of missionaries whom he destined to labor among the poor peasants and mountaineers rather than the inhabitants of the towns.

As founder of a new Order, the saint has the merit of having adapted the scope of his work to the needs of the time, and of having brought it to completion in spite of innumerable difficulties. Although approved by the Pope, the King of Naples refused to permit the new Order to establish itself. St. Alphonsus himself was excluded from the houses of his own Order in the Kingdom of Naples. This schism existed until his death. After his death the whole scene changes; the rejected founder is raised to the altars, and his Congregation extends its boundaries beyond the confines of Italy and of Europe.

He was devoted in a special manner to the Holy Eucharist, and left a beautiful little book entitled Visits to the Blessed Sacrament.
Aug. 2. St. Stephen I, Pope, Martyr: St. Stephen, by birth a Roman, was made Pope on May 3, 253, and governed the Church for three years. He decided the question of the validity of Baptism when administered by heretics, ordering that the tradition should be preserved according to which it was sufficient that they receive confirmation. He was murdered by the Emperor's soldiers while seated in his episcopal chair in the catacombs, during the celebration of Mass, August 2, 257.

Aug. 3. The Finding of the Body of St. Stephen, the First Martyr: The body of St. Stephen, the first martyr, with those of some other saints, was discovered near Jerusalem in the year 415. Later the body of the saint was taken to Constantinople and finally to Rome, where it now lies beside that of St. Lawrence. The many miracles that occurred on the finding of St. Stephen's body led to the institution of this festival, besides that of December 26th. A tradition states that Gamaliel, the teacher of St. Paul, had buried the body of St. Stephen at his country house; Nicodemus and Abibas, son of Gamaliel, and Gamaliel himself, were also buried there.

Aug. 4. St. Dominic, Confessor: St. Dominic, the founder of the Order of Friars Preachers, was born in Spain in 1170, and died at Bologna, Italy, in 1221. In 1208 while the saint was at prayer Our Lady appeared to him, gave him the Rosary, and bade him go forth and preach. Beads in hand, he led the Catholic troops against the Albigensians and crushed that heresy. Countless souls were brought to grace by his words. His parents attributed his birth to the prayers of the holy Benedictine Abbot, Dominic of Silos; his mother saw in a vision her child in the shape of a little dog, holding a torch in his mouth. He became the great defender of Catholic Doctrine, and the opponent of heresies.

Aug. 5. The Dedication of the Church of Our Lady-of-the-Snow: Tradition tells us that during the pontificate of Pope Liberius, in the Fourth Century, in the heat of August, the plan of the church of St. Mary Major was traced out in a miraculous fall of snow. For this reason that basilica is known as St. Mary-of-the-Snow, and the name is also given to the feast of its dedication. The stations at Christmas are held in this Church because some relics of the Crib of Bethlehem are preserved there. The Pope was also accustomed to officiate there on the first Sunday in Advent, at the beginning of the ecclesiastical year.

Aug. 6. The Transfiguration of Our Lord Jesus Christ: This festival was originally commemorated on the Vigil of Ember Saturday in Lent. With the decline of liturgical understanding a special festival was instituted in its honor in order to arouse popular devotion to this mystery. It is now the patronal feast of the Lateran Basilica, and of all churches under the title of St. Savior.

Sts. Sixtus, Felicissimus, and Agapitus, Martyrs: Pope St. Sixtus II, mentioned in the Canon of the Mass,
was the first martyr actually put to death in the catacombs themselves. Under the Emperor Valerian (258) he was beheaded on his throne just as he finished Mass. His four deacons were put to death with him, and two others, Felicissimus and Agapitus, were decapitated the same day while St. Lawrence, the archdeacon, was put to death three days later.

Aug. 7. St. Cajetan, Confessor: St. Cajetan was born in 1480 in Lombardy, of pious and noble parents. From childhood he was known as a saint and in later years as "a hunter of souls." Even before St. Ignatius he undertook to establish a body of Clerks Regular following the apostolic life. Together with Pietro Carafa, afterwards Pope Paul IV, he took the austere vow of entrusting himself entirely to Divine Providence and living solely on any alms which might be voluntarily given by the faithful.

Christian Rome venerates him as one of her most distinguished citizens. He took a notable part in the reform of the Breviary under Clement VII. When celebrating Mass in St. Mary's Major at the crib of Our Lord, he merited the grace of holding the divine Infant in his arms. Worn out with toil and sickness he went to his reward in 1547.

St. Donatus, Bishop and Martyr: St. Donatus, Bishop of Arezzo in Tuscany, suffered martyrdom under Emperor Julian the Apostate, in 361. He was illustrious for his sanctity and for his gift of working miracles. The Church has always remembered him with the highest veneration.

Aug. 8. Sts. Cyriacus, Largus, and Smaragdus, Martyrs: St. Cyriacus was a holy deacon of Rome under Popes Marcellinus and Marcellus. With Largus, Smaragdus, and about twenty others he was crowned with martyrdom in 303, in the persecution of Diocletian. The occasion of the translation of their remains many years later to a church dedicated to them led to the institution of a festival in their memory. St. Cyriacus is invoked for diseases of the eye, and against diabolical possessions.

Aug. 9. St. John Mary Vianney, Confessor: St. John Mary Vianney was born at Dardilly, France, in 1786. He was a farm-hand until his nineteenth year, when he began his studies for the priesthood. His talents were poor, and his progress slow. He was ordained at Grenoble in 1815; he became parish priest of Ars in 1818. That little town was the scene of his marvelous labors until his holy death, August 4, 1859. He was canonized May 31, 1925, by Pope Pius XI. For forty years his food and sleep were insufficient to sustain human life; during the last ten years of his life he spent from sixteen to eighteen hours a day in the confessional. Enlightened by God, he could read hearts and soften the most hardened sinner. He healed the sick and cast out devils; like his Master he was openly persecuted, calumniated and hated by wicked men. His little parish attracted thousands of people. Towards the end of his life 158,000 people visited Ars in a single year. He founded an orphanage for girls, trusting its support to Divine Providence. He had the gift of prophecy,
and told many souls what the future held in store for them. He is in a special manner the model for all parish priests.

Aug. 9. The Vigil of St. Lawrence: The vigil of St. Lawrence has been observed in the Church certainly since the Fourth Century. The ancient vigils consisted of a fixed number of scriptural Lessons alternated with responsorial Psalms and episcopal Collects. When day began to break, the Holy Sacrifice was offered and the fast came to an end.

St. Romanus, Martyr: St. Romanus was a Roman soldier. He was converted to the Christian faith by the preaching of St. Lawrence, and was beheaded the day preceding that of the saints martyrdom.

Aug. 10. St. Lawrence, Martyr: After the feast of Sts. Peter and Paul this is the greatest festival in the ancient Roman Liturgy. The terrible martyrdom endured by the famous archdeacon deeply impressed the generations that came immediately after him, for whom Lawrence became at Rome what Stephen had been at Jerusalem.

In order to save from confiscation some property of the Church that had been intrusted to Lawrence, he sold it and gave the proceeds to the poor. As the enemies of the Church believed he had concealed the treasures and hoped to make him reveal their hiding-place, he was roasted alive on a gridiron. After an agony of hours he expired with a prayer on his lips for the conversion of the heathens.

His ashes were placed in peace by the priest Justin in the cemetery of Cyriacus. Constantine erected a basilica on the spot, which has since been rebuilt several times. The gridiron is still preserved in the old Church of San Lorenzo in Lucina.

Aug. 11. Sts. Tiburtius and Susanna, Martyrs: St. Tiburtius, a subdeacon, son of the prefect of Rome, being accused of professing the Christian religion, was beheaded, 286, outside the walls of Rome. Nine years later St. Susanna, a holy virgin, after many torments laid down her life for Christ.

Aug. 12. St. Clare, Virgin: St. Clare, born at Assisi in Umbria, was the first of the holy virgins whom St. Francis, consecrating to God, bound to Christlike poverty. On a visit to St. Francis, she expressed to him her desire to become a Spouse of Christ. To St. Francis had been given a little chapel called the Portiuncula by the Benedictine abbot of Monte Subasio. St. Francis gave to Clare the rule of St. Benedict to follow, as he desired to graft his new foundation on to the old Order, so as to give it a canonical basis, one already recognized by Holy Church. St. Francis determined that Clare should not imitate the rich convents of Benedictines then in Umbria, but should go back to the early traditions of Benedictine poverty; thus it was that Pope Gregory IX was able to write to them before they had a rule of their own: "Now you are worthy daughters of the blessed Benedict." Her sister Agnes and other women soon joined her; they walked barefooted, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives.
St. Clare teaches us to have great devotion to the Holy Eucharist. In the midst of her extreme poverty she caused the Blessed Sacrament to be kept in a silver case placed in an ivory pyx. One day when the Saracens attacked the Convent of San Damiano, Clare herself held up the pyx containing the Blessed Sacrament like a shield between the nuns and the fury of the infidels. The enemy turned and fled.

St. Clare passed to her heavenly reward, August 11, 1253, and was canonized by Pope Alexander IV, two years later.

Aug. 13. Sts. Hippolytus and Cassian, Martyrs: St. Hippolytus is one of the saints associated with St. Lawrence, who baptized him, and whom he followed to martyrdom in 258.

St. Cassian was a schoolmaster, and the official who sentenced him to death for being a Christian had him murdered by his own pupils.

Aug. 14. The Vigil of the Feast of the Assumption of Our Blessed Lady. As early as the Seventh Century the preparation, by a solemn fast, for keeping devoutly the great festival of the Assumption, is described as a custom of great antiquity. In many parts of the Church the strict fast enjoined lasted over several days. The Mass celebrated on this day is of Our Blessed Lady, on account of its being that of a vigil, and is said in purple vestments, and the hymn Gloría in excelsís is omitted.

St. Eusebius, Confessor: St. Eusebius was a Roman priest distinguished for his zeal in the cause of orthodoxy. He lived in the Fourth Century of our era. He appears to have died in prison. The universal veneration in which he was held led to his immediate canonization.

Aug. 15. The Assumption of the Blessed Virgin Mary: Among the feasts of the Blessed Virgin that of the dormitio sanctæ Mariae, or of her bodily assumption into heaven, was from very early times the most solemn and the most widely observed. In the time of Pope Sergius I a solemn procession proceeded to St. Mary Major, where Mass was celebrated. It was customary to carry images of the Savior and of His Blessed Mother in this procession; outside of Rome a similar ceremony was observed.

It should, however, be borne in mind that though the divine maternity of the Blessed Virgin Mary may be regarded as the immediate reason of her Assumption into heaven, yet the first and formal reason of this privilege is to be sought in her Immaculate Conception. It is true, indeed, that the dignity of the Mother of the Incarnate Word was the primary reason for which God preserved the Immaculate Conception of Mary from all stain of original sin—and in this sense the Gregorian Sacramentary rightly attributes the reason of the bodily resurrection of the Blessed Virgin to her prerogative as Mother of the Word—but in order to express this truth with perfect accuracy, it is necessary to say that the formal reason for the preservation of her body from corruption was precisely her immunity from all stain of original sin.
The consecrated formulas of the Roman Liturgy have not any difficulty in expressing and in reconciling the fact of the death of the Blessed Virgin with her bodily resurrection, due to her exalted dignity.

The end of that transitory state in which the pilgrim soul finds itself on earth is called by us death, but it does not necessarily imply any idea of pain or abasement in the case of the Immaculate Mother of God. The state of separation of soul and body with all its consequences, such as bodily corruption, long and violent separation of form from matter, etc., had no power over the Mother of God.

The authority of the Roman Liturgy concerning the possibility of dogmatic definition of the Assumption of the Blessed Virgin is paramount, for it reflects the teaching and authority of the supreme Pontiff. Now that Catholic devotion anticipates the day when the infallible Teacher of Truth will place this last gem in the diadem which adorns Our Lady in heaven, theologians will be able to draw largely on that fount of Catholic tradition which is contained in the Liturgy, especially that of Rome.

Aug. 16. St. Joachim, Father of the Blessed Virgin Mary, Confessor: The excellence of a fruit is always a sign of the quality of the tree which bore it. In the case of St. Joachim, the Immaculate Conception of Mary reflects a splendid glory on the chaste union of her parents.

The Gospels speak of a sister of Our Lady who accompanied her even to the foot of the cross. According to some authorities she too was a daughter of Anna and of Joachim.

His feast was first introduced into the Breviary by Julius II, who fixed the date of March 20. Leo XIII (Joachim Pecci) raised it to a double of the second class. In the reform of the Breviary carried out by Pius X, August 16th was the date fixed.

The close relationship which existed between the Savior and St. Joachim confers on the latter of great dignity, raising him above other saints, so that the honor paid to him is reflected upon Christ Himself in a special manner and upon His Immaculate Mother. They loved him and honored him in this world above all others. Their love is like a precious gem which adorns the crown of the holy Patriarch in heaven.

Aug. 17. St. Hyacinth, Confessor: St. Hyacinth, the glorious apostle of Poland and Russia, was admitted into the Order of Friars Preachers by St. Dominic himself. By his example of holy living and by the power of his preaching, multitudes were converted, churches and convents were built, and 120,000 pagans and infidels were baptized by his hands. He died at Cracow A.D. 1257, on the feast of the Assumption.

Aug. 18. Of the Octave of the Assumption: The doctrine of the Assumption of the Blessed Virgin Mary has not been defined as a dogma of faith; however, it is accepted universally in the Church. Benedict XIV declared that no one is permitted to doubt its truth. The solemnity attached to its feast makes it part of the ordinary belief of the faithful.
Aug. 18. St. Agapitus, Martyr: The Roman Martyrology commemorates to-day Agapitus who, at the age of fifteen, was put to death with a sword at Prameste in Italy. His tomb has recently been found with the inscription “Agapitus, pray for me.” His body was transferred to Corneto in 1437.

Aug. 19. St. John Eudes, Confessor: St. John Eudes was born at Ri, France, November 14, 1601; he made brilliant studies at Caen; became an Oratorian and a priest; founded, in 1641, the Congregation of Our Lady of Refuge (Good Shepherd Nuns); left the Oratory and founded, in 1643, the Society of Jesus and Mary (Eudists) for the education of priests and for missionary work; instituted the feasts of the Hearts of Jesus and Mary; wrote a number of ascetical books; died at Caen, August 19, 1680.

He was noted as a preacher and for his great love of God. He made a special vow always to do what was most pleasing to God. In the confessional all the fire of his pulpit oratory disappeared and he was as gentle as a lamb.

Aug. 20. St. Bernard, Abbot, Doctor: St. Bernard, Abbot of Clairvaux, was born in Burgundy, in 1091. He was at once a reformer of the monastic life, a preacher of the Crusade, a Doctor of the Universal Church, a worker of miracles, a peace-maker between kings, princes and peoples, the oracle of Popes, and the champion of the Roman See against schisms and heresies. The mortal frame of the saint, consumed by penance and by sickness, could scarcely contain his soul on fire for the glory of God. This fire communicated itself to those around him; his secretaries had difficulty in recording the numerous miraculous cures which he worked by the touch of his hand, or simply by a blessing. On a visit to Italy he installed at the ancient Abbey ad aquas Salvias, as first abbot, Bernardo Pisano, who became Pope Eugenius III. He died at Clairvaux, August 26, 1153, and was buried at the foot of the Blessed Virgin’s altar. Pius VIII declared him a Doctor of the Church.

Aug. 21. St. Jane Frances, Widow: St. Jane Frances Fremiot was born in France and was married to Baron de Chantal. She made her house the model of a Christian home. On the death of her husband, with the assistance of St. Francis de Sales, she founded the Order of the Visitation, of which she became the first superior.

Aug. 22. Immaculate Heart of Mary: Devotion to Mary’s Heart always flourished in the Church, but its first official approval did not come till the beginning of the 19th century when Pius VI approved, for certain religious organizations, a Feast for the Most Pure Heart of Mary. The devotion was approved for the universal Church when Pius XII dedicated all mankind to the Heart of Mary in December, 1942, following this by the institution of the new Feast of the Immaculate Heart of the B. V. M. Ss. Timothy, Hippolytus and Symphorian, Martyrs: St. Timothy of Antioch was martyred at Rome in the Fourth Century. He was buried in a special grave in the gardens of Theona, not far from the cemetery of St. Paul.
This was a recognition of the fact that he bore the same name as the great disciple of St. Paul.

St. Hippolytus (not the rival of Pope Callixtus) was a martyr of Porto. His history is wrapped in obscurity.

St. Symphorian is a celebrated martyr of Autun, beheaded under Aurelian about 180. When he was being led to martyrdom his pious mother called to him: “My son, my son, look up to heaven and behold Him Who reigns there. You are not being led to death, but to a better life.”

AUG. 23. St. Philip Benizi, Confessor: St. Philip Benizi was born in Florence on the feast of the Assumption in 1233. He was one of the first to profess the religious life as a Servite, and in time became general of the Order. With his brethren he preached in many countries of Europe, and journeyed even into western Asia to spread the Christian faith. In his humility he refused honors, and even the Papacy, which was offered him by the cardinals assembled in conclave. He entered into the glory of heaven in the year 1285.

It is said that when he was dying he repeatedly asked for his book, and when the infirmarian did not understand his meaning the saint made signs that he wanted his crucifix, which was the book in which he was accustomed to meditate.

The Vigil of St. Bartholomew, Apostle: Like the other Apostles, the holy Nathanael or Bartholomew, a true Israelite, sincere and without guile, as Our Savior Himself testified, was honored with a vigil which was already noted in the Martyrology of St. Jerome.

The Mass is that of December 20, but at Rome the Office of to-day was not introduced until much later.

AUG. 24. St. Bartholomew, Apostle: In the Gospel of St. John, Bartholomew is not mentioned among the Apostles, but it is stated that Philip and Nathanael came to Jesus, and that Jesus said of Nathanael, “the Israelite in whom was no guile.” In the list of the apostles in the other Gospels, Nathanael is not mentioned, but after Philip is placed Bartholomew.

The Redeemer chose all the apostles at once, and formed them from the beginning into a hierarchal group with St. Peter at their head, in order to show us that the rightful priesthood instituted by Christ is that which is derived in unbroken succession from the twelve apostles chosen by Our Savior, and being in communion with the See of Peter, is also in communion with the entire Catholic episcopate.

Bartholomew is said to have preached the faith over a great part of Asia and suffered martyrdom in Armenia, where he was flayed alive. His body was transferred many times, and is now believed to repose in the Church of St. Bartholomew on an island in the Tiber.

AUG. 25. St. Louis, King, Confessor: To-day we commemorate a king who was a faithful disciple of Christ Crucified, and whose life bears witness to the truth that virtue is not always rewarded in this world. Louis was inspired by his zeal for
the Faith to attempt the reconquest of the Holy Places sanctified by the blood of the Redeemer, but instead of triumph and victory, he only met with defeat and captivity, and when he was at last ransomed by his people, he brought back to Paris as a symbolic trophy of his campaigns the crown of thorns once worn by Our Savior.

He died of plague under the walls of Tunis, to which city he was about to lay siege, on August 25, 1270. Christian Rome dedicated a celebrated church to him, not far from the Stadium Domitiani.

The custom of genuflecting at the words in the Credo, et homo factus est, and of making profound reverence at the passage in the Gospels recording the death of Jesus was introduced by this pious king in his own chapel; they are now part of the ordinary ceremonial.

Aug. 26. St. Zephyrinus, Pope, Martyr: St. Zephyrinus, a Pope of the Third Century, after a lengthy reign in the course of which he earned the title of martyr by his suffering, died a holy death. He is said to have forbidden the use of wooden chalices in the celebration of the Mass, and to have prescribed that all the faithful should receive Communion on Easter Day. He defended the Church against heresies and especially of those who denied the Trinity.

Aug. 27. St. Joseph Calasanctius, Confessor: St. Joseph Calasanctius was born in Aragon in 1556. Having become a priest it was revealed to him that he should teach the children of the poor. He founded the Order of the Poor Clerks Regular of the Pious Schools of the Mother of God. He was ever a devout pilgrim at the shrines of the martyrs, and daily visited the seven Churches of Rome, where he lived for fifty years. He died August 25, 1648.

Aug. 28. St. Augustine, Bishop, Confessor, Doctor of the Church: St. Augustine was born at Tagaste, Africa, in 354. In his early life he abandoned the pious teaching of his mother and fell into grievous sins. Finally at Milan he was converted by the example and words of St. Ambrose and baptized in 387. His mother, St. Monica, died seven months later when, with her son, she was about to return to Africa. St. Augustine remembered her always in his prayers and offered the Holy Mass for her soul. He was made Bishop of Hippo in 395, and established a common life for his clergy. The rule of St. Augustine is drawn from his 211th epistle which he wrote for nuns and which later was adapted for the men. He is one of the few saints who was appreciated even during his lifetime; his contemporaries recognized his sanctity and his learning. No council was held at that time in Africa of which the Bishop of the small city of Hippo was not the leading spirit. He died in 430. His body was saved by African bishops from the profanation of the Vandals. It was taken first to Sardinia, and then to Pavia, where it is still preserved in Ciel d'Oro.

Aug. 29. The Beheading of St. John the Baptist: Besides the chief feast of St. John the Baptist, that of his nativity, the Church commemorates on the twenty-ninth of August, his glorious death and birth into heaven. Ever since the Fourth Century in Africa, in the East, in Syria, and in many places all over the world, the beheading of St. John the Baptist has been commemorated on August 29th. When in 362, pagans violated the tomb and burned his remains, some parts were saved by monks, and taken to St. Athanasius at Alexandria. The head is said to have been preserved at Jerusalem, and may later have been brought to Rome.

The Gospel of the Mass recounts his martyrdom. He died because his sanctity as precursor of Christ was intolerable to the immoral Herodias. He anticipated in his death the humiliations of Calvary, but he was rewarded by having his praises spoken by the Savior Himself, even if Jesus and his disciples did not actually assist at his funeral, as some legends maintain.

St. Sabina, Martyr: St. Sabina, a Roman widow of high birth, suffered martyrdom under Emperor Hadrian, early in the Second Century, and was buried in the same grave with St. Seraphia, her maid-servant, who had instructed her in the Faith.

Aug. 30. St. Rose of Lima, Virgin: St. Rose, the first canonized saint of the New World, was born at Lima in 1586. She received the name of Isabella in Baptism, but one day her mother saw a beautiful rose drooping over the baby’s cradle, and ever afterwards called her Rose. She was an obedient child; her mortifications were most severe. She prayed, worked, and wept for the conversion of sinners; she excelled in her love for holy purity. She lived a life of simplicity and prayer in a small hut in a corner of her father’s garden; the birds would visit her and sing with her the praises of God. The Savior frequently appeared to her. Her devotion to the Passion of Our Lord was remarkable as were her own sufferings. Her bed was strewn with glass shards, with nails and thorns; she wore chafing hair-cloth; her head was crowned with painful thorns skillfully concealed by roses. She died August 26, 1617. Her Office was written by the eminent Cardinal Bona.

Sts. Felix and Adauctus, Martyrs: St. Felix suffered martyrdom in the year 303, and was joined by Adauctus, who shared his martyr crown. A painting of the Sixth Century depicts both of them with the priestly tonsure. Felix is an old man, but Adauctus stands on the right hand side, although he is young and beardless.

Aug. 31. St. Raymond Nonnatus, Confessor: The mother of this heroic Spanish saint, did not live for him to know and love. He asked the Blessed Virgin to take him as her special son. She revealed to him that he should devote himself to the ransoming of captives. He then founded the Order of Our Lady of Mercy for this purpose. He even gave himself up as a hostage to the Mohammedans for their sake. He was
made a Cardinal after his rescue, but died shortly after in 1240.

Feasts of September

SEPT. 1. St. Giles, Abbot: St. Giles, an Athenian, lived probably in the second half of the Seventh Century, and founded a celebrated monastery in the diocese of Nimes. St. Urban made his feast common to the Universal Church. His feast was kept at Rome with great solemnity with fireworks, music, races through the streets, etc. He is invoked for the cure of epilepsy and other diseases. The abbey erected in his honor was a magnificent structure and center of pilgrimage during the middle ages.

The Holy Twelve Brothers, Martyrs: The Holy Twelve Brothers, natives of Africa, suffered at Beneventum in Southern Italy, under Emperor Valerian, A.D. 258.

SEPT. 2. St. Stephen, King of Hungary, Confessor: St. Stephen, King of Hungary, introduced Christianity into his native land. Pope Sylvester II gave him the privilege of having a cross carried before him like an archbishop. He did all that an apostle could do for his country. By his example and his influence he induced the nobles and the people to embrace the Catholic Faith; he gave Christian legislation to the kingdom; he founded and endowed episcopal sees, built monasteries and established charitable institutions, not only in Hungary but even in Constantinople, Jerusalem, Ravenna and Rome.

St. Stephen, seven years before his death, saw his young and most innocent son Emerich, an angel of purity and holiness, whom God glorified by many miracles, precede him on the way to heaven. He followed him to the tomb on August 15, 1034, but Innocent XI appointed his feast to be kept on September 2, in memory of the victory which the Christian army won over the Turks at Budapest on this day.

SEPT. 5. St. Lawrence Justinian, Bishop, Confessor: St. Lawrence Justinian was the first Patriarch of his native city, Venice. Renouncing the prospect of a noble marriage, he entered the Canons of St. George in Alga. All his revenues were spent on the poor and the building of new monasteries. God made it known that the safety of the glorious Venetian state was due, not to the diplomatic skill of her doges, or her formidable galleys, but to the holiness and merits of her bishop. He was a true fore-runner of the ecclesiastical reform later carried out by the Council of Trent. He died on January 8, 1455, a model of humility and pastoral zeal. Innocent XII fixed his feast on this day, the anniversary of his episcopal consecration.

SEPT. 8. The Nativity of Blessed Virgin Mary: This festival originated in the East where it is mentioned very early. At Rome it was not observed before the reign of Pope Sergius I. As Eve, our first mother, arose from the side of Adam,
dazzling with life and innocence, so Mary came forth, bright and immaculate from the heart of the eternal Word, Who, by the co-operation of the Holy Spirit, as the Liturgy teaches us, was pleased to form that body and soul which were to be, one day, his tabernacle and altar. This is the sublime meaning of the feast of the Birthday of the Blessed Virgin Mary. It is the dawn foretelling the day which already breaks behind the eternal hills, the mystic rod which rises from the venerable root of Jesse; the stream which springs from Paradise; it is the symbolical fleece which is stretched on our dry earth to catch the miraculous dew. This is the new Eve, that is to say, the life and the Mother of all the living, who is born today for those to whom the first Eve became the mother of sin and death.

SEPT. 8. St. Hadrian, Martyr: St. Hadrian was an officer in the Roman army; from persecuting Christians he was so moved by their constancy that he embraced the Faith and suffered martyrdom toward the end of the Third Century.

SEPT. 9. St. Gorgonius, Martyr: The body of this martyr was interred in the cemetery on the Via Labicana, and Pope Damasus adorned his tomb with the following inscription: "This sepulchre hollowed out of the hill-side contains the body of the martyr Gorgonius, who thus watches before the altar of Christ. Whosoever comes to seek the tombs of the saints in this place will find that other blessed ones rest here, who were led to heaven by the same faith."

SEPT. 10. St. Nicholas of Tolentino, Confessor: St. Nicholas of Tolentino, in central Italy, received his name because he was born after his parents had made a pilgrimage to the tomb of St. Nicholas of Bari. He is one of the glories of the Hermits of St. Augustine. His life is remarkable because of the great devotion which he showed to the mystery of the Christ. He had impressed upon his body the stigmata of Christ. He is represented holding a lily, because he was always a model of innocence and purity. His feast dates from the time of Sixtus V.

SEPT. 11. Sts. Protus and Hyacinth, Martyrs: These holy martyrs, scourged and beheaded, during the persecutions of the Third Century, were commemorated by Pope Damasus with the following inscription: "The kingdom of heaven holds thee, O Protus, and there dost thou follow him, O valiant Hyacinth, robed in the purple of thy blood. They were brothers and were unconquered in spirit. Protus first won his crown, but Hyacinth equally deserved the palm."

SEPT. 12. The Most Holy Name of Mary: This feast originally instituted by Innocent XI in memory of the great victory won over the Turks before the walls of Vienna (September 13, 1683), was fixed for this date under Pope Pius X. Innocent XII had ordered that it should be kept on the Sunday within the Octave of the Nativity of Our Lady.

Whatever interpretation of the name of Mary we may accept, whether it means bitterness, the lady of the sea, or beloved of God, it is still the name of our Mother in heaven,
the name which was first on the lips of the divine Child, the name which after that of Jesus holds all our hope of salvation. Many saints, especially St. Bernard and St. Gabriele dell' Addolorata, recognize in the most sweet name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of the Savior, such as light, strength, sweetness and protection. Therefore the devout Christian desires above all things to pronounce the holy names of Jesus and Mary with his last breath before going forth to behold their countenances.

Pius X granted great indulgences to those who should make use of this pious invocation.

Sept. 14. The Exaltation of the Holy Cross: In ancient times, under the name of "the Exaltation," the finding of the Holy Cross was celebrated on September 14th in the West, as is still done in the East. But when in the Eighth Century the feast of May 3 was instituted, that of September 14th was retained as one of thanksgiving for the recovery, a hundred years earlier, by the Great Emperor Heraclius, of the inestimable relic, from the infidel Chosroes, King of Persia, who had possessed himself of the holy relic when pillaging the city and churches of Jerusalem. In the East the finding of the Holy Cross by Helena, the mother of Constantine, was celebrated with great splendor. Particles of the true Cross, were, in time, brought from Jerusalem to many other churches in the East and in the West. These churches sought to imitate the solemn ceremonies in use at Jerusalem in order to do homage to the Holy Cross, the triumphant standard of our salvation.

Sept. 15. The Seven Dolors of the Blessed Virgin Mary: Popular devotion to the Sorrows of Our Blessed Lady, whom Holy Church invokes as Queen of Martyrs, led, in the Middle Ages, to the institution of several local festivals, such as that, still kept in some places, of Our Lady's Compassion. The devotion was fostered by the Holy Founders of the Servite Order who seem to have been the first to distinguish and enumerate the Seven Dolors. It has been raised by Pius X to the rank of a double of the second class.

St. Nicomedes, Martyr: St. Nicomedes, a Roman priest, was scourged to death in the persecution under Domitian, in the life-time of St. John the Evangelist. He suffered about the year 90.

Sept. 16. Sts. Cornelius and Cyprian, Bishops, Martyrs: St. Cornelius succeeded St. Fabian as Pope in 251. He behaved with zeal and piety in his pastoral charge and adhered to his duty with courage and steadfastness. The holy Pope suffered martyrdom, September 14, 252.

St. Cyprian, Archbishop of Carthage and Primate of Africa, laid down his life for Christ, September 14, 258, six years later, to the day, after his friend St. Cornelius. St. Cyprian is one of the most famous of the earlier Fathers of the Church.

Sts. Euphemia, Lucy, and Geminianus, Martyrs: St. Euphemia, a virgin of Chalcedon, suffered in the per-
secution continued by the successors of Diocletian, about the year 307. The Council of Chalcedon was held in her sepulchral church. St. Lucy and St. Geminianus, two other martyrs who suffered in the same persecution, are commemorated with St. Euphemia.

**SEPT. 17. The Impression of the Stigmata of St. Francis:** While St. Francis of Assisi, in September, 1224, was rapt in meditation on Mount Alvernia, Almighty God as a mark of His special favor deigned to impress on his hands, feet, and side the likeness of the sacred wounds of Christ. Until the day of the saint's death blood flowed from these wounds at intervals. Pope Sixtus V ordered this feast to be observed by the whole Church. Clement VIII suppressed it, because the Church only dedicates special solemnities to the mysteries of our redemption; particular favors granted to the saints by God directly concern their individual sanctification, and are commemorated when the life of each saint is read in the Breviary on the day of his feast. The feast was restored, however, by Paul V, and raised to a rank of a double by Clement XIV. Its observance is a privilege overstepping the ordinary rules of the Liturgy, extended in honor of St. Francis and not only rare, but also unique. Christ was pleased to imprint upon his new apostle, the herald of the Great King, this stigmata as His final seal, changing him to His own image and likeness and uniting him to Himself on the rood of the Cross.

**SEPT. 18. St. Joseph of Cupertino, Confessor:** St. Joseph of Cupertino, a Franciscan friar in Italy, was born June 17, 1603. The feast of this glorious Son of the Seraph of Assisi was made universal throughout the Church by a Pope of the same Order, Clement XIV. He is famous for his evangelical simplicity and for his ecstasies. The whole of the Mass assigned to him brings out the mystical side of his sanctity. He worked many miracles, and died a happy death at Orsino on September 18, 1663, as he himself has predicted.

**SEPT. 19. St. Januarius and Companions, Martyrs:** During the persecution under Diocletian St. Januarius, patron of the city of Naples and bishop of Beneventum, was beheaded with his deacons and some others. In the great church at Naples are preserved some of the blood of St. Januarius in two glass phials, and also his head. The blood is congealed, but every year up to the present it liquefies when placed near the martyr's head. This miracle has been verified both by scientists and by many pious and learned persons. Cardinal Schuster, now Archbishop of Milan, was able to observe it closely and, like others who have studied it, was obliged to confess that there seems to be no possible natural explanation of this event. It may be that in this manner God is pleased to show to the people of Naples that the blood of their great Patron is still active and powerful in the sight of the Lord, for with God there is no past, but all is present and living in His sight.

**SEPT. 20. St. Eustace and Companions, Martyrs:** St. Eustachius, or Eustace, an officer of the Roman army under Em-
peror Trajan, was burned at the stake for the Faith, with his wife and children, during the reign of Emperor Hadrian. We pray to him to preserve us from fire, eternal or temporal. In art he is depicted with a stag and hunting equipment.

Sept. 20. Vigil of St. Matthew, Apostle: In accordance with her usual custom the Church appoints a vigil to the feast of the holy apostle, Matthew. It has been kept in the Church from ancient time and is mentioned in the Martyrology of St. Jerome.

Sept. 21. St. Matthew, Apostle, Evangelist: St. Matthew was a Galilean by birth. In the Gospel he humbly relates the story of his own conversion. To the glory of an apostle he adds that of an evangelist. He wrote his Gospel in Aramaic, and it was afterwards translated into Greek. The Aramaic text has perished. This Gospel is a divinely inspired work included in Sacred Scripture. He gives the line of ancestors from whom Jesus descended as a man, and on this account is represented by the animal with a human face in the symbolical vision of Ezekiel. Little is known of his life; the Fathers in general say that he died in Persia. St. Paulinus of Nola asserts that he died amongst the Parthians. When his remains were discovered at Vella and brought to the Cathedral of Salerno, Pope Gregory VII began his journey there, but died on the way, and was buried near the tomb of St. Matthew.

Sept. 22. St. Thomas of Villanova, Bishop, Confessor: St. Thomas of Villanova, Archbishop of Valencia, Spain, was a Religious of the Order of St. Augustine. He was distinguished by his perfect humility and his charity to the poor, to whom he gave all he possessed. When he died the very bed on which he lay no longer belonged to him. He had given it a few days before to a poor man, who in turn allowed him to keep it for the short time that it would still be of use to him. He died September 8, 1555.

St. Maurice and Companions, Martyrs: St. Maurice was an officer of the Theban legion, a body of about 6000 men. These soldiers were Christians and loyal to their emperor and to God. They refused to sacrifice to the heathen gods and were put to the sword, in 286, by Maximian, the colleague of Diocletian, unresistingly giving their lives for the Faith.

Sept. 23. St. Linus, Pope, Martyr: St. Linus, the immediate successor of St. Peter, ruled the Church for about twelve years. In the year 79 he suffered martyrdom, and was buried alongside the Prince of Apostles. His name is in the Canon of the Mass.

St. Thecla, Virgin, Martyr: The virgin St. Thecla was converted by St. Paul while preaching at Iconium. She left a luxurious home and followed the apostle in his later journeys. She suffered many tortures for the Faith but finally passed her life in solitude in Isauria, and there died a holy death.

Sept 24. Our Lady of Ransom: The Order of Our Lady of Ransom was founded in the Thirteenth Century by St. Peter
Nolasco (Jan. 31) and St. Raymond of Penafort (Jan. 23), aided by King James of Aragon. The object of the Order was to redeem Christians held in slavery by the Mohammedans. Pope Gregory IX instituted the feast of Our Lady of Ransom and afterwards it was extended by Pope Innocent XII to the Universal Church.

SEPT. 26. Sts. Cyprian and Justina, Martyrs: St. Cyprian was converted to the Christian Faith by the holy virgin St. Justine, and with her suffered martyrdom. They were both beheaded in the year 304 at Nicomedia, the residence of Emperor Diocletian.

Devotion to Sts. Cyprian and Justina was introduced into Rome during the Middle Ages, when tradition asserted that their relics were preserved near the Lateran Basilica.

SEPT. 27. Sts. Cosmas and Damian, Martyrs: Sts. Cosmas and Damian, twin brothers, distinguished themselves as physicians. They gave their lives for the Faith at Cyrus in Syria where they were buried. Besides using their skill for the healing of diseases they sought to spread the Faith in Christ. After many tortures they died about the year 285 in the persecution under Diocletian. The fame of their miracles spread over the whole world; many churches were erected in their honor at Rome and elsewhere. Their names are mentioned in the Canon of the Mass and in the Litany of the Saints.

SEPT. 28. St. Wenceslaus, Martyr: St. Wenceslaus, duke of Bohemia, ruled that country during its period of conversion to Christianity. His devotion to the Holy Eucharist is mentioned by St. Alphonsus in his book, *Visits to the Blessed Sacrament*.

Wenceslaus was in the habit of sowing and reaping with his own hands the wheat from which the hosts were to be made, and he used to rise in the night even during the coldest seasons to visit the Blessed Sacrament. His virtue was the cause of his death, for it aroused the antagonism of his evil-minded mother and brother, who caused him to be assassinated September 28, 938.

SEPT. 29. The Dedication of St. Michael the Archangel: This is the original feast of the leader of the heavenly armies, St. Michael. The captain of the heavenly armies, the angel named in the Canon of the Mass, held from early times the first place in the Liturgy among the other angels; wherefore many churches dedicated to St. Michael in the Middle Ages were simply known as churches "of the holy angel." St. Michael, whose name signifies "who is like unto God" cast the evil spirit out of heaven, and overcame Satan in the struggle for possession of the body of Moses. God has intrusted our defense, in the combat with the devil, to the angels. The reason of this is easily understood. The devil is a spirit who has lost none of the powers inherent to his nature. In order, therefore, that the struggle should not be unequal, God has placed at our side defenders of the same nature as Lucifer,
that is to say pure spirits, who are, however, greater and more powerful than he is.

**Sept. 30. St. Jerome, Confessor, Doctor of the Church:** St. Jerome was born in Dalmatia in 329. Even during his life he was renowned as a Doctor and Interpreter of Holy Scripture. He defended Catholic teaching against many heresies; his chief aim was to be a perfect monk and before he would consent to be raised to the priesthood he exacted a promise from Paulinus, Bishop of Antioch, that this new dignity should in no wise interfere with his monastic vocation. To him we owe the translation of the Holy Scriptures, the introduction of the alleluiatic chant into the Sunday Mass, the spread of monastic life among the aristocracy, and lastly the daily recital of the Divine Office. After important services to the Pope of his time, St. Jerome retired to Bethlehem, where he died September 30, 420.

**Feasts of October**

**Oct. 1. St. Remigius, Bishop, Confessor:** St. Remigius, who for seventy-four years was Bishop of Rheims, in France, converted and baptized King Clovis, and thus brought Christianity to the Franks. He was celebrated for his doctrine and for his miraculous powers, as well as for his holiness. His homilies have been lost, but four of his letters are extant, as well as some verses written by him and intended to be engraved on a chalice, and also his last testament. He died on January 13, 533.

**Oct. 2. Feast of the Holy Guardian Angels:** In the prayer for the feast of St. Michael (September 29) we ask that the Holy Angels may fulfill the special office entrusted to them of watching faithfully over us upon earth. This feast included together with St. Michael the whole of the heavenly court. A distinct feast of the Guardian Angels originated only at a later date. The Spaniards observed it in the Sixteenth Century and Paul V (September 27, 1608) declared the feast of the Guardian Angels, a feast of the whole Church, and ordered that it should be kept on the first vacant date after the feast of St. Michael. Clement X (1670) assigned it to October 2nd. Leo XIII raised it to the rank of a greater double.

The guardianship of the faithful is given by God into the hands of the angels, not only for the sake of the unity and harmony which bind together the orders of creation, but also on account of the duty owed by the angels to Christ. It is from Christ that they receive their glory, therefore out of gratitude to Him who is caput hominum et angelorum (the head of men and angels) these blessed spirits watch over the Church, the chosen Bride of the Savior, and over the faithful who are the members of His Mystical Body.

**Oct. 3. St. Teresa of the Child Jesus (Little Flower):** Mary Frances Teresa Martin was born of saintly parents at Alençon (Orne) on January 2, 1873. She was educated by the Benedictine Nuns at Lisieux. After her ninth year she tried to enter the Carmelites, and put her case before the Bishop of
Bayeux and Pope Leo XIII, whom she visited. At the age of fifteen she was allowed to enter the Carmel at Lisieux (April 9, 1888). She died at the age of twenty-four. There was nothing extraordinary about her religious life; she was perfect in her simplicity, humility, charity, her love of God and her trust in Him. She offered herself as a victim to the “merciful love of the good God.” She was just a little child in the arms of Jesus. Her way of sanctity was a little way; Pius XI said: “We wish that St. Teresa’s secret of sanctity should be made known to every one of our children. We have set her before the children of the Church as a striking and most precious example.” Countless miracles have been wrought through her intercession. On her death bed she said: “I do not intend to remain idle in heaven. My longing is to labor even there for the Church and souls. Our Lord will work wonders for me that will infinitely surpass my boundless desire. After my death I shall let fall a shower of roses.” She was canonized May 17, 1925.

Oct. 4. St. Francis of Assisi, Confessor: St. Francis of Assisi, born in 1182, was the founder of the Order of Friars Minor. Chosen by God to be a living manifestation to the world of Christ’s poor and suffering life on earth, he was early inspired with a burning love of poverty and humiliation. Divine desire burned in him so mightily as to kindle a like desire in other hearts. Many joined him, and were constituted by Pope Innocent III into a Religious Order.

He lived at the time when the feudal system was disappearing, and Christian democracy was dawning. St. Francis undertook to teach to this generation a spiritual language suited to its new aspirations. He led the people to devotion towards the sacred humanity and the person of the Redeemer, a devotion which has continued to increase. He set the example for clergy and people of detachment from worldly wealth and worldly honors. His reform was carried out not by rebellion, but in accord with the head of the Church. It was the papal authority, which from the first directed that overwhelming current of new life and evangelical mysticism loosed by the saint, and incorporated it in the service of the Church.

Francis died at sunset on Saturday, October 3, 1226, at Assisi, his birthplace. Gregory IX, his friend and director during life, raised him to the altars three years later, and built the marvelous church of Assisi over his tomb.

Oct. 5. St. Placidus and Companions, Martyrs: St. Placidus, together with St. Maurus were committed to the care of St. Benedict, when both were very young. Their parents were friendly to the holy patriarch, who like them belonged to the nobility. St. Benedict had great love for these two early companions. On one occasion while drawing water from the lake of Subiaco, as St. Gregory relates, Placidus fell in and the waves carried him far from the shore. At the command of Benedict, Maurus hastened to the rescue and only after he had safely brought the young Placidus to the shore did he note that he had walked upon the waters. Little is known
of the life of St. Placidus. Since the Tenth Century he has been venerated as a saint in the Benedictine Order.

Oct. 6. St. Bruno, Confessor: St. Bruno of Cologne, after brilliant studies at Paris, was made a canon of Rheims cathedral. Feeling himself called to a life of retirement and penance he betook himself with six companions to a solitude called the Chartreuse and there laid the foundations of the Carthusian Order. In the end he left Chartreuse for a most desolate place where he passed the rest of his life in a cave. He died October 6, 1101.

Oct. 7. The Most Holy Rosary of the Blessed Virgin Mary: October 7 is the anniversary of the glorious victory won in 1571 by the Christian forces over the Turkish fleet at Lepanto. This triumph of the Cross over the Crescent was universally attributed to the powerful intercession of the Mother of God, whom Pope Pius V fervently invoked with her Rosary in his hand, and to whom the prayers of all Christendom were addressed. Two years after this great favor had been obtained, Gregory XIII instituted an annual feast of thanksgiving to be celebrated on the First Sunday of October in all churches where an altar in honor of the Blessed Virgin of the Rosary had been erected. From being a local festival this celebration gradually spread and became general, until Leo XIII raised it to the rank of a double of the second class for the whole Church.

The devotion of the Rosary of the Blessed Virgin Mary dates at least from the Twelfth Century. The glory of having spread this form of prayer with such extraordinary success is certainly due to the Dominican Order, and, owing to their zeal, the Rosary soon became the most popular devotion throughout the Christian world.

The Holy Rosary as it is now recited, and enriched with great indulgences, represents, after the Divine Office, what may be described as a popular Breviary of the Gospel. By meditating on the appropriate mysteries, it may be adapted to the Liturgical Cycle, and because it unites vocal with mental prayer the Rosary is regarded as the most beautiful and approved devotion of the Latin Church.

St. Mark, Pope, Confessor: St. Mark, a Roman priest, was the right hand of Pope St. Sylvester, during the latter's pontificate, and finally succeeded him. St. Mark's term as Pope lasted only eight months, for he was called to his eternal reward in the year 336. Pope Damasus records of him that his life was blameless and full of love of God. He cared little for honors and despised earthly things, for his inmost heart was attached to virtue alone. He was the champion of justice and a perfect lover of Christ.

Sts. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs: Sts. Sergius and Bacchus were at one time officers in the imperial army. After many tortures they were put to death for being Christians. The date of their martyrdom, which took place in the Third Century, is uncertain. Together with them are honored two Roman martyrs, Marcellus and Apuleius, probably their contemporaries.
Oct. 8. St. Bridget, Widow: St. Bridget (or Birgitta) of Sweden, on the death of Prince Ulfo, her husband, embraced a life of prayer and penance. Favored by Almighty God with wonderful visions and revelations, she founded the Religious Order of the Most Holy Savior. With her daughter St. Catherine, she made numerous pilgrimages to various sanctuaries in Italy and in Palestine. The secrets of heaven were manifested to her in many revelations which are referred to in the Collect of the Mass. She exerted her influence in the cause of the Church’s reform in the courts, episcopal palaces, the abbeys and even at the Holy See. She died at Rome, July 2, 1373. Her relics were brought back to Sweden by her daughter a year later. She was canonized by Boniface IX, 1391.

Oct. 9. Sts. Dionysius, Rusticus and Eleutherius, Martyrs: Ever since the Seventh Century Rusticus and Eleutherius have been associated with St. Dionysius (or Denis). The veneration of St. Dionysius at Paris goes back to an earlier period. St. Gregory of Tours frequently mentions the Basilica of St. Denis built at the suggestion of St. Genevieve. The saint martyred at Paris is to be distinguished from the Areopagite converted by St. Paul, whose veneration has ever been famous among the Greeks, and from the pseudo-Dionysius, a Syrian of the Fifth or Sixth century.

Oct. 10. St. Francis Borgia, Confessor: St. Francis Borgia, one of the most honored nobles of Spain, cut himself off from the chance of dignity or preferment, and entered the Society of Jesus, of which later he became the General. Conspicuous for the holiness of his life, he ended his days in Rome, October 10, 1572.

Oct. 11. The Maternity of the Blessed Virgin Mary: In the first ages of the Church the day sacred to our Blessed Lady, under her great title of Mother of God, was January 1. Evident traces of this devotion remain in the liturgy proper to the feast of the Circumcision, which is now kept on that day. Many churches having petitioned for a special festival in honor of Our Lady’s divine maternity, a day, usually in the month of October, was granted by the Holy See for its celebration. By a decree of the Sacred Congregation of Rites, April 24, 1914, the eleventh of October was assigned. Pius IX raised it to a double of the second class and extended it to the Universal Church.

All Catholics believe that Mary is the Mother of God. This does not mean that she is not a creature of God, nor that God did not exist before she was created. It means that He who was her Son was a Divine Person. In Christ there are two natures: the nature of God and the nature of man; but in Him there is only one Person, a Divine Person, the Second Person of the Blessed Trinity. Hence all that may be predicated of either nature may with propriety be said of the Savior in the concrete form, without distinguishing the two natures. So we may say that God was born of the Blessed Virgin Mary. We then refer to the Person of the Son of God,
Who is both God and Man. Christ, Who is God, was born according to His human nature of the Blessed Virgin. She is, therefore, truly the Mother of God.

Oct. 13. St. Edward, King, Confessor: St. Edward, called the Confessor, the last but one of the Anglo-Saxon kings of England, reigned holily and happily for twenty-four years. On the throne he rivalled the saints by his untiring practice of austere virtue; his reign was one of almost unbroken peace; the country grew prosperous, ruined churches rose under his hand, the weak lived secure, and for long ages after, man spoke of the laws of "good King Edward." He died January 5, 1066. The Saint's body reposes in the shrine in Westminster Abbey, behind what used to be the High Altar.

Oct. 14. St. Callistus, Pope, Martyr: Pope St. Callistus succeeded St. Zephyrinus. The institution of the ember-day fasts is ascribed to him. He suffered martyrdom under Emperor Alexander Severus, October 14, 223. He was a staunch defender of the unity of the Divine Essence. He offered absolution to even the greatest sinner who should have performed the canonical penances.

Oct. 15. St. Teresa, Virgin: St. Teresa, the foundress of the Discalced Carmelites, was born at Avila in Spain, 1515. She was called to reform her Order, favored with distinct commands from Our Lord, and her heart was pierced with divine love; but dreading delusion she acted only under obedience to her confessors, which made her strong and safe. Her heavenly Spouse called her to Himself, October 4, 1582. By the alteration of the calendar, then taking place, the next day was reckoned the fifteenth of the month, and in due course was assigned for the keeping of the feast. In the Collect we have the only example in the Whole of Liturgy of a reference to a woman entrusted with the office of teaching and feeding the faithful.

Oct. 16. St. Hedwig, Widow: St. Hedwig, of royal origin, on the death of her husband, Duke Henry of Poland, retired into a Cistercian monastery, where she lived under obedience to one of her daughters, who was abbess of the monastery, growing day by day in holiness till Almighty God called her to Himself, October 14, 1243. St. Hedwig fasted and prayed and took the discipline; she heard several Masses daily and distributed alms with great generosity. She was canonized twenty years later by Pope Clement IV.

Oct. 17. St. Margaret Mary Alacoque, Virgin: Margaret Mary Alacoque was born at Verovsres in the diocese of Autun in 1647. When only three years old she already had the greatest fear of the smallest sin. Indeed, the very word "sin" frightened her exceedingly. And before she was quite four years of age, without anyone suggesting them to her, she clearly pronounced the words, "O my God, I consecrate my purity to Thee, for my whole life: I vow to Thee perpetual chastity." Even as a mere tot she loved Jesus and Mary above all things; and as soon as she had learned to say the rosary, she recited it every day. Some time after she had made her
First Holy Communion, God sent her a grievous sickness that lasted four years. Then Margaret had recourse to Our Lady. She promised that if that dear Mother would care her she would become a Sister. Scarcely had she uttered the words, when she was cured. After some hesitation she entered the Order of the Visitation of Paray-le-Monial at the age of twenty-three. The Sacred Heart of Jesus manifested itself to her several times; through her He willed to make this devotion known to the world. She died October 7, 1690. She was canonized by Pope Benedict XV on Ascension Thursday, May 13, 1920. Pius XI extended her feast to the whole Church on June 28, 1929.

Oct. 18. St. Luke the Evangelist: St. Luke, a native of Antioch, was converted by St. Paul, and accompanied him on many of his journeys. St. Luke is best known as the historian of the New Testament. He gathered information from the lips of the apostles and wrote, as he tells, all things in order. The Acts of the Apostles were written as a sequel to his Gospel. He died the death of a martyr, and was buried at Thebes in Boeotia. His relics were brought to Constantinople in 357.

Oct. 19. St. Peter of Alcantara, Confessor: Peter Caravito, or Peter of Alcantara, as he is called from the city of his birth, died on October 18, 1562, and his feast was introduced into the Missal by Clement X. This saint is distinguished by three characteristics. The first is the incredible severity of the mortification by which, like St. Paul, he sought to fill up that which was wanting in the Passion of Christ, for the good of the Church. The spirit of the Franciscan Reform, initiated in the new so-called province of St. Joseph by his endeavors, is one of great penance and extreme poverty.

The second characteristic of St. Peter of Alcantara is the abundance of mystical gifts and the grace of sublime contemplation received by him in reward for his austerities.

Thirdly, St. Peter is distinguished by the active part he took in the reform of the Carmelite Order initiated by St. Teresa. He was the first to examine and approve of the spirit of this reform.

St. Teresa, for her part, declared that she had never asked anything of the Lord through the merits of Brother Peter which she had not obtained.

Oct. 20. St. John Cantius, Confessor: St. John was born at Kenty in the diocese of Cracow. He was a parish priest and missionary, but, above all, he is remarkable for having fulfilled during many years the duties of a professor at the University of Cracow. There may be many who hold that the position of a teacher at a university, who is apt to be enamoured of his own learning, is scarcely suited to the practice of Christian perfection. John of Kenty has dispelled this illusion, and has proved that the example of a holy life lends authority to a master's teaching far more than would self-sufficiency. He was marked during his lifetime by a great generosity towards the poor, and, after his death, God distinguished him by a number of miracles. He died on Christ-
mas Eve, 1473, and was canonized by Pope Clement XIII in 1767. He is invoked in cases of ulcers, fever, and consumption; he is one of the patrons of Poland.

Oct. 21. St. Hilarion, Abbot: St. Hilarion, a Palestinian solitary, passed a life of self-denial and mortification in the wildernesses of Egypt and the Holy Land. His biography was written by St. Jerome. His last words were: “Go forth, O my soul, what do you fear? You have served Christ for seventy years, do you now fear death?” In the East he was the first to be venerated as a saint other than a martyr. He died at the age of eighty in 371.

Sts. Ursula and Companions, Virgin-Martyrs: St. Ursula, a native of England, sought an asylum in Gaul, when her country was harassed by the Saxons. She found an abiding-place in Germany but was set upon by a horde of Huns, and with her companions gave her life in the year 453 in defense of her faith and chastity.

Oct. 24. St. Raphael, Archangel: In the Book of Tobias, in the Old Testament, we read of the ministry of the holy archangel St. Raphael, protector and guardian of the sick. The Eastern Churches observed a feast in his honor since the year 1000. It is now universally celebrated throughout the Church. His name signifies “The healing of God”; he is one of the seven blessed spirits who always stand before the throne of God. He is identified by many Fathers of the Church with the angel who stirred the Pool of Bethsaida as related in the Gospel.

Oct. 25. Sts. Chrysanthus and Daria, Martyrs: St. Chrysanthus came with his wife St. Daria from the East to Rome, some time in the Third Century. They were accused of being Christians, and after suffering many torments their lives were closed by a glorious martyrdom in one of the persecutions, probably in that of Valerian, about the year 237. Of them the Byzantine Liturgy says: “Chrysanthus and Daria live in heaven, though they are dead, having been buried alive in one grave. The inseparable pair were entombed on March 19.”

Oct. 26. St. Evaristus, Pope, Martyr: Pope St. Evaristus, who succeeded St. Anacletus as Pope, governed the Church during nine years. He divided the various ecclesiastical regions of Rome among the titular presbyters and ordered that seven deacons should surround the Pope when he preached. He was put to death for the Faith in the year 112.

Oct. 27. Vigil of the Apostles Sts. Simon and Jude: Anticipation is a sign of solicitude and zeal, and therefore the Church, because she is full of love, anticipates the liturgical solemnities in her prayers. A typical example of this zeal is found in the lives of some of the early saints like St. Nicholas of Myra and the Patriarch St. Benedict, of whom we are told that in their prayer they even anticipated the liturgical night vigils. The vigil of Sts. Simon and Jude, Apostles, is mentioned in the Martyrology of St. Jerome.
Oct. 28. The Holy Apostles Simon and Jude: St. Simon was a Chananian, and was known among the apostles as “the Zealot.” Before Christ called him to be an apostle, Simon belonged to the patriotic party known as Zealots, who, impatient of foreign rule, prepared for a war of independence. This circumstance was not forgotten, and even after he had become a disciple of the Lord, he was still known by the appellation of the Zealot. He suffered martyrdom in Persia, according to tradition.

St. Jude is the brother of James the Less, first bishop of Jerusalem, and therefore a cousin of Our Savior. The New Testament includes a short letter written by St. Jude, who is daily commemorated in the Roman Canon of the Mass under the name of Thaddeus. It is believed that the relics of these two apostles are in St. Peter’s in Rome. Tradition says that he preached in Mesopotamia, where he died for the Faith. He is the patron of difficult cases.

Oct. 31. The Vigil of All Saints: The preparing by a solemn vigil for the celebration of All Saints’ Day, probably dates from the Eighth Century, when November 1 was fixed for the celebration of the feast. The fast on this vigil is of universal observance. As on other vigils Holy Mass is celebrated in purple vestments, and the liturgy throughout is of a penitential character.

Last Sunday in October. Feast of Our Lord Jesus Christ, King. This feast was instituted by Pope Pius XI at the close of the Holy Year, 1925. The purpose of the Holy Father was to bring home to all mankind the fact that Christ is King not merely over individuals, but over families and societies, over states and nations, over rulers and tribunals as well. The duty of Catholics is to hasten the return of the world to His authority by their prayers, their influence and their actions. They are reminded that they must courageously fight under His royal banner, with the weapons of the spirit, for the rights of God and of His Church.

The last Sunday of October was chosen for the feast, the Sunday preceding All Saints, because during this month the liturgical year draws to its close and thus the mysteries of Jesus Christ are fittingly completed and crowned by the liturgical festival of Christ, the King. On the same day also will annually take place the consecration of mankind to the Sacred Heart of Jesus.

Christ is proclaimed King of all mankind both in the Old and the New Testament. David, Isaias, Daniel and Zacharias in plainest terms predicted the kingship or the kingdom of the future Messiah. At the coming of Christ the Angel Gabriel announced that “of His Kingdom there shall be no end.” The Savior Himself declared His kingship before Pilate. But His kingdom, though in this world, was not to be of this world. As man He is Lord over all kings and over all human possessions. Yet He is “King of kings and Lord of lords,” and on the last day He will present Himself together with His kingdom to His Father, when all His enemies shall have been put under His feet.
Devotion to Christ as King is not new, but the Church has given to it a great liturgical solemnity in the present feast.

Feasts of November

Nov. 1. The Feast of All Saints: The custom of keeping holy one day in the year as the festival of all God's saints, whether commemorated in the Liturgy or not, dates back to at least the beginning of the Fifth Century. In ancient times it was usually called the feast of All Holy Martyrs. The day of its celebration varied; and in the East, even now, All Saints is in most places a movable feast. Pope St. Boniface IV, when dedicating the Roman Pantheon as the Church of Our Blessed Lady and All Holy Martyrs, appointed November 1 for the chief annual festival in the sacred building. Gregory III built an oratory at St. Peter's in honor of all the saints, confessors as well as martyrs, who had died in all parts of the world. Gregory IV chose November 1 as the Feast of All Saints. The Octave was added by Sixtus IV.

Nov. 2. The Commemoration of All the Faithful Departed: Should November 2 fall on Sunday, the commemoration of All Souls is transferred to the following Monday. Pope Benedict XV granted priests permission to offer three Masses on all Souls' Day. One of these Masses the celebrant may say according to his own intention; one must be offered for all the faithful departed and the third for the intention of the Holy Father.

The Church with her usual sublime economy preserved all that was innocent, tender and inspired in the funeral rites of classic antiquity. She purified and spiritualized them, handing them on to the new generations of the Middle Ages transfigured by a new thought which gave a sense of joy and life to the Liturgy of the departed, the thought that they would rise once more like the risen Redeemer.

Therefore all that was dismal or frightening disappeared. There were no more emblems of death, skulls or cross-bones traced upon the draperies; all spoke instead of peace and serene hope.

The ancient Roman cemeteries, then, were not merely graveyards, they were country houses with baths and gardens adjoining them, where even the Popes themselves often resided.

The memento of the dead in the Mass is common to all Liturgies since the Third Century. In the Eighth Century we find among the customs of the monastery of Fulda that of celebrating each month a commemoration of the faithful departed with a special Office and special prayers. To pass from a monthly celebration to an annual one was easy, and thus we find that towards the Tenth Century, especially in Benedictine monasteries, the custom prevailed of commemorating every year the benefactors and friends of the house who had been taken from this world. St. Odilo, Abbot of Cluny, is generally recognized as having been responsible for the universal adoption of this custom, already in use in many churches (998).
Nov. 3. Of the Octave of All Saints: The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 4. St. Charles Borromeo, Bishop, Confessor: About fifty years after the Protestant heresy began, Our Lord raised up a mere youth to renew the face of His Church. The life-work of St. Charles may be divided into two periods, first, the activities he discharged beside his uncle Pius IV which embraced not only Rome but the Universal Church. Secondly, the pastoral office which he filled at Milan, as the Bishop and Apostle of that diocese. He may be said to have directed from Rome the last phase of the Council of Trent.

The zeal displayed by St. Charles in fulfilling his pastoral duties is almost incredible. His field of action as Archbishop of Milan and Legate of the Holy See was very extensive. Yet there was no deserted Alpine village which was not included in his pastoral visitation. His biographers tell us that in three weeks he consecrated no less than fifteen churches. He established a seminary, whose rules have been the basis of seminary regulations since that time. He died November 4, 1584.

Sts. Vitalis and Agricola, Martyrs: St. Vitalis, the servant of St. Agricola, by his courage in bearing the most atrocious tortures for the Faith, encouraged his master to die bravely with him for Christ. They suffered at Bologna in Italy about the year 300.

Nov. 5, 6, 7. Of the Octave of All Saints: The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 8. The Octave-day of All Saints: That this Octave dates only from the time of the Renaissance can be deduced from the fact that there is no special Mass for it in the Missal, and that the Roman Sacramentaries only mark to-day as the feast of the Crowned Saints. It is well to repeat, on account of the modern tendency to multiply octaves, that originally the celebration of the Octave was a characteristic of the Paschal solemnity.

The Holy Four Crowned Martyrs: In the persecution under Diocletian, Sts. Severus, Severianus, Carpophorus, and Victorinus, four brothers, were cruelly tortured until they expired in the hands of their tormentors. They were at first known simply as four Christians who had won the crown of martyrdom and continued to be so styled even after their names were learned.

Nov. 9. Dedication of the Basilica of Our Saviour: As the anniversary of the dedication of a cathedral is kept as a solemn festival in all the churches of a diocese, so the dedication of the Church of St. John Lateran, the cathedral of the Supreme Pontiff, is everywhere celebrated. The first mention of the Lateran in ecclesiastical history is that of Optatus of Milevis who relates that a Council against the Donatists was
held within its walls. About this time Constantine gave to
the Church of Rome the ancient Palace of the Laterani, part of
the dowry of his wife, Fausta.

From that time onwards the Lateran became the ordinary
residence of the Popes, and may be regarded as a memorial
of that long series of holy Pontiffs who inhabited it during the
course of nearly ten centuries. Those walls, now nearly two
thousand years old, have seen many important events in his­
tory and have figured in poetry and in art, whilst they sheltered
a dynasty of Pontiffs who ruled longer than any dynasty of
kings. Here, at the suggestion of Pope Sylvester, Constantine
the Great transformed or constructed the first basilica dedi­
cated to the Saviour at Rome. In the Twelfth Century, on
account of the baptistery, it was dedicated to St. John the
Baptist and began to be called St. John Lateran. In the
early Middle Ages the Pope officiated, not at one church only,
but in all the basilicas and titles within and without the city.
On great solemnities and for ordinations and coronations, he
officiated at St. Peter's. When the observance of the stations
deprecated, the Lateran was ranked as the Papal residence, and
the basilica was looked upon as a cathedral with regard to the
other titular churches of the city.

As papal cathedral and mother of all the churches, the
Basilica of the Saviour has been clothed with the dignity of a
symbol of the Pontifical authority in the eyes of the Catholic
world. The Liturgy has also concentrated in her ritual this
belief held by the household of the faith, and Pius X raised
the feast which we celebrate to-day to the same rank of a
double of the second class for the entire Latin Church, as is
held by the great feasts of the religious year.

In this basilica and the Lateran Palace five ecumenical coun­
cils were held, besides twenty synods. The basilica, after its
destruction, was rebuilt by Benedict XIII and consecrated on
November 9, 1726. Since that time the feast has been kept in
the Universal Church.

The dedication of a church is an important liturgical event.
It is not the same thing to pray in private, or to pray in the
sacred sanctuary and to take part in the rites of Catholic
Liturgy. By reason of its consecration the Church is the
throne of God's mercy, the place chosen by Him, and where
He chiefly condescends to work our salvation. Here we know
He listens to our prayers; here Jesus is pleased to receive
from the assembly of believers that solemn, public, and united
adoration which is due to Him.

St. Theodore, Martyr: St. Theodore was a soldier
martyr, and suffered death at Amasea in Asia Minor in 306.
After being tortured by having his flesh torn by iron hooks,
he was burned. During his martyrdom he sang the verse of
the Psalm: "I will bless the Lord at all times." At an early
date a round church was built in his honor at Rome; pious
women still carry their sick children thither in order to invoke
the help of the great martyr.

Nov. 10. St. Andrew Avellino, Confessor: This celebrated
Neapolitan missionary, because he was very handsome, had to
resist various attempts at seduction. He became a priest and practiced Canon Law; having uttered a slight untruth in court he read a short time afterwards: "The mouth that utters untruth kills the soul." He was so moved by this Scripture that he renounced his career and entered, at the age of thirty-six, the Theatines, receiving the name of Andrew. He was at one time spiritual director of the seminary of Piacenza, where he is still venerated. His patronage is invoked by the faithful against apoplectic seizures and sudden death. He died of an attack of apoplexy as he was standing at the foot of the altar, repeating the words, *Introibo ad altare Dei* (1590).

**Sts. Tryphon, Respicius, and Nympha, Martyrs:**
St. Tryphon and St. Respicius, his convert, after most cruel torments, were brutally scourged and then beheaded under Decius, in 252. St. Nympha, a virgin of Palermo, in Sicily, is honored on the same day, but the date of her martyrdom is uncertain.

Nov. 11. **St. Martin, Bishop, Confessor:** At a time when liturgical honors were reserved almost exclusively to martyrs only, the Apostle of Gaul was the object, at a very early period, of the veneration afterwards extended to all confessors. St. Martin died at Canes towards the end of the year 396 or the beginning of 397, after a life marked by many miracles, and by the apostolic zeal in which he labored to root out paganism in his diocese and to establish in it the ideals of the monastic life. His asceticism and his simple habits did not find favor with his brother bishops, or even with his own clergy whilst he lived, but in 397, immediately after his death, his biography, written by Sulpicius Severus, entirely rehabilitated his memory. This little book became a kind of gospel of the monastic life.

Martin was born in Sabaria (now in Hungary); his father, a Roman general, brought him up as a pagan and destined him for the life of a soldier. He was drawn to Christianity, despite his pagan surroundings. One day, having no money, he gave half his cloak to a poor beggar; that night he saw Our Lord in a vision wrapped in one-half of his cloak and surrounded by choirs of angels to whom He said: "Martin, yet a catechumen, hath clothed Me with this garment." His biographer says: "He never thought unkindly of another, and never returned evil for evil." His shrine was as much visited during the Middle Ages as Lourdes is now. Thousands of churches have been dedicated to him. St. Benedict dedicated the first church of his Order on Monte Cassino to his honor and desired to yield up his soul before the altar of St. Martin.

**St. Mennas, Martyr:** St. Mennas, an Egyptian, a soldier in the Roman army, was beheaded in Phrygia, a province of Asia Minor, in 304, for refusing to renounce his faith in Christ. At one time his fame eclipsed that of St. Martin at Rome. Many miracles occurred at his tomb; mementos, little phials made of earthenware, with the image of the saint between two kneeling camels and the inscription "the
blessing of St. Mennas.” are found in almost all the museums in Europe. After the Eighth Century popular devotion to him declined.

Nov. 12. St. Martin, Pope, Martyr: Pope St. Martin I suffered greatly in defence of the Faith. By his zeal and energy he incurred the hatred of the Monothelites, heretics who denied that Christ had any human will. So great was their influence that, after the plot to murder the Pope was frustrated by Divine Providence, the holy man was dragged to prison. From there he was banished to the Crimea, where he died in 655. Although a Roman Pontiff, his feast is kept in the Greek Orthodox Church and in their Liturgy he is saluted as “The infallible and holy exponent of the divine dogmas.” His body was brought to Rome and buried in the Church of St. Sylvester.

Nov. 13. St. Didacus, Confessor: St. Didacus, born in Spain, was a holy lay-brother of the Order of St. Francis. He led a life perfect in the observance of the vows of poverty, chastity, and obedience. He died in the odor of sanctity in 1463; and was canonized a hundred years later by St. Pius V.

Nov. 14. St. Josaphat, Bishop, Martyr: St. Josaphat was a monk of the Order of St. Basil, and afterward Archbishop of Polotsk, in Poland. His labors for the union of the Ruthenian Church with that of Rome are almost incredible. After a youth of singular innocence mortified by voluntary penance, Josaphat, remembering the powerful support lent to the orthodox cause by the monastic orders, entered religion, and with the help of Velamin Rutski, devoted himself to the restoration of the rule of St. Basil.

As Superior of a monastery the saint had succeeded in keeping his disciples free from any schismatic taint: so, too, as metropolitan he devoted himself to the conquest of error with ardent and enlightened charity. He gave to all the example of a holy life, and labored for souls by preaching, by teaching the catechism, and by the distribution of controversial works. As a result of his zeal many schismatics were reconciled to the Catholic Church. His opponents at last resolved to take his life, and he suffered martyrdom at their hands with great courage and serenity at the age of forty-three years.

In 1642, Urban VIII placed his name in the ranks of the Blessed, and Pius IX, on June 29, 1867, on the occasion of the centenary of the Princes of the Apostles, canonized the zealous champion of the Primacy of the Roman Church. The Ruthenians celebrate his feast on September 16.

Nov. 15. St. Albert the Great, Bishop, Confessor and Doctor of the Church: St. Albert, philosopher, theologian, scientist, and most learned man of his time, was born about 1206 and died at Cologne in 1280. He entered the Order of Preachers and had as a pupil St. Thomas Aquinas. His scientific activity embraced: astronomy, cosmography, meteorology, climatology, physics, mechanics, architecture, zoology, botany, agriculture, navigation and the textile arts, and, besides, he compiled an encyclopedia of the learning of his day. In 1260 he was con-
secrected Bishop of Regensburg, but resigned after two years. He is known in the schools as the "Universal Doctor." He was beatified in 1622, canonized and declared a Doctor of the Church on January 9, 1932.

**Nov. 16. St. Gertrude, Virgin, Abbess:** St. Gertrude was born in Eisleben in Upper Saxony, 1256. At the age of five she was an oblate in the Benedictine Convent at Rodalsdorf, over which convent she ruled for forty years as Abbess. The Roman Breviary states that she died in 1334 "consumed rather by the ardor of her love than by disease.” At the age of twenty-five she was favored with celestial visions, and towards the end of her life she received the stigmata. At God's command she recorded her revelations in her wonderful book called *Communications and Sentiments of Love.* The mission of this celebrated Benedictine nun in the Thirteenth Century was very similar to that of Margaret Mary Alacoque, which indeed she recognized and foretold in a prophetic showing. Her mystical life was lived in the Most Sacred Heart of Jesus; she is pictured with a flaming heart in her hand. When she spoke of Christ and the mysteries of His adorable life, her words were sweeter than honey and the honey-comb; her spirit was ever serene and radiant. Jesus revealed to her His Heart as a mystery of grace and love, rather than as an abyss of sorrow. She was not called to the special vocation of victim for the sins of the world as was St. Margaret Mary Alacoque.

A member of an order which for more than seven centuries had been the heir of patristic tradition and in which the Liturgy was almost exclusively the source of spiritual life, Gertrude conceived devotion to the Sacred Heart not as a separate devotion, but as a deeper intelligence of the great all-embracing mystery of Christ living again in the Church by means of the Catholic Liturgy.

On one occasion while listening to the beating of the Heart of Jesus, she asked St. John the Evangelist why he had not made known in his Gospel the treasures of light and mercy revealed to him during his mystic repose on the Saviour's Heart at the Last Supper. John replied that this new and touching revelation would be made later when the world had reached the depths of malice, and that in order to rescue it God would employ the last resources of His invincible love.

**Nov. 17. St. Gregory Thaumaturgus, Bishop, Confessor:** Gregory was born at Neocaesarea in Pontus about the year 213, and in his early youth was a disciple of Origen, whom he praised in an enthusiastic panegyric. Having been made bishop of his native city, he converted it from idolatry to the true Faith, working a number of miracles, on account of which he received the title of *wonder worker.* He died during the reign of Aurelian between 270 and 275, and the whole of Pontus, according to St. Basil, venerated his memory with the greatest devotion as that of a teacher of the Faith.

**Nov. 18. The Dedication of the Basilicas of St. Peter and St. Paul:** The two basilicas of the apostles were held in great veneration from the earliest times. The priest Caius, declared
against the heretics: "I can show you the trophies of the Apostles; for if you will go to the Vatican on the Ostian Way you will find the trophies of those who founded this Church." According to the request of Pope Sylvester, Constantine undertook to make the sanctuaries at the tombs of these apostles correspond externally with their importance in the eyes of the whole Christian world. He erected the ancient Basilica of St. Peter on the Vatican and that of St. Paul outside the walls. On November 9, the Dedication of the Basilica of the Saviour at Rome; on November 18 that of the Basilicas of the Apostles is celebrated. The reason for determining November 18 is unknown. It would appear as though these dedications occurring within a few days of each other had been fixed by some conventional arrangement.

The present St. Peter's is on the site of the ancient church, marking the spot where St. Peter was martyred and buried. It was built in the Sixteenth Century when Pope Julius II and Leo X engaged Bramante and Michael Angelo to construct what is now the most vast and the richest church in the world. The new Church was consecrated by Urban VIII on November 18, 1626.

In 1823 the Basilica of St. Paul was almost wholly destroyed by fire, which spared only that part of the Church where the altar of the Apostle stands under the triumphant arch of Leo the Great. It was rebuilt by the efforts of successive Popes and reconsecrated by Pius IX on December 10, 1854.

So by the wonderful dispensation of Providence it came to pass that the Catholic Church celebrates annually the dedication of the four patriarchal basilicas at Rome: that of the Savior, of St. Peter, St. Paul and St. Mary Major. As each diocese commemorates the encarnation of its own cathedral, so the whole Catholic world celebrates annually the dedication of the fourfold Papal cathedral, and this festival is symbolical of the fact that in spite of the limits established to each diocese the Church of Christ is one, and is founded on Peter, who continues to feed his lambs from the seven hills, and to rule over the flock of Christ throughout the earth.

Nov. 19. St. Elizabeth, Queen of Hungary, Widow: Elizabeth, "fragrant rose of charity," daughter of Andrew, King of Hungary, and wife of Louis IV, landgrave of Thuringia, even before she could read was seen to cast herself before the altar, open a book of Psalms, fold her hands in prayer, and kiss the ground in token of humility. Prayer was everything to Elizabeth. Her husband was also a man of piety. They had three children, Herman, Sophia, and Gertrude. Her greatest devotion was for the poor and the sick; she even brought lepers into her home to care for them. At her husband's death she entered the Order of the Penitents of St. Francis. Her brother-in-law then expelled her with her children, and she went forth poor, unable to find shelter for herself and her children. She died in 1231; the miracles obtained through her intercession brought about her canonization in 1223.

St. Pontianus, Pope, Martyr: St. Pontianus was Pope from the year 230 to 235, during the reign of Alexander.
Severus. The emperor's successor, Maximinus, a cruel tyrant, banished the Pope, who died from the hardships of his exile.

Nov. 20. St. Felix of Valois, Confessor: St. Felix of Valois, of the royal family of France, was inspired with the desire of founding an Order for the redemption of Christian captives. He moved St. John of Matha, then a youth, to join him, and together they founded the Order of the Most Holy Trinity. After a life of great sanctity St. Felix died in 1213.

Nov. 21. The Presentation of the Blessed Virgin Mary: Just as we celebrate the birth of Jesus, the feast of His Holy Name and His presentation in the Temple, so too the Church solemnizes the nativity of the Blessed Virgin, the feast of her holy name and her presentation in the Temple. The tradition that Mary when three years old was presented by her parents in the Temple in order to be brought up in the shadow of the tabernacle is first found in the apocryphal Gospels. It agrees, however, so completely with the sentiment of Catholic devotion concerning that part of the immaculate life of Mary not mentioned in the Gospel, that it found favor with Catholics too. It was celebrated in the East as early as the Sixth Century. It was introduced in the West by the agency of Philippe de Maizieres, envoy of the King of Cyprus to the papal Court of Avignon. He described the festival as celebrated in the East in such glowing colors that Gregory XI introduced it into the Calendar of the Curia.

Mary was brought by her parents to the Temple at Jerusalem in order that the Rod of Jesse from whence the Flower of Nazareth would blossom should be preserved from all danger in the shadow of the sanctuary. This should be a lesson to all, but especially to parents who cannot guard the innocence of their children more surely than by accustoming them from an early age to prayer and to frequent reception of the sacraments.

Nov. 22. St. Cecilia, Virgin, Martyr: Born of an illustrious family, Cecilia as a child consecrated her virginity to God. Forced to marry a young pagan, Valerian, she said to him: “I am placed under the guardianship of an angel who protects my virginity; therefore do not attempt anything which may bring down on thee God’s anger.” Valerian asked to see the angel, saying that if he should see him he would believe in Jesus Christ. Cecilia told him that he must first be baptized and sent him to Pope Urban, who baptized him. Valerian then saw near Cecilia a brilliant angel. The brother of Valerian had a similar vision when, having been instructed by Cecilia, he too was baptized. Valerian and Tiburtious his brother were both martyred a short time later. Cecilia was then arrested and put to death about the year 230. In 1599 her body was discovered in the catacombs by Cardinal Sfoudrati with the head lying partly severed, just as at the time of her death. Her body now lies in the Church in Trastevere where the nuns of the Order of St. Benedict are its guardians. Cecilia is the patroness of musicians, because when musical instruments sounded she sang to God in her heart.
Nov. 23. St. Clement, Pope, Martyr: St. Clement, styled by St. Paul in his letter to the Philippians (iv, 3) as his "fellow-laborer," succeeded St. Cletus as Pope in the year 90. He is named third in the Canon of the Mass, after the apostles. There is no serious reason for doubting his martyrdom, although the account of it is apocryphal. That the Clement mentioned by St. Paul is the same as the pope and martyr, commemorated to-day, is denied by many. His church in Rome is an example of the Roman basilica of an early time. His Acts state that he was buried at Chersonesus in Crimea. When the Apostles of the Slavs, Cyril and Methodius, went to Rome to give an account of their mission to Adrian I they brought with them as a gift to the Pope the relics of St. Clement discovered by them at Chersonesus.

St. Felicitas, Martyr: St. Felicitas, the mother of the Seven Holy Martyrs, shortly after they died was called to give her life for Christ. She was beheaded, November 23, 150. Her remains rested in the Cemetery of Maximus with those of Silanus, the youngest of her sons. Subsequently the bones of this saint were placed in the title of Susanna where they still repose.

Nov. 24. St. John of the Cross, Confessor, Doctor: Pope Clement XII desiring to honor the Mystical Doctor of Carmel, famous for the help he gave to St. Teresa in the reform of her Order and for his mystical writings, in which he taught the science of the saints for the good of souls, introduced his feast into the Calendar. Pius XI (November 24, 1926) proclaimed him a Doctor of the Church. His life was filled with difficulties and embittered by anxiety, fatigue, persecution, and painful illnesses. When Jesus asked him one day what reward he desired for the labors he had sustained, John replied: "Lord, to suffer and be humiliated for Thee." He asked God not to let him pass a day without suffering and to permit him to die where he would be unknown to all. He passed to a better life on December 14, 1591.

St. Chrysogonus, Martyr: St. Chrysogonus, a Roman, was martyred under Emperor Diocletian. His name is mentioned in the Canon of the Mass. From the Fourth Century a basilica was dedicated to him at Rome in Trastevere.

Nov. 25. St. Catharine, Virgin, Martyr: The legend of St. Catharine is unsupported by solid historical authority. Devotion to her began in the West about the Eleventh Century and was widely spread by the Crusaders. We have still much to learn about the personality of St. Catharine, but although the particulars of her life are uncertain, God has been pleased to glorify his saint on Mount Sinai, where her tomb is still venerated by pilgrims.

St. Gertrude, who from childhood had had a great devotion to St. Catharine, once asked of Our Lord to be allowed to see the heavenly glory of her patron. Her prayer was heard, and she beheld the virgin of Alexandria on a golden throne surrounded by the sages whom she had led to a knowledge of the faith, and who formed her brightest crown in heaven.
Nov. 26. St. Sylvester, Abbot: The feast of this holy Abbot of Monte Fano near Fabriano was introduced into the Calendar by Leo XIII, who in doing so paid him the honor rendered by the Church to the founders of Religious Orders.

In the Thirteenth Century, when many Benedictine monasteries in Italy had lost much of their former holiness and learning, St. Sylvester succeeded in infusing new vitality into the ancient Order, by founding a monastic family which by the blessing of God transformed several Religious houses, and was distinguished by the sanctity of its members. His Order is called the Silvestrines; it numbered twenty-five houses in Italy when its founder died in 1267 at the age of ninety.

St. Peter of Alexandria, Bishop, Martyr: St. Peter was the last martyr to suffer at Alexandria under the persecution of Diocletian (311) and therefore the Greeks give him the honorable title of “the seal and limit of the persecution.” He was an admirable example of a bishop.

Nov. 29. Vigil of St. Andrew, Apostle: The day preceding a festival is styled a vigil (from the Latin word signifying a night-watch) because in primitive ages the faithful passed in prayer in the church the greater part of the evening and night preceding a festival. Nor did they break their fast until after the holy sacrifice of the Mass had been offered, and Communion given in the course of the vigil. Hence the greater vigils are still observed as fast-days; and the Mass of a vigil has a specially penitential character. Purple vestments are worn by the priest; the Gloria in excelsis is not said.

St. Saturninus, Martyr: St. Saturninus, martyr, suffered at Rome in the last great persecution under Emperor Diocletian, 304.

Nov. 30. St. Andrew, Apostle: St. Andrew, the elder brother of St. Peter, and, like him, a fisherman of the lake of Galilee, on hearing St. John the Baptist proclaim that Jesus was the Lamb of God, was moved to follow Our Lord, who chose him to be one of the twelve apostles. It is believed that after the Resurrection St. Andrew labored in spreading the Gospel in Eastern Europe, and made many converts. At the last he was crucified in Patras in the Greek manner. In 357 his remains, together with those of St. Luke, were solemnly translated to the Church of the Apostles in Constantinople. His head is venerated at St. Peter’s in Rome. In 1210 his body had been moved to the Cathedral at Amalfi in the Kingdom of Naples. His feast is important not only on account of the position it holds in the Missal (at the beginning of the Proper of the Saints) but more especially on account of the antiphons of the Divine Office and the passages from Holy Scripture read in the Mass.

Feasts of December

Dec. 2. St. Bibiana, Virgin, Martyr: St. Bibiana, a Roman virgin, was scourged to death (363) in the persecution of Julian the Apostate. Before her death her father, mother,
and only sister, had given their lives for Christ. One of the most ancient churches in Rome bears her name, and is said to have been built on the site of her house.

Dec. 3. St. Francis Xavier, Confessor: St. Francis Xavier, the great Jesuit missionary, was the apostle of the East Indies, and the first to preach the faith of Christ in Japan. He baptized hundreds of thousands of pagans. For the love of Jesus and out of a “longing love to help Christ’s poor,” he traveled, barefoot, to the most distant parts, preached the Gospel in more than a hundred kingdoms, and islands, brought kings and nations into the fold of the Church. And then this noble-hearted missionary, this saint mighty in word and work, gave his great soul to his Master, December 2, 1552.

Dec. 4. St. Peter Chrysologus, Bishop, Confessor, Doctor of the Church: St. Peter, Archbishop of Ravenna in Italy, who died about the year 450, won the title of Chrysologus, “golden worded,” not only for his eloquence, but because his words were good, true, and of priceless worth. God’s choice of St. Peter as a bishop, which was made known in a vision to Pope Sixtus III, is alluded to in the prayer of the Mass.

St. Barbara, Virgin, Martyr: St. Barbara, also commemorated to-day, was a virgin martyr, who suffered for Christ probably in Egypt, during the reign of Galerius, about the year 306. The details of her holy life are unknown; but she has been held in veneration throughout the Church from the date of her martyrdom.

Dec. 5. St. Sabbas, Abbot: St. Sabbas, a monk in Palestine, was famous for his charity to those in need, for his true Catholic zeal, and for his austere life. There is a church in Rome dedicated to him. Over ninety years of age, he died in 531.

Dec. 6. St. Nicholas, Bishop, Confessor: St. Nicholas, Archbishop of Myra in Asia Minor, from the childlike innocence of his own life and his devout care for the young, is looked upon as the patron of children. He died in the middle of the Fourth Century, and seven hundred years later his holy relics were translated to Bari in Italy. Because of the power he exercised over flames, we pray that through his intercession we may be preserved from the flames of hell. He is remembered for the money which he threw in a window that three young girls might have a dowry for their marriage. Because of this gift his name has become associated with giving and children thank Santa Claus (or St. Nicholas) for their presents at Christmastime.

Dec. 7. St. Ambrose, Bishop, Confessor, Doctor of the Church: St. Ambrose, a doctor or teacher of the Church, was Archbishop of Milan from A.D. 374 to his death in 397. By his steadfastness he deserved well of God’s people. Gentleness, meekness, humility, and obedience made him yield to every one in indifferent matters, but in those of duty he was inflexible. His writings have contributed many hymns and lections to the Roman Breviary. St. Ambrose died April 1,
DEC. 7. Vigil of the Immaculate Conception of the Blessed Virgin Mary: To add to the solemnity of the feast of the Immaculate Conception of Our Blessed Lady, Pope Leo XIII in 1879 extended this vigil to the Universal Church.

DEC. 8. The Immaculate Conception of the Blessed Virgin Mary: The feast of the Immaculate Conception of the Blessed Virgin Mary was instituted to solemnize the exalted dignity bestowed upon her through a special grace of God, and in behalf of the merits of Christ—a dignity and choice that preserved her from the least stain of original sin.

We must look to the Orient for the first indications of this feast. In the Eastern Church it was observed as early as the Seventh Century, and in the Western Church it became known in the Ninth Century. Pope Sixtus IV introduced it (1476) into the Roman Church; Pope Gregory XV gave to it (1622) the title, "Conceptio B.V.M. Immaculatæ"; Innocent XII raised it (1693) to a feast of the second class with an octave; Clement XI declared it (1708) a universal holyday; Pius IX gave it (1863) new Breviary hours and a new Mass; Leo XIII raised it (1879) to a feast of the first class with a vigil. The choice of December 8 was determined and approved solely in accordance with its tradition. The First Plenary Council of Baltimore, held in 1846, chose the Blessed Virgin Mary in her Immaculate Conception as the principal patron of the United States.

The feast of the Immaculate Conception is not to be confused with that of the conception of Christ (feast of the Annunciation of the Blessed Virgin Mary); it is the commemoration of the day on which Mary was created by God, and that in the state of grace; whereas all other human beings come into this world stained with original sin. This idea of the feast was vigorously debated by theologians till far into the Middle Ages, but was clarified more and more under the authority of the popes, so that the dogma, announced by Pope Pius IX on December 8, 1854, as divinely revealed, had already been universally accepted as such in the Seventeenth Century.

DEC. 10. St. Melchiades, Pope, Martyr: Pope St. Melchiades ruled the Church at the close of the era of persecution. St. Augustine styled him "a true son of peace and a true father of Christians." He died January 10, 314, having sat as Pope two years, six months, and eight days. In some calendars he is called a martyr, doubtless on account of his sufferings in times of persecution.

DEC. 11. St. Damasus, Pope, Confessor: St. Damasus, by birth a Spaniard, governed the Church from 366 to 384. "The ancients," according to Alban Butler, "particularly commend his constancy in maintaining the purity of our holy faith, the innocence of his manners, his Christian humility, his compassion for the poor, his piety in adorning holy places, espe-
cially the tombs of the martyrs, and his singular learning."
Much of our knowledge about the martyrs is derived from the
inscriptions which he composed in their praise. He estab-
lished rules for the liturgical singing of the Psalms and decreed
that the Gloria Patri should be said at the end of each Psalm.
At his command St. Jerome translated the New Testament
into Latin. This Pope also confirmed the second ecumenical
council, held at Constantinople.

Dec. 13. St. Lucy, Virgin, Martyr: St. Lucy, a native of
Syracuse, Sicily, consecrated herself to God from her child-
hood. Her mother did not know of her vow and wished her
to marry a young pagan. At the tomb of St. Agatha, she
prayed for the cure of her mother from a serious disease.
When this prayer was granted she informed her mother of
her vow, to which her mother then consented. When the
young pagan saw her distributing her goods among the poor,
his anger knew no bounds. He accused her before Paschasius,
the governor, of being a Christian. She was brought before a
judge who commanded her to be exposed to temptation in an
evil house. But God watched over her and made her abso-
lutely immovable so that no number of guards could carry
her to that place. In a similar way He preserved her from
the pains of fire and other dreadful torments. Finally she
died in prison of wounds she had received (304). Her name
is in the Canon of the Mass.

Dec. 15. Octave Day of the Immaculate Conception: On
the feast of the Immaculate Conception we welcome the dawn
of the day as the herald of the ardently desired coming of the
Sun of Justice i.e., of the birth of Our Savior, to which Mary's
feast is a beautiful preparatory festival. Hence the feast
fits admirably into the time of Advent. The stronger our
longing for the divine child, the more rapturous is our joy
in the Mother of God. The All-holy could not but be born
of a most pure virgin. "I will greatly rejoice in the Lord, and
my soul shall be joyful in my God"—thus the Church has
Mary pray. The Epistle depicts God's wisdom, to which Mary
most nearly approaches: "He that shall find me shall find
life, and shall have salvation from the Lord." May we not
say this of our Blessed Lady "whose name is Mary," and to
whom the angel said, "Hail, Mary, full of grace; the Lord is
with thee; blessed art thou among women"? The Church
brings the Mass to a beautiful close: "May the sacraments
which we have received, O Lord our God, repair in us the
wounds of that sin from which Thou didst in a singular man-
ner preserve the Immaculate Conception of Blessed Mary."

Dec. 16. St. Eusebius, Bishop, Martyr: St. Eusebius, Bishop
of Vercelli, in northern Italy, battled for the Church in the
evil days of the Arian heresy. Having for six years and more
endured imprisonment and exile, on his death in A.D. 371 he
was honored as a saint and a martyr.

Dec. 21. St. Thomas, Apostle: St. Thomas, called Didymus,
that is "the twin," was probably a Galilean of lowly condition
and a fisherman. He was chosen to be one of the apostles in
the year 31, as can be determined from the mention of his name in the catalogue of the apostles in St. Matthew. He is reputed to have been slow of understanding and little acquainted with secular learning. When Jesus was about to go to the neighborhood of Jerusalem in order to raise Lazarus from the dead the other apostles tried to dissuade Him, lest the Jews stone Him. But in his enthusiastic love St. Thomas exclaimed, "Let us also go, that we may die with Him!"

Again, it was at the Last Supper that the Saviour said: "And whither I go you know, and the way you know." To this St. Thomas, burning with an ardent desire to follow the Master said, "Lord, we know not whither Thou goest; and how can we know the way?" To which Our Lord replied with the beautiful words, "I am the way, and the truth, and the life. No man cometh to the Father but by Me." In the Gospel for to-day the response of Jesus to the doubt which Thomas had expressed concerning his resurrection is related, with the answer of Thomas, "My Lord and my God."

St. Thomas is said to have planted the standard of the cross among the Medes, Persians, and neighboring nations. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India; and there is a legend to the effect that he was executed by the sword or by a lance.
Descriptive of Symbolic Representations

Frontispiece—The Crucifixion. A picture of the crucifixion is most appropriate as a frontispiece for a missal. The Holy Sacrifice of the Mass is the continuation of Calvary. It is the same sacrifice but offered on our altars now in an unbloody manner. The altar bread is changed into the Body and the wine into the Blood of Christ glorified and reigning in heaven.

Page 102 (Picture)—The Root of Jesse. Isaias foretold the lineage of the Messias. The picture for Advent illustrates his prophecy: “And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge, and of godliness.” (Mary is the sweet stem which bore that Rose Christ). The root of Jesse was a familiar subject of the artists of the early church.

Page 136 (Picture)—The Nativity of Our Lord. This picture illustrates the Gospel of the first Mass of Christmas. The shepherds were out on the hills of Bethlehem watching their flocks when suddenly a bright Angel stood before them and announced the birth of the promised Redeemer. “And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger.” They went down and saw the word fulfilled. Bowing down they adored their God. A star announced the good news to the Wise Men and to the world.

Page 167 (Headpiece)—The Holy Name of Jesus. “In the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth”. The Holy Name of Jesus is formed in Greek by the letters IHCOYC (Jesous) here shortened to IHC. The rays which encircle the monogram signify the glory of that Holy Name. The angels represent the eternal adoration and homage of the Church triumphant in heaven. The flaming torches stand for the ardor and love burning for that Name in the hearts of those who belong to the Church Militant on earth. Our Lord was called Jesus from the day of His circumcision. This, too, was the occasion of the first shedding of His blood for us; it is brought to mind by the drops of blood dripping from the symbolic monogram.

Page 201 (Tailpiece)—Prayer. A smoking thurible or censer is a symbol of prayer. The Psalmist of the Old

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Testament recommends that we pray always. St. Paul does the same in one of his Epistles. And the prayer of the Sixth Sunday after the Epiphany has this phrase: "ut semper rationabilia meditantes" suggesting that we always keep our minds fixed on those things which are pleasing to God. As smoke ascends so ought our prayers rise up to the beautiful throne of God filling our own souls with the sweet odour of sanctity.

Page 202 (Headpiece)—"I AM THE RESURRECTION." The empty crib, at the left, marks the close of the joyful Christmas cycle. The altar, at the right, attracts our attention towards the drama of suffering and crucifixion to be represented on Good Friday. The nails and crown of sharp thorns tell the story of Christ's bitterest hours. We are approaching the holy cycle of the liturgical year—the period of penance and self-denial. Sincere sympathy with Christ's Passion and Death constrains us to share His sufferings by personal mortification—the daily food of strong Christian souls. Christ suffered and died only to rise all glorious. "I am the resurrection and the life." The cross and the winding sheet silhouetted against the sky keep the memory of Calvary alive. The phoenix rising from the flames more glorious than before its descent into the fire is an apt figure of Christ's resurrection and glorified body. "It behooves us, also, to suffer and so to enter into glory."

Page 215 (Headpiece)—"BY THE DISOBEDIENCE OF ONE MAN." The symbolic picture for Ash-Wednesday, illustrates the words of St. Paul: "By the disobedience of one man (Adam) all men are made sinners; but by the obedience of one man (Christ the Redeemer) all men are made just." The illustration appropriately recalls the scene at the gate of Paradise where an Angel of God and a flaming sword stood against Adam and Eve's return. They had disobeyed God and were expelled. The wages of their sin was announced to them: "Dust thou art and unto dust thou shalt return." The skull and ashes are opposite the portal of Eden. Christ bore the scourging for sin and by His death upon the cross merited the palm of victory for the children of Adam.

Page 359 (Headpiece)—"O BLEST TREE." The Divine Office of Passion Sunday is filled with allusions to the wood of the Cross. The Vesper hymn invites us to sing the praises of the "Blest Tree, whose happy branches bore the wealth that died the world to restore." The symbol is designed to portray the contradiction of the mystery of the "Blest Tree" against that tree which bore the forbidden fruit—and the
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tempter. It illustrates the second and third verses of the Church’s morning song. Christ the Redeemer had designed to defeat the Tempter with his own weapon. He “noted then this Wood, the ruin of the ancient wood to quell. . . . And the multiform deceiver’s art by art would overthrow.” The fruit of the tree led us away from God: the “Faithful Cross! . . . one and only noble Tree” led us back again to God.

Page 388 (Headpiece)—Palm Sunday. On Palm Sunday the curtain is raised for the drama of Calvary to be represented in every sanctuary of the Catholic Church. Although the Church is in mourning, sorrowful nigh to death, she holds in her hand the palm of victory. She ponders the treachery of Christ’s enemies, the agony in Gethsemani, the Betrayal and the Last Words of her Beloved. But not for a moment does she forget the third day—Easter morn when her sorrow will be turned into joy. Hence the cross is draped with the winding sheet. “He is not here. Go and tell His disciples that He is risen from the tomb.” The monogram fixed to the cross is an ancient symbol of Christ formed by the first two letters X P (corresponding to our English alphabet letters C(h)R of the Greek name Christ X P I C T O C (Christos). The palm branches have a significance we ought not easily forget. The Church gives everyone a branch of palm. We hold it in our hand during the singing of the Passion, and pledge our fidelity to Christ. We would rather die than betray Him Who died for us.

Page 446 (Picture)—The Last Supper. The Apostles are amazed at the great mystery of Christ’s love. “And taking bread, he gave thanks and broke; and gave to them, saying: “This is my body, which is given for you. Do this for a commemoration of me.” (Lk. 22, 19). Every Holy Thursday is another anniversary of the event which transformed this cold earth of ours into a better land of pilgrimage.

Page 447 (Headpiece)—The Great Love—Feast of Christ. In the Liturgy of Maundy Thursday, the Church relives the great love feast with Christ. On this solemn occasion Christ revealed the infinite love of His heart. “With desire, I have desired to eat this pasch with you before I die.” He fulfilled the ancient law of the synagogue by celebrating the passover, then He instituted the Sacrament of Love—the Holy Eucharist. All this was done under the shadow of the cross. The faithful are symbolized by doves. How significant when we recall the words of Christ: “Be ye simple as doves.” The sheaf of wheat and cluster of grapes is a popular symbol for the Holy Eucharist. But an ancient symbol
the fish and basket of bread has a wealth of meaning few of us realize. The basket of bread obviously reminds us of the miracle of the five loaves in the desert which fore-shadowed the institution of the Holy Eucharist. In the Greek language, I X T H U C (Ichthus) means fish and every letter of the word recalled to the minds of the early Christians the mystery of the Incarnate Word and His work of Redemption.

Page 469 (Headpiece)—“MY PEOPLE, WHAT HAVE I DONE TO THEE!” Christ reproaches us in the liturgy of Good Friday for treating Him with such little sympathy and love.

The instruments of His death graphically portray what He suffered for love of us. They recall the prophetic words of Isaias describing the death of Christ: “Despised and the most abject of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.” (Is. 53, 3).

Page 537 (Tailpiece)—“PEACE BE WITH YOU.” The lamb with cross and banner, bearing “pax”—peace—emblazoned on it, fittingly conveys the thought of the sequence of Easter Sunday.

“To the Paschal Victim, hymns of praise,
Come, ye Christians, joyous raise!
Lamb unstained, unmeasured price hath paid,
Ransom for the sheep that strayed.”

Not only did the Lamb of God restore man to peace with God, but He also opened the flood gates of grace.

Page 538 (Picture)—“HAIL, THOU KING OF VICTORY.” St. Paul wrote that if Christ is not risen from the dead our faith is vain and our preaching and hope a fable. But there need not be any fear of that because Christ had even His enemies' servants to testify to the resurrection. The terror stricken soldiers ran back into the city and shouted over their shoulders that Christ had risen from the tomb. They had to be bribed into silence by the Chief Priests and Scribes. The holy women visited the empty tomb and were convinced: “We know that Christ indeed has risen from the grave. Hail, thou King of Victory, have mercy, Lord, and save.” (Sequence).

Page 583 (Tailpiece)—THE VICTORY OF CHRIST. This little symbol illustrates the ancient liturgical acclamation with which the early Christians proclaimed the victory of Christ over sin, the devil and death. Christ reigns in the hearts
of the faithful, He conquers the devil and his forces, He commands the powers of life and death. The I and X in the monogram are the Greek initial letters for His name—JESOUS CHRISTOS. The palm announces His absolute victory. It is very appropriate for the eve of the Ascension which is the liturgical feast that re-presents Christ's triumphal entry into Heaven.

Page 584 (Picture)—THE ASCENSION OF OUR LORD. The artist has given us a literal interpretation of the Introit of the Mass. "Ye men of Galilee, why wonder you, looking up to heaven? Alleluia He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia."

Page 597 (Picture)—DESCENT OF THE HOLY GHOST. After the Ascension, the Blessed Mother and the Apostles went on a retreat in the Cenacle to prepare for the coming of the Paraclete. Christ had promised to send Him. He would open the minds of the Apostles to the truths He Himself had taught them. The Holy Ghost came with a roaring wind and appeared in twelve fiery flames over each of the twelve. He confirmed their faith, took away all fear, gave them the gift of tongues to go out and preach to all nations.

Page 625 (Tailpiece)—THE SEVEN GIFTS. The Holy Ghost began His reign on earth with fire. He descended upon the Apostles in the upper-room in the form of fiery tongues. "He has all the power of the glorious Godhead." And with what great power His presence was felt on that first Pentecost morning. One is constrained to associate with this event the words of Christ "I have come to cast fire upon the earth".—During the octave of Pentecost the Church in her liturgy prays for the seven gifts of the Holy Ghost. The symbolism of the seven burning lamps at the end of the octave is a summary of this mighty prayer.

Page 626 (Headpiece)—TRINITY SUNDAY. In this illustration, the artist utilizes an ancient symbol of the Holy Trinity. This profound mystery of three Divine Persons in one God can hardly be better symbolized than by a triangle whose sides are all equal. The three equal lines form one perfect triangle. We profess belief in "one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance" (Preface of the Mass). The artist has enclosed the triangle in a circle, a symbol of eternity. The triple sanctus and adoring Seraphim incessantly proclaim that our God is thrice holy, worthy of all honor and glory.

Page 633 (Tailpiece)—BLESSED BE THE HOLY TRINITY. There is one outstanding Mystery of our Faith—The Holy
Trinity—which simply overwhelms the human mind. In the strength of our faith in It, we shall be protected from all adversities. And what do we believe? That there are three Persons in One God. The ancient symbol of this faith is brief and most concise. Three equal circles stand for the Three equal Persons, intertwined to show the intimate relation between Them and enclosed in one greater circle to suggest the substantial unity. A perfect illustration of the words of the Introit of the Feast—“Blessed be the Holy Trinity and undivided unity.”

Page 634 (Picture)—The Sacrament of the Altar. This picture is an excerpt from one of Raphael Santi’s greatest frescoes in the Vatican. It illustrates the history of the doctrine of the Holy Eucharist by gathering around the Sacrament of the Altar the representative Doctors of the early Church who taught the great mystery of faith. Christ is the center of the Church Triumphant in heaven, militant on earth and suffering in purgatory. We are in the reign of the Holy Spirit. He appears in the picture as the link between heaven and earth.

Page 644 (Picture)—The Sacred Heart of Jesus. When we look at this picture of the Sacred Heart of Jesus and read the Introit of the Mass, we wonder what profound secrets were revealed to the Beloved Disciple, St. John, when he rested upon our Blessed Lord’s breast at the Last Supper. Our Lord surely revealed some of them to St. Margaret Mary Alacoque. The chalice and host—Sacrament and Sacrifice of His Love—are very significant because through the Mass and Holy Communion “the thoughts of His Heart are to all generations” as we read in the Introit. The spear and ladder, the pillar, the crown of thorns and nails recall the bitter hours of Christ’s sacrifice on Calvary. But the two palms announce His victory over death and sin.

“Oh shame! to turn to evil deeds,
That rend His loving heart in twain.
In virtue’s ways march bravely on,
While burning hearts our love proclaim.”

(Vesper Hymn of the Feast)

Page 753 (Headpiece)—The Asperges Me. The antiphon, sung at the ceremony of the “Asperges” petitions God to cleanse us in the waters of grace. This is represented by the extended hands of God shedding a dew of benediction upon the faithful, which He effects through the ministration of His priests. This is a sacramental of the Church; it cleanses from venial sin all who assist at it with contrite hearts, and thus prepares them better for the Holy Sacrifice.
Page 775 (Tailpiece)—O Praise ye the Lord. Every preface is a hymn of thanksgiving and praise. It is the solemn introduction to the Canon of the Mass. The symbol of a harp is very significant at this point. The priest bids the faithful to lift up their hearts—sursum corda. David of the Old Law too, took up his harp and called upon all nations to praise the one true God of Israel.

Page 776 (Picture)—The Eternal Sacrifice. Jesus Christ, since His ascension into heaven, stands glorious before His eternal Father bearing on His Body the wounds which mark Him victim of the Eternal Sacrifice. The Sacrifice of Calvary continues in heaven. And in every mass this Eternal Sacrifice is presented in time; God the Father again accepts the atonement, thanksgiving, petition and adoration of Jesus.

Page 777 (Headpiece)—The Saviour's Fountains. The Sacrifice of the Mass is the center of the Liturgy. Christ died on the cross for the salvation of the world. The headpiece works out this dogma in a symbolic manner. The monogram on the cross stands for Christ, Who is the beginning and end of all—Creator and Judge. Stags are familiar figures in the Church's symbolism. They always represent the faithful. Here they are drinking from the streams which flow from the foot of the cross. Calvary is the original source of the waters of salvation and sanctifying grace, and through the Mass these waters continue to flow. We see the words of Isaiah fulfilled: "You shall draw waters with joy out of the Saviour's fountains." (Isaiah 12, 3).

Page 797 (Tailpiece)—I Am the Vine, You the Branches. Christ called Himself the vine of which the faithful are the branches. By grace we grow more like to Christ, more intimate with Him; we become with the first reception of grace at Baptism members of His Mystical Body. The artist has surrounded the vine with three equal circles—a trefoil suggesting another profound doctrine—the relation of the Mystical Body to the Blessed Trinity. The faithful with Christ are the beloved sons of the Father; the Holy Ghost is the bond of love between that same Father and us the members of Christ.

Page 818 (Tailpiece)—O Praise ye the Lord. See explanation above.

Page 850 (Picture)—The Immaculate Conception. St. John the Evangelist saw a great sign in heaven: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12, 1). The
church uses this passage from the Apocalypse to describe the Mother of God. She was exempted from the law of inheritance according to which all men are born with the stain of original sin, because she was to be the Mother of God. She is, too, the chosen daughter of the Father, and the Spouse of the Holy Ghost. The symbol of the Holy Spirit hovering over the Immaculate Mother is therefore very significant. Mary, too, is the beloved daughter who “feedeth among the lilies.” (Canticle of Canticles.)

Page 900 (Headpiece)—The Light of the World. The lighted candle is a traditional symbol of our Blessed Lord, Who called Himself “the Light of the world.” The candle flame dispels darkness. Christ dispels the darkness of sin by His grace, the darkness of ignorance by His message of eternal truth. Candle flame gives warmth, Christ ignites souls with love. “I am come to cast fire upon earth.” The lighted candle is a most appropriate symbol for the feast of Purification which portrays Christ in its liturgy as “the light to enlighten the nations, the Glory of His people Israel.”

Page 945 (Tailpiece)—The Just Man Shall Flourish. The opening words of today’s Introit are translated into a graphic symbol. “The just man shall flourish like a palm tree . . . planted in the house of the Lord.” (Ps. 91, 13-14.) The monogram is surrounded by a halo significant of the eternal bliss which St. Joseph is now enjoying in heaven. Once a Pharaoh told his people to go to Joseph. The Church today makes those words her own. (The comparison is Oriental. There is hardly a more beautiful picture in the Orient than a healthy green palm tree standing beside a running stream.)

Page 946 (Picture)—St. Joseph. The picture illustrates the exalted dignity of St. Joseph as foster father of the Son of God. And the Gospel of the Mass says: “Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.” (Lk. 3, 23). The two scenes from Joseph’s life portray him as the dutiful father of Jesus. St. Joseph is always represented with a lily in his hand because he was “the chaste guardian of the Virgin.” (Litany).

Page 954 (Picture)—The Annunciation. The lily, symbolic of Mary’s spotless chastity, is the choicest flower in God’s garden. It was to this pure maiden that the Archangel Gabriel brought the message of God: “Hail Mary, full of grace, the Lord is with thee . . . the Holy Ghost shall
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come upon thee. . . . The Holy which shall be born of thee shall be called the Son of God.” (Lk. 1, 35).

Page 1064 (Headpiece)—BEHOLD THE LAMB OF GOD. The artist has summarized what we know of St. John the Baptist. He was chosen to prepare the way for Christ's coming. He announced the lamb of God. "Behold the Lamb of God, behold Him, who taketh away the sins of the world" (Jn. 1, 29). Like a morning star John preceded the rising sun—symbol of the Light of the world. Mary was conceived without original sin; the Precursor was born without original sin. The lily reminds us of this privilege, which John preserved by his austere life in the desert clothed in a hair shirt and content with locusts and wild honey. Upon the fulness of time Christ came to be baptized. John raised the shell of water over Christ's brow and a voice came out of a cloud: "This is My Beloved Son . . . hear ye Him." After that St. John's mission was fulfilled. He died a martyr by the executioner's sword.

Page 1077 (Headpiece)—STS. PETER AND PAUL. The church for centuries has used symbols to tell the lives of her Saints. In keeping with this tradition the symbolic picture summarizes the respective missions of Sts. Peter and Paul. Our Lord appointed Peter to be His Vicar on earth. He gave him the keys of the kingdom of God on earth, and commissioned him to "feed My lambs and My sheep." The chair is a symbol of Peter as Pope and Vicar of Christ. St. Peter finally proved his great love for his Master by crucifixion with his head towards the ground. St. Paul was beheaded on the same day. That is why the sword is placed against the inverted cross. St. Paul was a missionary who suffered the hardships of the sea, even shipwreck. The quill and papyrus bear testimony to his titles Vessel of Election and Doctor of the Gentiles.

Page 1158 (Picture)—THE ASSUMPTION OF OUR LADY. It is the common belief of the faithful that Our Blessed Lady was taken up into heaven before her body was allowed to corrupt in the tomb. Our Lord's Ascension was witnessed by men and angels; Our Lady's Assumption only by angels. The picture can only suggest the beatitude and glory of that scene. The branches of roses and pot of lilies are a beautiful tribute to the Queen of Martyrs and of Virgins.

Page 1186 (Headpiece)—THE NATIVITY OF OUR LADY. Mary derives her greatest glory from the vocation to be the Mother of God. Mary was destined to this office from her nativity. Our Lady's birth therefore is aptly symbolized by a crescent

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moon which receives its light from the sun. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun" (Cant. 6, 9). Mary was conceived without the stain of original sin. From her conception there was enmity between her and Satan. "I will put enmity between thee and the woman and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel." That was the first promise of a Redeemer. Mary's soul is an enclosed garden where lilies of the greatest purity flourish. "Thou are all fair, O my love, and there is not a spot in thee" (Cant. 4, 7).

Page 1198 (Headpiece)—THY SOUL A SWORD SHALL PIERCE. We are accustomed to see the Mother of Sorrows—seven swords piercing her tender heart. But Mary knew only one sorrow, all others are nothing in comparison. "Through her heart, His sorrow sharing, all His bitter anguish bearing, now at length the sword had passed." (Hymn for Vespers). Simeon in the temple had foretold her martyrdom: "And thy soul a sword shall pierce, that out of many hearts, thoughts may be revealed" (Lk. 2, 35). The garland of roses and thorns reminds us of the bitter anguish that pierced the heart of Mary—the Rosa mystica.

Page 1256 (Picture)—JESUS CHRIST, KING. We find an appreciation of this picture in the Gradual of the Mass: "He shall rule from sea to sea, and from the river to the ends of the earth, All kings shall adore Him, all nations shall serve Him." Christ the King, therefore, holds the globe in His palm and in his right hand the cross which is now His scepter and the emblem of His universal dominion. Now He wears a crown not of thorns but of glory. Attending angels carry the nails and crown of thorns—symbols of the sacrifice which won for Him His universal Kingship. Christ is robed in the garments of a priest because He is always the Eternal High Priest.

Page 1263 (Tailpiece)—THE CROWN OF JUSTICE. There is a crown awaiting the faithful servant of God in heaven. This is a familiar phrase among Catholics. The symbol illustrates our faith. The palm of victory, too, is familiar. The meaning of the stars is clear. They shine only in the heavens. But the full meaning of this symbol is found in the words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day" (2 Tim. 4, 7).

Page 1264 (Picture)—THE SAINTS IN GLORY. The illustration is taken from a painting of Albrecht Dürer. It shows
the Saints in glory. God the Father, His Beloved Son and the Holy Spirit symbolized by the dove, are surrounded by a chorus of Angels. Virgins and Virgin Martyrs, representing those privileged souls who follow the Lamb singing a hymn of praise that only Virgins can sing, occupy the left side of the middle tier. John the Baptist and Precursor, the Patriarchs and Prophets and Saints of the Old Testament are grouped together on the right side of the same tier. Saints of the New Dispensation who lived after Christ's coming and from every walk of life are grouped in the third tier. They are looking up to Christ their Redeemer and beloved Master whom they have served so faithfully on earth.

Page 1269 (Headpiece)—Commemoration of All Souls. There is only one source of salvation—the Sacrifice of Calvary. Behold then the “Lamb of God Who taketh away the sins of the world.” Out of the depths of Purgatory the souls cry to Christ the Lamb slain yet eternally living—the beginning and end of salvation represented by the symbols Alpha, the first letter and the symbol Omega, the last letter of the Greek alphabet (Apoc. 22, 13).

Page 1270 (Picture)—Forget Me Not at the Daily Sacrifice. The artist has designed a symbolic picture to teach the universal efficacy of the Mass. At every Mass the heavens are opened not only to pour down benediction upon our earth, but to receive the march of souls liberated from Purgatory. This is happening all over the world “from the rising of the sun to the going down” (Malachias 1, 11). All the poor souls are being saved in the name of Jesus which means savior. That is the meaning of the anchor and the monogram. The two globes portray the fulfillment of Malachias' prophecy. The Father and the Holy Spirit cooperate in the daily Mass, which fact explains the hand from the clouds and the dove in the picture. In the center of the glory of heaven, the Lamb of God, slain but still living and standing upon the book whose seals He alone can loose, is surrounded by the choirs of Angels and Saints. The beautiful peacocks are used as a symbol of Christ's divinity and immortality. Alpha and Omega, the initial and final letters of the Greek alphabet call to mind the truth in which we all sincerely trust—Christ is the beginning and final end of our salvation.

Page 1298 (Tailpiece)—The Security of Our Faith. The meaning of the anchor in the church's symbolism is readily understood. It is the symbol of faith. Frequently the fish is used as a symbol of the faithful. The combination of the anchor and the fishes signifies the security of our faith. We
are anchored to Christ through faith. Faith is vision for the soul. The vision of eternal realities albeit in a dark manner and through a cloud. Therefore the rising sun in the background. The saints realized the security which faith gives a sincere soul.

Page 1398 (Picture)—The Mediatrix of All Graces. The Blessed Virgin Mary is shown in her place in the mystic Body of Christ. Her title “Gate of Heaven” tells us her work as Mediatrix of All Graces. She stands at the portals of heaven clothed with the sun and the stars in her crown. She is Queen of Heaven (signified by the monogram and crown). The four angels on the panels bear her titles. The mystic rose: she suffered; she was the sorrowful Mother. The Symbolic Lily (fleur-de-lis): she was free from all sin. The Morning Star: her glory in her Divine Child. The Star of the Sea: our guide o'er life's tempestuous way. Her attitude is that of the orantes, as pictured in the catacombs; this is the position of prayer, like to that of the priest during the Canon of the Mass. The prayer of the church unites with her prayer. The dove resting on a pillar (right) develops the thought that Mary prays for all the faithful; the dove on the broken branch (left) proclaims the intention of Our Lady's prayer—that all may enter Paradise. Cardinal Mercier's favorite salutation for the Virgin was Mediatrix of All Graces.

Page 1610 (Picture)—Sts. Isaac Jogues and Companions. The eight Jesuit martyrs of North America are now enjoying the beatitude of heaven. They are close to Jesus whom they have loved and served even unto martyrdom. The name of Jesus sheds some of its glory upon these valiant men. Two angels with palms proclaim the victory of their fidelity.

Standing, from left to right are: St. Gabriel Lalemant, St. René Goupil, St. Isaac Jogues, St. John Lalande, St. John de Brebeuf. Front row, kneeling, left to right: St. John Garnier, St. Anthony Daniel, St. Noel Chabanel.
Glossary of Liturgical Terms

Abbot, the superior or head of a monastery for men. He is constituted as a blessed person by the ceremonial blessing given by the bishop; he uses mitre and crozier and other episcopal insignia.

Ablution, from the Latin word abluto meaning washing. Term applied to the purifying of the priest's fingers after the Communion in the Mass.

Abstinence Days, when meat is not permitted. All Fridays of the year.

Acolyte, highest of the Minor Orders. Office is to light candles and serve wine and water at Mass. Servers at the altar are generally called acolytes.

Acta of St. Marcellus, a record (unauthentic) of the proceedings of the trial and death of the Martyr St. Marcellus. Such records were usually made by notaries, appointed; additions sometimes were made by later hands.

Ad duas lauros on the Via Labicana, at the two laurels on the road to Labicum, a little town between Tusculum and Praeneste; now called Colonna.

Ad lunam, Church ad Lunam "at the place of the moon." Why so called is not known.

Advent, the Coming of Christ in grace. The penitential season preparatory for His coming at Christmas.

Agape, a feast of Charity in the primitive church at which contributions were made. Originally observed in remembrance of the Last Supper of Our Lord.

Agnus Dei, triple prayer in the Mass, immediately preceding the Communion Prayers; occurs at the end of Litanies.

Alb, a vestment of white linen reaching to the feet, worn at Mass. Symbolical of innocence of life, and of hope for eternity.

Alleluia, a Hebrew word meaning "Praise the Lord." Used in the Liturgy during joyful seasons. It is sung by angels in Heaven. (Apoc. 19, 1.)

Amen, a Hebrew word meaning "so be it." Expresses assent to the prayer it follows.

Amice, a rectangular piece of fine linen which the priest wears upon his shoulders during Mass. Helmet of salvation, protection against satan.

Antependium, from the Latin ante—before, pendium—hanging. A rich fabric hanging in front of the altar and varying with the color of the season.

Antiphon, a verse or part of a verse sung or said before and after each psalm or division in the Divine Office. Varies with each feast and season.

Antiphonary, a book containing the Chants for the Mass and Office; used by the chanters.

Apostle, one of the twelve men chosen personally by Jesus to continue His work, and given a special mission.

Apostoleion, Greek name for Church of the Twelve Apostles; one of the famous religious edifices of Rome; completed in 564.

Arch-basilica—a Major Basilica. Title of distinction given to certain churches by the Pope. Cfr. Basilica.

Archpriest, Basilica "in Archpriestatu" was dedicated to St. Apollinaris, archpriest and patron Saint of Ravenna.

Area Vindiciani, the field (perhaps the burying ground) of Vindicianus, in the village of Vindena (Terni).

Asperges, a verse from Psalm 50, recited by the priest while sprinkling the congregation with holy water before the Mass for the people on Sundays. The entire ceremony is called the Asperges.

Augustus lector de Belabru, means
Augustus reader, from the Marshes.
Aula, a spacious room or hall.
Aventine, one of seven hills upon which the ancient city of Rome was built.
Baptistery, generally a building —baptistry, a section of church set aside for the baptismal font.
Basilica, from Greek basilike—a palace or royal building. A style of church architecture. Title of distinction given to some churches by the Pope.
Basilica in aedibus sessoriis, originally one of the halls of the Sessorian Palace. St. Helena, mother of Constantine the Great, adapted it as a church to receive the relics of the true cross which she brought from Jerusalem. Hence the names Basilica Heleniana and Santa Hierusalem (Jerusalem).
Basilica in esquiliis, the Basilica on the Esquiline Hill, Rome.
Basilica Salvatoris, "Basilica of our Blessed Savior" title given to St. John Lateran by Pope St. Sylvester. Other titles: Lateran Basilica, Basilica of Constantine.
Biretta, originally an Italian term for an official ecclesiastical cap worn by Western clergy. Varies in color according to grades of dignity.
Burse, a square case for the corporal, made of the same material and color as the vestments.
Calvary, hill outside wall of Jerusalem; scene of Christ's crucifixion.
Campus Martius, place of assembly for the ancient Roman people, near the Tiber.
Canopy, a rectangular framework of rich cloth supported by poles and carried over the Blessed Sacrament in processions. Italians call it the baldacchino.
Canon, the fixed and unchanging part of the Mass, between the Sanctus and the Pater Noster.
Canticle, hymn taken from Holy Scripture, arranged for chanting and so used in Divine Service.
Carcere, St. Nicholas in, "St Nicholas by the Prison;" occupies the site of pagan temples used as prisons under the Byzantine rule (about 550 A.D.).
Catechumen, A person not baptized but taking instructions for Baptism.
Caterina dei Funari, St. Catherine's of the rope-makers; a church still situated on the piazza dei Mattei, Rome.
Centurion, a military officer who commanded a hundred soldiers in the Roman army.
Chalice, a vessel of precious metal in the form of a cup having a stem with a knob and a base, consecrated by a bishop, to contain the Precious Blood at Mass.
Chalice Veil, a cloth which covers the chalice until the offertory, and after the Communion. It is made of the same material and color as the vestments.
Chasuble, the outer, chief vestment which the priest wears at Mass; a symbol of protection, a "little house."
Chrism, oil mixed with balm used in Baptism, Confirmation, Holy Orders and other Consecrations.
Ciborium, a vessel of precious metal for containing the consecrated Hosts. Similar to the Chalice, but having a cover surmounted by a cross.
Cincture, a cord of linen worn about the waist to confine the Alb. Symbol of faith and chastity.
Coelian, one of seven hills upon which the ancient city of Rome was founded.
Collect, from Latin collecta—a gathering of people. In early Christian times the faithful met at an appointed church to pray before forming the procession to a Basilica in Rome where the stational Mass was offered. The Bishop present, summed up the petitions and sentiments of the people in a short prayer which came to be called the "Collect."
Commemoration, the act of calling to remembrance. When two feasts of unequal rank fall on the same day a com-
memoration of the feast of lesser rank is made in the Office and Mass.

Common, Masses and Prayers in honor of a particular kind or class of Saints, as Martyrs, Confessors, Virgins, etc., Common of Saints.

Communicantes, opening word of a prayer in the Canon of the Mass asking God to remember the merits and hear the prayers of the Blessed Virgin and the Saints for our help.

Communion, vestige of a chant formerly rendered while Holy Communion was being distributed to the faithful.

Confessor, one who suffered for the faith or who practised virtue in a heroic degree.

Confiteor, "I confess to Almighty God, etc." The act of contrition said at the foot of the altar before Mass. Dates back to 13th century.

Consecration, the words of the priest which change the bread and wine into the Body and Blood of our Lord; the part of the Mass in which these words are said.

Cope, an ample vestment, varying in color, and reaching to the feet, with a hood hanging from the shoulders. Worn in most Solemn Ceremonies, but not at Mass. Formerly a protection against rain, in outdoor processions.

Corporal, a square linen cloth upon which the chalice and the consecrated Host are placed during Mass.


Credence, a small table to right of Altar, upon which are placed the cruets, basin, finger-towel and other requisites for Mass and other ceremonies.

Credal prayer, the public and solemn profession of Faith said or sung before the Offertory of the Mass. The Nicene Creed is used in the Mass; the Creed is omitted in some Masses.

Cruets, small vessels of glass or metal for the wine and water used in Holy Mass.

Cubicula, the burial chambers in the ancient catacombs.

Cultus, a Latin word meaning worship or veneration.

Dalmatic, the distinctive vestment of the Deacon at High Mass.

Deacon, the second of the Major Orders. He may baptize, preach and distribute Holy Communion. At High Mass the deacon sings the Gospel and assists the priest.

Deaconry, office of deacon or deaconess; house for use of deacons or deaconesses. Group of Deacons collectively.

Doctor, one singled out for his defense or exposition of the teachings of the Church.

Dominica in albis, from the phrase "in albis depositis" referring to the ceremony of laying aside the white baptismal robe which the neophytes (recently baptized) wore during the week following Easter Sunday.

Domus, house or home.

Double, term to specify the rank of a feast. Determines the number of commemorations permitted in Mass. On a Double, the Antiphons in the Office are intoned in their entirety.

Double Major, designation of the rank of a feast. See Study Plan, page 50.

Double Minor, designation of the rank of a feast. See Study Plan, page 50.

Doxology, a formula of praise to the Blessed Trinity as: "Glory be to the Father, etc."

Elevation, raising of the Host and Chalice after Consecration for the adoration of the faithful.

Ember Days, the Wednesday, Friday and Saturday following the first Sunday in Lent, WhitSunday, the Exaltation of the Cross, and the third Sunday in Advent. They are days of fasting and prayer to ask for God's blessing on the ordination of the clergy held during these seasons.

Epiphany, Greek for "manifestation." Feast observed on January sixth to commemorate the finding of our...
Blessed Lord by the Magi in the stable at Bethlehem.

Epistle, the selection of Holy Scriptures, read between the Collect, or Prayer and the Gospel of the Mass.

Esquiline, one of the seven hills upon which the ancient city of Rome was founded.

Eucharista Lucernaris, a vestige of the Jewish practice of lighting a lamp on the evening of the Sabbath and incorporated into the early Christian Liturgy. Note the incident in the Acts of the Apostles 20, 8, when St. Paul gathered the faithful together towards the end of the day in some wealthy person's house, where, having lighted the ritual lamp, they preached, prayed and celebrated the eucharistic agape.

Exorcist, one of the Minor Orders. Formerly charged with the office of expelling the devil.

Feria, a week day to which no feast or vigil of a feast is assigned.

Forum olitorium, ancient vegetable market of Rome.

Girdle, see cincture.

Gloria, the Church's greatest hymn of praise. The first words are from the hymn the Angels sang on the night of Our Divine Saviour's birth.


Goigolha, a Hebrew word meaning "skull." Name for Mount Calvary scene of Christ's death.

Gradual, select verses of Scripture said or sung after the Epistle at Mass.

Hosanna, Hebrew word meaning "skull." Name for Mount Calvary scene of Christ's death.

Gradual, select verses of Scripture said or sung after the Epistle at Mass.

Hosanna, Hebrew word from Psalm 118, meaning "God save him." The acclamation of joy with which the Jews met our Lord as he entered Jerusalem on Palm Sunday.

Host, the unleavened bread which is offered and consecrated at Mass. Christ present under the appearance of bread after the Consecration.

Hyssop, an aromatic plant. Used by Jewish High Priest as an aspergile in certain religious ceremonies.

In aperitione aurium, "the opening of the ears." Refers to the miracle Christ worked upon the deaf man. The ceremonies of the Wednesday after the fourth Sunday in Lent were called in aperitione aurium.

In Caelio monte, "on the Coelian Hill," one of the seven hills of ancient Rome.

In hoc signa vinces, "In this sign conquer."

In Macello Liviae, near the meat-market of Livia.

In piscibus, close to the old fish-market within the ancient Portico of Octavia.

Incense, a mixture of spices and gums burned to give off a sweet odor during ceremonies of the Church. Symbolic of prayer ascending to the throne of God.

Introit, from the Latin introit — "he enters." In the early Church the Introit, usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar; it is the first part of Mass read from the Missal by the priest at the altar.

Kyrie eleison, "Lord have mercy upon us," the original Greek, still retained in the Mass and in Litanies.

Lateran, Basilica of St. John; scene of five General Councils; cathedral church of Rome.

Lavabo, from the Latin lavabo — "I will wash." The washing of the priest's hands before the Secret and Preface in the Mass is called the Lavabo, from the first word of Psalm 25 which he says.

Lectionary, a collection of readings from the Scriptures, the writings of the Fathers, or the lives of the Saints, used in public and in private services. Known among Greek Liturgical books as the Anagnosis.

Lent, the forty days fast before Easter, beginning on Ash Wednesday; Sundays excluded.
Lesson, the name given to the extracts from the Scriptures read after the Collect of the Mass.

Levite, a deacon in the early church. In the Old Testament, one of the priestly tribe of Levi.

Limbo, where the Souls of unbaptized infants spend their eternity of natural happiness without seeing God. Souls of saints who died before Christ were detained in Limbo until the Ascension.

Liturgy, from the Greek λειτον—public, ἔργον—work or service. The official public worship of the Church.

Lucernarium, see Eucharistia Lucernaris.

Lucerno, see Eucharistia Lucernaris.

Lucerna, St. Lawrence in, Church of ancient origin. Thought to have been the house of a Christian lady Lucina.

Magi, the Wise Men who came from the East to worship the Infant Jesus at Bethlehem. An ancient tradition classes them as kings and puts their number at three. The origin of this tradition, and the names Gaspar, Melchior and Baltassar, are hard to establish.

Magnificat, Canticle of the Blessed Virgin Mary, sung at Vespers. (Luke 1, 46-55.)

Maniple, Vestment worn on the left arm of the priest at Mass. Not worn by anyone not in the order of the subdeacon. Signifies labor and the fruit thereof.

Martyres, St. Mary ad, the Pantheon, ancient Roman temple built in 27 B.C.; converted into a Christian church in 610 by Pope St. Boniface IV and dedicated to All Saints.

Martyrology, catalogue of Martyrs and Saints arranged in a calendar according to date of feasts. Originated in the early Church.

Maundy Thursday, Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist.

Mass, from the words of dismissal at the end of the Mass: Ite missa est—"go the Mass is finished."

Menology, calendar containing the names and short sketches of the Lives of the Saints.

Mense Decembris, in the month of December.

Missal, a liturgical book containing the Ordinary and Proper parts of the Mass.

Mithras, a pagan divinity, midway between God and man, sun-god, a divinity of fidelity, manliness and bravery who floats midway between upper heaven and the earth, and who protects man. His cult was introduced into Rome after the Roman invasion of Asia Minor (346-395 A.D.).

Mitre, head dress worn by Bishops, Abbots, and some others.

Natalis, the day of death marking one's entrance into heaven or "birthday" (natalitia) among the Saints. The actual nativity or earthly birth is celebrated only of the Blessed Virgin, St. John the Baptist, and St. Mary Magdalen.

Neophyte, one recently admitted to the Church by the Sacrament of Baptism. A convert, not long in the Church.

Oblation, the act of offering, in a sacrifice. The object offered also called an oblation.

Octave, the continuous celebration of a feast for eight days.

Offertory, the offering of the bread and wine in the Mass, after the Gospel.

Offertory, verse of a Psalm or excerpt from Holy Scripture, said by the priest before the offering, or sung by the choir during the offering of the bread and wine.

Oration, from Latin oratio—meaning a prayer.

Oratory, small chapel or room for prayer or private devotions.

Ordinary, that part of the missal which contains the unchanging parts of the Mass.

Ordines Romani, early Roman ritual prescribing appropri-
ate chants and lessons for, and the order of various liturgical ceremonies.

**Pall**, a square, pocket shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter from falling into it.

**Pallacinis**, St. Mark in; rich and beautiful Church of St. Mark behind the Venetian Palace, Rome. Dates from the fourth century.

**Palm**, the emblem of martyrdom and in general of heavenly reward.

**Pammachius**, Title of, Church of Sts. John and Paul originally the house of these two Saints and scene of their martyrdom. St. Pammachius wealthy senator and friend of St. Jerome, had the old building filled in and built another church over it. This last is known as the Titulus Pammachii or Title of St. Pammachius.

**Panispema**, St. Lawrence in; curious name probably derived from Perpenna Quadratus, an officer of Constantine, of whom an inscribed tablet was found in the nearby garden.

**Paraclete**, Latin paracletus—consoler. Title of the great Consoler the Holy Spirit.

**Parousia**, the last coming of Christ to judge all men.

**Paschal Time**, that portion of the liturgical year which extends from Easter Sunday to the Octave of Pentecost-Trinity Sunday.

**Passion-tide**, the time between Passion Sunday and Holy Saturday.

**Pastor Ecclesiae**, another title for St. Peter's, Rome; the sheepfold of the Roman flock. Pastor means shepherd—St. Peter was the first shepherd of Christ's flock—the faithful.

**Paten**, a plate of gold or silver on which the large altar bread for consecration rests until the Offertory. After the Pater Noster the consecrated host is upon the paten until the Domine, non sum dignus.

**Pater Noster**, opening words of the Our Father, or Lord's Prayer, said or sung at the end of the canon, just before the consecrated host is put upon the paten.

**Pax**, Latin word meaning "Peace." Name for ceremony in High Mass called "Kiss of Peace."

**Pentecost**, the Sunday which marks the 50th day after Easter. A feast of the Church commemorating the Descent of the Holy Ghost upon the Apostles in the form of fiery tongues.

**Pons Senetorum**, possibly the bridge over which Senators passed one by one to deposit their votes.

**Pontifical**, relating to Bishops; a book containing the ritual of Episcopal ceremonies. Called in Latin Liber Pontificalis.

**Postcommunion**, a prayer said immediately after the Communion, in thanksgiving. It invariably begs of God some grace or favor.

**Preaeconium**, officially heralded praise.

**Preface**, the prayer which introduces the Canon of the Mass, and which terminates with the Sanctus.

**Presbyter**, Greek word for priest.

**Prope Martyribus**, title of St. Sylvester who was "nearly one of the martyrs." One of the first venerated as a saint who had not died as a martyr.

**Proper**, the changing parts in the Mass which are assigned to a particular Sunday or feast.

**Proto-martyr**, proto is the Greek for "the first." St. Stephen was the first Martyr of the Christian Church.

**Prototype**, an original or model after which something is copied.

**Psalm**, a sacred song or hymn composed on a divine or sacred theme, having for its object the praise or adoration of God, thanksgiving or petition. Strictly, one of the
150 inspired songs of the Psalter or Old Testament Book of Psalms.

Pudentiana, Church of St. Pudentiana was originally the senatorial palace of Pudens, where St. Peter lived and exercised his sacred office for several years. Hence at one time this church was popularly known as the "Cradle of the Western Church." Pope St. Julius I in 145, converted it into an oratory known as the Titulus Pastoris in memory of the Pope's brother Hermas, author of the book "Pastor Hermas."

Purificator, a linen cloth used for wiping the chalice, the fingers and lips of the celebrant after Communion.

Quadragesima, Lent; fortieth day before Easter. Days within this period are said to be in Quadragesima, e.g., first Sunday in Quadragesima.

Quinquagesima, the Sunday before the beginning of Lent; marks the fiftieth day before Easter.

Reader, the second minor order, ranking below Exorcist; called in Latin, lector.

Regio, Latin for vicinity or neighborhood; a district.

Regio ad Montes, in the vicinity of the Viminal Hill.

Repository, a tabernacle. Altar of repose for Sacred Host during hours of Holy Thursday.

Rogation Days, on which solemn penitential processions are held—three days preceding Ascension. Originated in sixteenth century, France, during public calamities. Rogation Mass points to efficacy of prayer.

Rubrics, directions for the procedure of ceremonies. Found in all liturgical books; called rubrics because printed in red.

Santa Maria domnae Roseae, original name of Santa Caterina dei Funari, "St. Catherine's of the Rope-makers." Named after the foundress of the Church—lady Rose who lived in the 10th century.

Sanctus, at end of Preface; words of the Seraphim: "Holy, Holy, Holy, Lord God, etc., and the shouts of triumph upon Christ's entry into Jerusalem, "Ho­sanna," etc.

Schola Cantorum, a select body of chanters.

Scrutinies, in Lent examinations of catechumens who were to receive Baptism on Easter.

Secret, oratio super oblatione secreta—"secret prayer over the offerings;" this prayer is said silently by the priest. The Latin Phrase might be rendered—"prayer over the concealed offerings" (concealed from the eyes of the unbaptized) having reference to the practice of allowing only the faithful to attend the rest of the Mass from the Offertory. All catechumens were dismissed after the Credo. In the early church only the baptized were permitted to remain for the entire Mass.

Semi-double, designation of the rank of a feast. See Study Plan, page 50.

Septuagesima, third Sunday before the beginning of Lent, within the period of seventy days before Easter.

Sequence, measured verse or prose set to simple chant melodies following the Gradual of the Mass. Five remain in our Liturgical year.

Sexagesima, the Sunday which occurs about sixty days before Easter. Sexagesima—"sixtieth."

Simple, the lowest in rank in the designation of feasts. See Study Plan, page 50.

Speciosa, splendid, beautiful. Basilica of St. Lawrence in Panisperna called the Speciosa by Gregory II because of its splendor and majesty.

Station or static; Church to which Christians went in procession to join in the Mass celebrated by the bishop. Daily custom during seasons of Advent and Lent.

Stole, originally a sort of cloak, now a long narrow band worn around the neck and crossed on the breast. Made
of same material and color as corresponding vestments.

Sub-deacon, the lowest of Major Orders. He serves the deacon at the altar, and sings the Epistle.

Synaxis, a term used in the Eastern church to signify an Assembly for Worship.

Tabernacle, from Latin tabernaculum—a tent. Receptacle on center of altar for reservation of Blessed Sacrament; it should be lined with silk and covered with a veil.

Templum Romuli, ancient temple of Romulus the legendary founder and first king of Rome. He was deified by the pagan Romans.

Templum sacrae urbis, temple of the sacred city of pagan Rome where the archives of the Censor, municipal plans and the registration lists were probably kept.

Tenebrae, Latin for "darkness." The public recitation of Matins and Lauds of the Divine Office on the evenings of Wednesday, Thursday and Friday, in Holy Week.

Thurible, vessel in which incense is burned; used in solemn ceremonies of the Church.

Titular, bearing a name or title related to or arising from a sacred person or thing.

Titulus, an honorable appellation or designation; used to denote the Saint or mystery to which a Church is dedicated, or the right of a Church or its reason for existing; also form of support to which an ecclesiastic is ordained.

Titulus Balbinae, the Church of St. Balbina founded by the matron Balbina who converted her own palace into a church. Originally the title commemorated this matron's charity.

Titulus Caeciliae, Church dedicated to St. Cecilia, situated across the Tiber river from St. Peter's.

Titulus Equitii, "Church of Equitiu," a priest on whose property St. Martin's ad montes (on the Esquiline Hill) was built.

Titulus Caii, the Church of St. Susanna bore this title after Pope St. Caius who performed the dedication.

Titulus Marcelli, one of the oldest parishes of Rome; dates from 308 when Pope St. Marcellus opened an oratory in the house of the devout lady Lucina.

Titulus sancti Pudentis, see Pudentiana.

Tenure, the crown formed by shaving the upper part of the head; distinctive mark of clerics and religious. Also, the ceremony of cutting the hair by which a bishop admits a candidate to the clerical state.

Tract, verses from the Psalms, sung instead of the Gradual in the ferial Masses from Septuagesima to Easter.

Transpontina, St. Mary in, ancient church of St. Mary across the river Tiber from the principal part of the city, not far from the bridge, on the same side as St. Peter's. It stood close to the Castel St. Angelo. Demolished by Pope Pius IV in 1514.

Trastevere, St. Mary in, St. Mary's "across the Tiber River" is one of the most venerable of all Christian Churches. All the region west of the Tiber is called Trastevere.

Trisagion, threefold praise of God, "Holy God, Strong God, Immortal God," recited and sung in Greek and Latin during the adoration of the Cross on Good Friday.

Tunic, outer vestment worn by the Subdeacon and Deacon at High Mass. A dalmatic, also the ordinary dress of certain religious orders, corresponding to the cassock.

Velabro, St. George in, "St. George in the Marshes." Velabrum name of a marsh caused by floods of the Tiber before its confining walls were built.

Versicle, an abbreviated Verse. Usually followed by a Response.

Vespers, one of the divisions of the Divine Office; evensong, the "hour of the lambs."
Via Appia, St. Paul walked down the Appian way when he was led prisoner to Rome. Houses of the wealthy Romans stood along this way during the days of the Caesars. Church of Pope St. Sixtus II, once so rich in holy memories, is now bare and forlorn. Its ancient name was Titulus Tigridae after the name of a Roman Lady upon whose property the church was built.

Via Lata, “the broad way.” One of the many ancient Roman roads.

Via Ostiensis, Roman road—Ostian way; the road leading to Ostia where the Tiber flows into the sea.

Via Salaria, the catacomb of St. Priscilla on the Via Salaria Nova; most ancient and important of all early Christian cemeteries. Pope St. Sylvester erected a small basilica over it and had many bodies of Saints transferred into it from catacombs below.

Vidi Aquam, Antiphon substituted, during Eastertide, for the “Asperges.”

Vigil, watching; the eve of a festival.

Vigiles, ancient Roman military guardsmen.

Viminal, one of the seven hills upon which the ancient city of Rome was founded.

Vinculis, St. Peter in, Church of St. Peter in Chains. Built in 442 by Eudoxia Licinia, wife of Valentinian III. She placed here the chain with which St. Peter had been bound in prison at Rome.

Votive, a Mass other than that of the day; in honor of some mystery or Saint.

Wednesday “in Mediana,” has reference to the examinations held in the middle of Lent for the catechumens preparing for Baptism. The ceremony is called in aperitio aurium, “the opening of the ears.”

Whitsunday, same as Pentecost.
The Calendar

The following abbreviations have been made use of in the calendar of this Missal:

App., Apostles.  Mm., Martyrs.
Bb., Bishops.  V., Virgin.
C., Confessor.  Vv., Virgins.
D., Doctor of the Church.  W., Widow.

Feasts proper to the United States are indicated in the following Calendar thus: (U. S.—St. N. N.) We insert them for the convenience of the people in our country. They can readily find these Masses proper to the various dioceses in which they live.

JANUARY

1. THE CIRCUMCISION OF OUR LORD, and Octave of the Nativity, d. 2. cl.

Sunday between Circumcision and Epiphany. The Most Holy NAME OF JESUS, d. 2. cl. (Celebrated on Jan. 2 if no Sunday occur.)

2. Octave of St. Stephen, Protomartyr, s.
3. Octave of St. John, Apos. and Evang., s.
4. Octave of Holy Innocents, Mm. s.
5. Vigil of Epiphany, sd.—St. Telesphorus, P. M.

Sunday within the Octave of Epiphany, The Holy Family, Jesus, Mary and Joseph, dm.

7. Of the Octave. sd.
8. Of the Octave. sd.
9. Of the Octave. sd.
10. Of the Octave. sd.
11. Of the Octave. sd.—St. Hyginus, P. M.
12. Of the Octave. sd.
14. St. Hilary, B. C. D. d.—St. Felix, Priest and M.
17. St. Antony, Ab. d.
18. St. Peter's Chair at Rome, dm.—St. Paul and St. Prisca, V. M.
21. St. Agnes, V. M. d.

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22. Sts. Vincent and Anastasius, Mm. sd.
23. St. Raymund de Pennafort, C. sd.—St. Emerentiana, V. M.
24. St. Timothy, B. M. d.
27. St. John Chrysostom, B. C. D. d.
29. St. Francis de Sales, B. C. D. d.
31. St. John Bosco, C. d.

FEBRUARY

2. The Purification of Our Lady. d. 2. cl.
4. St. Andrew Corsini, B. C. d.
6. St. Titus, B. C. d.—St. Dorothy, V. M.
7. St. Romuald, Ab. d.
8. St. John of Matha, C. d.
9. St. Cyril of Alexandria, B. C. Dd.—St. Apollonia, V. M.
10. St. Scholastica, V. d.
11. Our Lady of Lourdes, dm.
12. The Holy Seven Founders of the Servite Order, Confessors, d.
13.
15. Sts. Faustinus and Jovita, Mm. s.
16.
17.
19.
20.
21.
25.
26.
27. St. Gabriel of Our Lady of Sorrows, C., d.
28. (In leap-year the feast of St. Matthias is kept on Feb. 25; and any feasts that may follow to the end of the month are each postponed one day.)

MARCH

1.
2.
St. Casimir, C. sd.—St. Lucius I., P. M.

1. Sts. Perpetua and Felicitas, Mm. d.
7. St. Thomas Aquinas, C. D. d.
10. The Holy Forty Martyrs, sd.
21. St. Isidore, the Farmer, C. dm.
22. St. Isidore, B. C. D. d.
25. The Annunciation, B. V. M. d. 1 cl.

Friday after Passion Sunday. The Seven Dolors of our Lady, dm.

APRIL

1. St. Francis of Paula, C. d.
3. St. Isidore, B. C. D. d.
6.
7.
8.
9.
10. St. Leo the Great, P. C. D. d.
15.
16. St. Anicetus, P. M. s.
17. St. Anselm, B. C. D. d.
20. St. Fidelis of Sigmaringen, M. d.
21. St. Mark the Evangelist, d. 2 cl.
24. St. Paul of the Cross, C. d.—St. Vitalis, M.
25. St. Peter, M. d.
26. St. Catharine of Siena, V. d.

Wednesday before the Third Sunday after Easter. The Solemnity of St. Joseph, Spouse of Our Lady and Patron of the Universal Church, C. d. 1 cl. with common Octave.

Wednesday before the Fourth Sunday after Easter. Octave of the Solemnity of St. Joseph, dm.

MAY

1. Sts. Philip and James, App. d. 2 cl.
2. St. Athanasius, B. C. D. d.
3. The Finding of the Holy Cross, d. 2 cl.—St. Alexander I, P. and Comp., Mm.
4. St. Monica, W. d.
7. St. Stanislaus, B. M. d.
8. The Apparition of St. Michael the Archangel, dm.
10. St. Antoninus, B. C. d.—Sts. Gordian and Epimachus, Mm.
17. St. Venantius, M. d.
23.
24.
26. St. Philip Neri, C. d.—St. Eleutherius, P. M.
27. St. Bede, C. D. d.—St. John I, P. M.
29. St. Mary Magdalen de Pazzi, V. sd.
31. Feast of the Blessed Virgin Mary, Queen, d. 2 cl. - St. Petronilla, V.

Friday after the Octave-day of Corpus Christi. The Most Sacred Heart of Jesus, d. 1 cl.

**JUNE**

1. St. Angela Merici, V d.
2. Sts. Marcellinus, B., Peter, and Erasmus, Mm. s.
3.
4. St. Francis Caracciolo, C. d.
5. St. Boniface, B. M. d.
7.
8.
10. St. Margaret, Queen, W. sd.
15. St. Vitus and Others, Mm. s.
17.
20. St. Silverius, P. M. s.
22. St. Paulinus, B. C. d.
23. Vigil of the Nativity of St. John the Baptist.
24. The Nativity of St. John the Baptist, d. 1 cl. with common Octave.
29. STS. PETER AND PAUL, App., d. 1 cl. with common Octave.

JULY

1. THE MOST PRECIOUS BLOOD, d. 1 cl.—Commemoration of the Octave-day of St. John.
2. THE VISITATION OF OUR LADY, d. 2 cl.—Sts. Processus and Martinian, Mm.
4. Of the Octave, sd.
5. St. Antony Mary Zaccaria, C. d.—Commemoration of the Octave.
8. St. Elizabeth, Queen, W. sd.
9. The Holy Seven Brothers and Others, Mm. sd.
10. St. Pius I, P. M. s.
12. St. Anacletus, P. M. sd.
15. Our Lady of Mount Carmel, dm.
17. St. Camillus de Lellis, C. d.—St. Symphorosa and her seven Sons, Mm.
19. St. Jerome Emilian, C. d.—St. Margaret, V. M.
22. St. Apollinaris, B. M. d.—St. Liborius, B. C.
24. ST. JAMES THE APOSTLE, d. 2 cl.—St. Christopher, M.
25. ST. ANNE, MOTHER OF OUR LADY, d. 2 cl.
27. St. Nazarius and Others, Mm. sd.
28. St. Martha, V. sd.—St. Felix and Others, Mm.
29. Sts. Abdon and Sennen, Mm. s.
THE CALENDAR

AUGUST

2. St. Alphonse Mary de Liguori, B. C. D. d.—St. Stephen I, P. M.
5. Dedication of Our Lady of the Snow, dm.
6. THE TRANSFIGURATION OF OUR LORD, d. 2 cl.—St. Xystus II, P. and Others, Mm.
7. St. Cajetan, C. d.—St. Donatus, B. M.
10. ST. LAWRENCE, M. d. 2 cl. with simple Octave.
12. St. Clare, V. d.
13. Sts. Hippolytus and Cassian, Mm. s.
15. THE ASSUMPTION OF OUR LADY, d. 1 cl. with common Octave.
16. ST. JOACHIM, FATHER OF OUR LADY, C. d. 2 cl.
22. IMMACULATE HEART OF THE BLESSED VIRGIN MARY, d. 2 cl.—St. Timothy and Comp. Mm.
24. ST. BARTHOLOMEW, APOSTLE, d. 2 cl.
25. St. Louis, King, C. sd.
26. St. Zephyrinus, P. M. s.
27. St. Joseph Calasanz, C. d.
28. St. Augustine, B. C. D. d.—St. Hermes, M.
29. Beheading of St. John the Baptist, dm.—St. Sabina, M.
31. St. Raymund Nonnatus, C. d.

SEPTEMBER

4. St. Lawrence Justinian, B. C. sd.
6. The Nativity of Our Lady, d. 2 cl. with simple Oct.—St. Hadrian, M.
8. St. Nicholas of Tolentino, C. d.
9. Sts. Protus and Hyacinth, Mm. s.
10. The Most Holy Name of Mary, dm.
11. The Exaltation of the Holy Cross, dm.
12. The Seven Dolors of Our Lady, d. 2 cl.—St. Nicomedes, M.
13. Sts. Cornelius, P. and Cyprian, B. Mm. sd.—St. Euphemia and Comp., Mm.
14. The Stigmata of St. Francis, d.
17. St. Eustace and Others, Mm. d.—Vigil of St. Matthew.
20. St. Linus, P. M. sd.—St. Thecla, V. M.
21. Our Lady of Ransom, dm.
22. Sts. Cosmas and Damian, Mm. sd.
24. The Dedication of St. Michael, d. 1 cl.

October

1. St. Remigius, B. C. s.
2. The Holy Guardian Angels, dm.
5. St. Placidus and Comp., Mm. s.
7. The Most Holy Rosary of Our Lady, d. 2 cl.—St. Mark, P. C.—St. Sergius and Comp., Mm.


13. St. Callistus I, P. M. d.

14. St. Teresa, V. d.


16. St. Margaret Mary Alacoque, V. d.


22. Sts. Chrysanthus and Daria, Mm. s.

23. St. Evaristus, P. M. s.


26. Vigil of All Saints.

**Last Sunday in October, Feast of Our Lord Jesus Christ, King, d. 1 cl.**

**November**

1. **All Saints**, d. 1 cl. with common Octave.

2. All Souls, d.

3. Of the Octave of All Saints, sd.


6. Of the Octave, sd.

7. Of the Octave, sd.—(U. S.—St. Leonard, Ab.).

8. Octave of All Saints, dm.—The Four Crowned Martyrs.

9. **The Dedication of Archbasilica of Our Savior**, d. 2 cl.—St. Theodore, M.

10. St. Andrew Avellino, C. d.—St. Tryphon and Comp., Mm.

11. St. Martin, B. C. d.—St. Mennas, M.

12. St. Martin I, P. M. sd.


15. St. Albert the Great, B. C. D. d.


19. St. Elizabeth, W. d.—St. Pontianus, P. M.


21. The Presentation of our Lady, dm.

22. St. Cecilia, V. M. d.
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23. St. Clement I, P. M. d.—St. Felicitas, M.
24. St. John of the Cross, C. d.—St. Chrysogonus, M.
26. St. Sylvester, Ab. d.—St. Peter Alexandrini, B. M.
28.
29. Vigil of St. Andrew.—St. Saturninus, M.
30. St. ANDREW THE APOSTLE, d. 2 cl.

DECEMBER

1.
4. St. Peter Chrysologus, B. C. D. d.—St. Barbara, V. M.
5. Comm. of St. Sabbas, Ab.
8. THE IMMACULATE CONCEPTION OF OUR LADY, d. 1 cl. with common Octave.
9. Of the Octave, sd.
10. Of the Octave, sd.—St. Melchiades, P. M.
14. Of the Octave, sd.
15. Octave of the Immaculate Conception, dm.
17.
18.
19.
21. ST. THOMAS THE APOSTLE, d. 2 cl.
22. St. Frances Xavier Cabrini, V. d. 2 cl.
23.
24. Vigil of the Nativity of our Lord (privileged).
30. Of the Octave of the Nativity, sd.

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Genera\l De\nottions

Morning Prayers

"I love them that love Me: And they that in the morning early watch for Me, shall find Me."—Prov. viii. 17.
"Give ear, O Lord, to my words.
"Harken to the voice of my prayer, O my King and my God.
"For to Thee will I pray; O Lord, in the morning Thou shalt hear my voice.
"In the morning I will stand before Thee, and will look up to Thee.
"I will come into Thy house: in the multitude of Thy mercy."—Ps. 5.
"O come; let us praise the Lord with joy: let us joyfully sing to God our Saviour:
"Let us come into His presence with thanksgiving, and rejoice before Him with psalms.
"O come, let us prostrate ourselves before God, and adore Him; let us implore the Lord Who made us; for He is the Lord our God; and we are His people, and the sheep of His pasture."—Ps. 94.
"The Lord is good to them that hope in Him; to the soul that seeketh Him."—Lam. 3, 23.
"O Lord, have mercy on us; for we have waited for Thee; be Thou our arm in the morning, and our salvation in the time of trouble."—Is. 23, 2.

Morning Hymn of St. Ambrose

No\w that the star of light has risen,
Let us to God most humbly pray,
To save us from all hurtful things
In all our actions of the day.

To bridle and restrain our tongue,
That wordy war may not resound,
To cover and protect our sight,
From dangerous follies all around.

To drive iniquity away,
And purify our inmost soul,
And by spare use of meat and drink
Our rebel passions to control.
That, when the day has sped away, 
And He again the night shall bring, 
We may, through holy abstinence, 
With purity His glory sing.

To God the Father, glory be, 
And also to His only Son, 
With the Great Spirit Paraclete, 
Now and while endless ages run. Amen.

(Translation of Jam lucis orto sidere by Bishop Bagshawe).

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In the name of God, and humbly adore Him.

O most holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty.

An Act of Faith

O my God! I firmly believe that Thou art one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe that the divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

An Act of Hope

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Charity

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

An Act of Contrition

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good, and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Thank God for all favors and offer yourself to Him.
O my God, I most humbly thank Thee for all the favors Thou hast bestowed upon me. I give Thee thanks with all my heart that Thou hast created me after Thine own image and likeness, that Thou hast redeemed me by the Precious Blood of Thy dear Son, and that Thou hast preserved me and brought me safe to the beginning of another day. I offer to Thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of Thy name, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all find acceptance in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

Resolve to avoid sin and to practise virtue

Adorable Jesus, my Saviour and master, model of all perfection, I resolve and will endeavor this day to imitate Thy example; to be, like Thee, mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (here name any besetting sin), and which I sincerely desire to forsake. I have the intention to gain all the indulgences I can in favor of the poor souls in purgatory.

Ask God for the necessary graces

O my God, Thou knowest my weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace; proportion it to my necessities, give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded, and enable me to bear patiently all the trials which it may please Thee to send me.

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy name: Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Hail Mary

Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and earth: and in Jesus Christ, His only Son, Our Lord:
Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

**Evening Prayers**

"Behold now, bless ye the Lord; all ye servants of the Lord.

"Ye that stand in the house of the Lord: in the courts of the house of our God.

"Lift up your hands by night to the holy places: and bless ye the Lord.

"May the Lord bless Thee out of Sion: Who hath made heaven and earth" (Ps. 133).

"He that dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

"He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

"For He hath delivered me from the snare of the hunters: and from the sharp word.

"He will overshadow thee with His shoulders: and under His wings thou shalt trust.

"His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

"For He hath given His angels charge over thee: to keep thee in all thy ways" (Ps. 90).

"In Thee, O Lord, do I put my trust; let me never be confounded; deliver me in Thy justice.

"Bow down Thine ear to me; make haste to deliver me.

"Be Thou unto me a God, a protector, and a house of refuge: to save me.

"Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, God of truth" (Ps. 30).

"Have mercy on me: and hear my prayer.

"Lord, Thou hast set upon us the light of Thy countenance: Thou hast put gladness in my heart.

"In peace in the selfsame I will sleep and I will rest.

"For Thou, O Lord, singularly hast settled me in hope" (Ps. 4).

**Vesper Hymn of St. Ambrose**

Now that the daylight dies away,

By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.
Let dreams depart and phantoms fly,
The offspring of the night;
Keep us, like shrines, beneath Thine eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One. Amen.

(Translation of Te lucis ante terminum by Cardinal Newman).

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Place Yourself in the Presence of God and Humbly Adore Him

My God, I present myself before Thee at the end of another day, to offer Thee anew the homage of my heart. I humbly adore Thee, my Creator, my Redeemer, and my Judge! I believe in Thee, because Thou art Truth itself; I hope in Thee, because Thou art faithful to Thy promises; I love Thee with my whole heart, because Thou are infinitely worthy of being loved; and for Thy sake I love my neighbor as myself.

Return Thanks to God for All His Mercies

Enable me, O my God, to return Thee thanks as I ought for all Thine inestimable blessings and favors. Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings, and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

Say the Our Father, Hail Mary, Apostles' Creed, Glory and Confiteor

Pray for the Church of Christ

O God, hear my prayers on behalf of our Holy Father Pope N., our bishops, our clergy, and for all that are
in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Pray for the Living and for the Faithful Departed

Pour down Thy blessings, O Lord, upon all my relations, friends, and benefactors: and upon my enemies, if I have any. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Amen.

Commend Yourself to God, to the Blessed Virgin, and the Saints

Bless, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

Blessed Virgin Mary, Mother of mercy, pray for me, that I may be preserved this night from all evil, whether of body or of soul. O glorious St. Joseph, and all ye saints and angels of paradise, especially my guardian angel and my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

Holy, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the apple of Thy eye.
R. Hide us under the shadow of Thy wings.
V. Let Thy mercy, O Lord, be upon us.
R. As we have put our trust in Thee.
V. O Lord, hear my prayer,
R. And let my cry come unto Thee.

Let us pray

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein to keep us in peace: and may Thy blessing be upon us always. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. R. Amen.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.

O the almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and protect us.
R. Amen.
GENERAL DEVOTIONS

Devotions for Confession

Before Confession

Reflect that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

Most merciful God, Father in heaven, relying on Thy goodness and mercy, I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart. Bless me and receive me again into Thy favor; I acknowledge that I have been most ungrateful to Thee, but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection, in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me; I did not follow in Thy footsteps; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with perfect sincerity, as if I were at the point of death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O Holy Spirit, come in Thy mercy; enlighten my mind and strengthen my will that I may know my sins, humbly confess them, and sincerely amend my life.

Mary, my mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me in Thy intercession.

Holy angels and saints of God, pray for me. Amen.

Examination of Conscience

Begin by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the ten commandments; the commandments of the Church; the seven capital sins; the duties of your state of life and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented. The persons with whom you

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have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

The Ten Commandments of God

1. I am the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, not serve them.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

The Six Commandments of the Church

1. To hear Mass on Sundays and holy-days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive Holy Eucharist during the Easter-time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Seven Deadly Sins and the Opposite Virtues

1. Pride ................. Humility

2. Covetousness ............ Liberality

3. Lust ...................... Chastity

4. Anger ...................... Meekness

5. Gluttony ................. Temperance

6. Envy ........................ Brotherly love

7. Sloth ........................ Diligence

The Four Sins which Cry to Heaven for Vengeance

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.
Nine Ways of Being Accessory to Another's Sin


The Seven Spiritual Works of Mercy

1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

The Seven Corporal Works of Mercy

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

Preliminary Examination

When did you make your last confession? Did you take sufficient pains to awaken contrition? Did you omit to confess a mortal sin either intentionally or through forgetfulness? Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it? Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

Examination on the Ten Commandments of God

1. Have you doubted in matters of faith? Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?
   Have you believed in fortune-tellers or consulted them?
   Have you gone to places of worship belonging to other denominations?
   Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?
   Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

2. Have you taken the name of God in vain? Profaned anything relating to religion?
   Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?
3. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things not of necessity on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church?

4. Have you honored your parents, superiors, and masters, according to your just duty? Deceived them? Disobeyed them? Have you failed in due reverence to aged persons?


6 and 9. Have you been guilty of lascivious dressing? Been in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

7. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?


10. Have you coveted unjustly anything that belongs to another?

Examination on the Precepts of the Church

Have you gone to confession at least once a year? Received holy communion during Easter-time?

Have you violated the fasts of the Church, or eaten flesh-meat on prohibited days?

Have you sinned against any other commandment of the Church?

Examine yourself also in regard to the seven capital sins and the nine ways of being accessory to another's sin.

After the Examination

Having discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a heartfelt sorrow for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not implore Him Who holds the hearts of men in His hands to grant it to you!
GENERAL DEVOTIONS

An Act of Contrition

Recite very attentively one of the following acts:

I

ETERNAL Father! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

II

O my God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O God! infinitely worthy of all love, my creator, my saviour, my benefactor, why did I ever offend Thee? Lord, have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

Intimations

O MARY, conceived without sin, pray for us who have recourse to thee!


IN THY conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth!


HOLY Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother!

APPROACH the confessional with the same recollectedness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.
When you kneel down say: Bless me, Father, for I have sinned, and then begin the Confiteor, proceeding as far as Through my fault, etc.

The Confiteor

I confess to almighty God, to blessed Mary, ever a virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault.

Then tell when you made your last confession and begin the avowal of your sins. Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my Father (then finish the Confiteor). . . . Therefore, I beseech the blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Listen then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

Thanksgiving after Confession

Eternal Father! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed forever, O my God, be Thy loving-kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, all that I have, all that I do shall be consecrated to Thy service and Thy glory.

“Sacred Heart of Jesus, I trust in Thee.”

Indulgence of 300 days.—Pius X, June 27, 1906.
Deprivations in Preparation for and Thanksgiving After Mass and Communion

Offerings to Be Made at the Beginning of Mass

Eternal Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for ..., for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Offering of Masses for the Dying

My God, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them.

Preparation

Indulgence of five years; for saying the following Antiphon, Psalms, Versicles and Prayers, Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

Ps. 83.

How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young:

Even Thine altars, O Lord of hosts: my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart
he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of Thy Christ.

For one day in Thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not withhold good things from them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

Ps. 84.

 Thou hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God, our Saviour: and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord: and grant us Thy salvation.

I will harken what the Lord God shall say within me: for He will speak peace unto His people.

And unto His saints: and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.
Ps. 85.

Incline Thine ear, O Lord, and hear me: for I am needy and poor.
Preserve my soul, for I am holy: O my God, save Thy servant, that trusteth in Thee.
Have mercy upon me, O Lord: for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.
For Thou, O Lord, art sweet and mild: and plenteous in mercy unto all that call upon Thee.
Give ear, O Lord, unto my prayer: and attend to the voice of my petition.
I have called upon Thee in the day of my trouble: for Thou hast heard me.
Among the gods there is none like unto Thee, O Lord; and there is none that can do works like unto Thy works.
All the nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.
For Thou art great, and dost wondrous things: Thou art God alone.
Lead me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.
I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name for ever.
For great is Thy mercy toward me: and Thou hast delivered my soul out of the lower hell.
O God, the wicked are risen up against me: and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.
And Thou, O Lord, art a God full of compassion and merciful: long-suffering, and of much mercy and true.
O look upon me, and have mercy on me: give Thy strength unto Thy servant, and save the son of Thine handmaid.
Show me a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me.
Glory be to the Father, etc.

Ps. 115.

Believed, and therefore did I speak: but I was humbled exceedingly. I said in mine excess: All men are liars.
What shall I render unto the Lord: for all the things that He hath rendered unto me?
I will take the chalice of salvation: and call upon the name of the Lord.
I will pay my vows unto the Lord, in the presence of all His people: precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

Ps. 129.

O ut of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning-watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Antiphon.

R emember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy Precious Blood, and be not angry with us forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Y. And lead us not into temptation. R. But deliver us from evil. Y. I said: O Lord, be Thou merciful unto me. R. Heal my soul, for I have sinned against Thee. Y. Turn to us, O Lord, for a little space. R. And be entreated in favor of Thy servants. Y. Let Thy mercy, O Lord, be upon us. R. As we have hoped in Thee. Y. Let Thy priests be clothed with justice. R. And let Thy saints rejoice. Y. From my hidden sins cleanse me, O Lord. R. And from those of others spare Thy servants. Y. O Lord, hear my prayer. R. And let my cry come unto Thee.

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Let us pray

Most merciful God, incline Thine ears to our prayers, and with the grace of the Holy Ghost enlighten our hearts, that we may worthily take part in Thy service, and love Thee with an everlasting love.

O God, before Whom all hearts are open, to Whom all desires are known, and from Whom no secret is hidden: purify the thoughts of our hearts by the in-pouring of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

Inflame, O Lord, our reins and our heart with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

Lord, we beseech Thee, that the Paraclete Who proceedeth from Thee may enlighten our minds and lead us into all truth, even as Thy Son hath promised unto us.

Send down upon us, we implore Thee, O Lord, the Holy Ghost in His might, that He may cleanse us from all evil and defend us from all adversities.

O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in His holy consolations.

Visit and cleanse our consciences, we beseech Thee, O Lord, that when Thy Son, Our Lord Jesus Christ, shall come, He may find within us a dwelling-place made ready for Him; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

For the recital of the following prayer of St. Thomas Aquinas an indulgence of 3 years is granted, and a Plenary indulgence under the usual conditions may be gained if it is said daily for an entire month.

The prayers of St. Ambrose for each day of the week, the prayer to the Blessed Virgin and the prayer to St. Joseph (following the prayer of St. Thomas Aquinas) are each subject to an indulgence of 3 years whenever recited. S. C. Indulg., Dec. 20, 1884, Feb. 17, 1883 and Feb. 4, 1877; S. Pen. Ap., Oct. 3, 1936.

Prayer of St. Thomas Aquinas

Almighty, everlasting God, look down in mercy upon me, Thy servant, who now again draw near to the most holy sacrament of Thine only-begotten Son, Our Lord Jesus Christ. I approach as one who is sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal brightness; as one poor
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and needy, to the Lord of heaven and earth. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilement, to give sight to my eyes, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may tend to the salvation of my soul.

Grant to me, I beseech Thee, not only to receive the sacrament of the body and blood of the Lord, but to profit by its substance and virtue. O God most merciful, grant me the grace to receive the body of Thine only-begotten Son, Jesus Christ, Our Lord, which He took of the Virgin Mary, in such wise, that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members.

O Father, most loving, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him:

Who with Thee livest and reigneth, in the unity of the Holy Ghost, God, world without end. Amen.

Prayers of St. Ambrose

O gracious Lord Jesus Christ, though I, who am a sinner, in nowise presume on any merits of my own, and put all my trust in Thy goodness and mercy, yet do I fear and tremble in drawing near to the Table on which is spread Thy banquet of all delights. Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips: nevertheless it is to Thee, O God of majesty and love, that I turn in my extremity, for Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me; I take refuge under Thy protection. I dare not face Thee as my judge, but I cleave to Thee as my saviour. Thy mercy is above all Thy works.

Though I fear, because of my sins, yet I trust in Thee on account of Thy mercy. Turn, then, those pitiful eyes of Thine upon me, O Jesus Christ, our everlasting king and Lord, Who art God and man, and Who for man wast crucified. Have mercy upon me, full of misery and of sin though I be, upon me, whose only hope is in Thee, because of Thy loving-kindness.

Hail! Thou saving victim, offered up for me and for all mankind upon the gibbet of the cross!

Hail! thou glorious and most Precious Blood, that flowest from the wounds of Jesus Christ, my crucified Lord; to wash away the sins of all the world!
Forget not, O Lord, that I am one of those whom Thou hast created, and with Thine own blood hast redeemed. I repent me of my sins: I will strive to amend my ways. O' most merciful Father, put far from me all my iniquities and all my offences; so that, by Thee made whole in body and in soul, I may be accounted worthy to approach the Holy of holies. Grant, in fine, that the holy foretaste of Thy body and blood, which thou vouchsafest to me, a poor sinner, may be a pledge of the full remission of my sins and of the washing away for evermore of all my guilt.

From my mind may it chase away every sinful thought: in my will may it foster all holy desires: may it spur me on to the doing of works well-pleasing to Thee; and may it be to me, of body and of soul, a very sure protection and defence against the craft of all my enemies. Amen.

Sunday

O great High Priest, our true Pontiff, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us Thy flesh to be our meat and Thy blood to be our drink, and didst ordain this mystery in the might of Thy holy spirit, saying: "Do this for the commemoration of Me:" I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love Wherewith Thou didst deign so to love us, Thy unworthy creatures, as to wash us from our sins in Thine own blood: teach me, by Thy holy spirit, to approach so great a mystery with such reverence and devotion as are meet and right. Make me, by Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of this same deep mystery, as shall please Thee and be good for my soul.

Let Thy good spirit enter my heart, and there without the sound of words speak all truth. For Thy mysteries are exceeding deep and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy mysteries with a clean heart and a pure mind. Free my heart from all wrong and sinful, from all vain and hurtful thoughts. Guard me round about with the loving and watchful care of Thy holy angels: and before their most sure defence may the enemies of all good, flee in confusion. For the sake of this dread mystery and by the ministering hand of the holy angel of the sacrifice, do Thou, O Lord, preserve me and all Thy servants from that obstinacy of spirit wherein lies pride and vain-glory, envy and blasphemy, uncleanness and wrong-doing, doubt and mistrust. Let them be confounded that persecute us. Let them perish that are bent upon our ruin.
Monday

King of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly grace, all flames of unlawful passion, that I may thus for evermore abide before Thee in innocency of body and of soul. Mortify in my members the sting of the flesh, and repress in me every dangerous emotion. Together with all other virtues (each Thine own gift and, in sooth, well-pleasing to Thee), clothe me with true and abiding purity, that, unsullied in body and clean in heart, I may this day offer unto Thee the sacrifice of praise.

Yet, how measurelessly deep should not be the contrition of heart, how unceasing the flow of tears, how exceeding the reverence and holy fear, how pure the body, how blameless the soul, of him who offers up a sacrifice that is of heaven and not of earth! Verily, in it, O Christ, is Thy flesh eaten of men; verily, in it do they drink of Thy blood. In it is the lowness of earth lifted up, to be made one with the majesty of heaven. Thy holy angels, O God, stand indeed round about Thine altar; but it is Thou Thyself Who here, in wondrous and unutterable wise, art at once both priest and victim.

Tuesday

Who can worthily be present at this sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with all my heart do I believe, and with my mouth confess, that Thou canst make me worthy—Thou Who alone canst make that clean which was born unclean—Thou Who alone canst make sinners to be just and holy. By this Thine almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this sacrifice with holy fear, with purity of heart, with tears of contrition, with spiritual gladness and heavenly joy. May my soul feel the sweetness of Thy blessed presence, and be comforted by the thought that round about me Thy holy angels keep untiring watch.

Wednesday

Mindful, O Lord, of Thy worshipful passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most high, for Thy holy Church, and for the people whom Thou hast purchased with Thine own blood. In Thy mercy look down
with pity upon us all. Be pleased, O Lord, to have regard unto the sorrows of nations, the troubles of the poor, the groanings of those in bondage, the desolation of orphans, the weariness of wayfarers, the helplessness of the sick, the struggles of the dying, the failing strength of the aged, the trials and ambitious hopes of young men, the high desires of maidens, and the grief of widows.

Thursday

Thou, O Lord, hast mercy upon all, and hastest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with filial trust in the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy holy spirit. Take away from us our hearts of stone and fashion within us hearts of flesh, hearts to love Thee, to long for Thee, to delight in Thee, to be submissive to Thee—hearts whose only happiness shall be in Thee. We beseech Thee, O Lord, to look down with favor upon Thy people while they pay their vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

Friday

O Lord, Who art our all-holy Father, we plead to Thee especially on behalf of the souls of the faithful departed. May this great sacrament of Thy love be to them health and salvation, refreshment and joy. My Lord and my God, may it be their happiness this very day to be admitted to Thy heavenly banquet. May they for evermore feast on Thee, the living bread that came down from heaven, and gave life to the world; may they partake with us of Thy holy and blessed flesh—the flesh of the Lamb without spot, Who taketh away the sins of the world—the very flesh which, being conceived of the Holy Ghost, Thou, in the hallowed womb of the Blessed Virgin Mary, didst make Thine own; may they drink of that loving stream which the soldier's spear drew out of Thy sacred side, that they may be thereby strengthened and quickened, rested and comforted, and may sing with joy Thy praise and glory.

Vouchsafe, O Lord, in Thy mercy, to impart to the bread, which is about to be offered unto Thee, the fulness of Thy blessing and the consecration of Thy Godhead. Let there come down thereon the invisible and ineffable majesty of

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Thine holy spirit, as of old time He came down upon the sacrifices of our fathers. May His might change our oblation into Thy body and blood, and teach me, unworthy communicant that I am, to participate in the celebration of these sacred mysteries with purity of heart, with tearful devotion, with reverence and with awe. Do Thou, O heavenly Father, graciously receive the sacrifice we offer for the salvation of Thy children, the living and the dead, through Jesus Christ, Thine only Son Our Lord.

Saturday

ENTREAT Thee, O Lord, by this most holy mystery of Thy body and blood—our daily meat and drink in Thy Church—whereby we come to have part in the one most high Godhead; do Thou endow me with Thy holy virtues, that, therewith adorned, I may with a good conscience approach Thine altar, and that this heavenly sacrament may thus be unto me salvation and life; for Thou hast said with Thine own holy and blessed mouth: "The bread which I will give is My flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever." O bread of sweetness, cure the palate of my heart that I may taste and see how sweet is Thy love. Heal all my ills, that henceforth I may find sweetness in nothing out of Thee. O most pure and most delicious bread that art able to satisfy the taste of every man; day by day Thou comfortest us, nor dost Thou ever fail us. May my heart ever be nourished by Thee and may the sweet savor of Thee penetrate the innermost depth of my being. The angels feed on Thee to their full content: suffer man, on his journey through this vale of tears, to feed on Thee to the best of his ability, lest, unrefreshed by this one Viaticum, he faint by the way.

O Thou holy bread, Thou living bread, Thou pure bread, that, coming down from heaven, dost give life to the world, enter into my heart and wash away every stain both of flesh and of spirit. Choose my heart for Thy dwelling-place; heal me and cleanse me within and without; be Thou my sure defence; be Thou to me an abiding help for soul and body; scatter the crafty enemies that lie in wait to ruin me; may they flee from the dread presence of Thy majesty. As for me, safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where—not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor

Prayer to the Blessed Virgin

O most blessed Virgin Mary, mother most loving and most merciful, I, a miserable and unworthy sinner, come before thee, with the heartfelt prayer, that of thy loving-kindness thou wouldst vouchsafe graciously to be near me and all who throughout the whole Church are to receive the body and blood of thy Son this day, even as thou wert near thy most dear Son as He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable sacrifice in the sight of the holy and undivided Trinity. Amen.

Prayer to St. Joseph

Happy wast thou, O blessed Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him. Y. Pray for us, O blessed Joseph. R. That we may be made worthy of the promises of Christ.

Let us pray

O con, Who hast given unto us a royal priesthood, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we this day with reverent devotion partake of the sacred body and blood of Thine only-begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward; through the same Christ our Lord. Amen.

Thanksgiving


Antiphon.

Let us now sing the hymn of the three children which the saints sang of old time in the fiery furnace, giving praise to the Lord.

The Benedicite

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.
O ye angels of the Lord, bless the Lord: bless the Lord,
o ye heavens.
O all ye waters that are above the heavens, bless the Lord:
bless the Lord, O all ye powers of the Lord.
O ye sun and moon, bless the Lord: bless the Lord, O ye stars of heaven.
O all ye showers and dew, bless ye the Lord: bless the Lord, O all ye spirits of God.
O ye fire and heat, bless the Lord: bless the Lord, O ye winter and summer.
O ye dews and hoarfrost, bless the Lord; bless the Lord,
o ye frost and cold.
O ye ice and snow, bless the Lord: bless the Lord, O ye nights and days.
O ye light and darkness, bless the Lord; bless the Lord,
o ye lightnings and clouds.
O let the earth bless the Lord; let it praise and exalt Him above all for ever.
O ye mountains and hills, bless the Lord: bless the Lord,
o all ye things that spring up in the earth.
O ye fountains, bless the Lord: bless the Lord, O ye seas and rivers.
O ye whales, and all that move in the water, bless the Lord: bless the Lord, O all ye fowls of the air.
O all ye beasts and cattle, bless the Lord: bless the Lord,
o ye sons of men.
O let Israel bless the Lord; let them praise and exalt Him above all for ever.
O ye priests of the Lord, bless the Lord; bless the Lord, O ye servants of the Lord.
O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.
O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.
Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.
Blessed art Thou, O Lord, in the firmament of heaven: worthy to be praised and glorified, and exalted above all for ever.

Ps. 150.

Praise ye the Lord in His holy places: praise Him in the firmament of His power.
Praise Him for His mighty acts: praise Him according to the multitude of His greatness.
Praise Him with sound of trumpet: praise Him with psaltery and harp.
Praise Him with timbrel and choir: praise Him with strings and organs.
Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

The Antiphon is repeated.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. May all Thy works praise Thee, O Lord.

R. And may Thy saints for ever bless Thee.

V. The saints shall rejoice in glory.

R. They shall sing for joy upon their beds of rest.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O God, Who didst enable the three holy youths to pass unscathed through the fiery furnace: grant that we Thy children may not be consumed by the flames of vice.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee and through Thee be happily ended.

Grant unto us, we beseech Thee, O Lord, the grace to quench within ourselves the fire of evil desires; even as Thou didst endow blessed Lawrence with strength to triumph over the flames that tortured him. Through Christ our Lord. Amen.

Prayer of St. Thomas Aquinas

I give thanks to Thee, O Lord, most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and salvation. Let it be to me the armor of faith and the shield of good will. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience; in humility and obedience; and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses, and make me ever cleave to Thee Who art the one true God. May I
O sweetest Lord Jesus Christ, I implore Thee, pierce the very marrow of my soul with the delightful, health-giving dart of Thy love, with true, tranquil, holy, apostolic charity, so that my whole soul may ever languish and faint for love of Thee and for desire of Thee alone.

May it long and pine for Thy courts; may it ever desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Who art the bread of angels, the comforting nourishment of all holy souls, our daily and most delectable bread, our supersubstantial bread, in which is found every sweet delight. May my heart ever hunger for Thee, on whom the angels lovingly gaze; may it feed on Thee; and may the innermost depths of my being be filled with the sweetness which comes from having tasted Thee. May my soul ever thirst for Thee, Who art the source of life, the fount of wisdom and knowledge, the brightness of everlasting light, the flood of all true happiness, the riches of the house of God.

May I at all times think of Thee; may I ever seek Thee and ever find Thee; may I always follow thee and reach Thee; may Thy holy name be in my heart and on my lips; and to Thy praise and glory may every work of mine be done.

Humble and discreet, loving and happy, ever ready and cheerful in Thy service, may I persevere, by Thy grace, even unto the end.

Be Thou alone and evermore my hope; be Thou all my trust; be Thou my wealth, my delight, my joy, my consolation, my rest, my endless peace. Be Thou to me as a goodly taste, as a pleasant perfume, as a soothing sweetness. Be Thou my food and my refreshment; my refuge and my help; my wisdom; my portion, mine own possession and my treasure. In Thee, O Lord, may my mind and my heart remain fixed and firm, and rooted immovably for evermore. Amen.

Adoro Te Devote

Hymn of St. Thomas Aquinas

O Godhead hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.
Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see:
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to adore.

O Thou memorial of Our Lord's own dying!
O living bread, to mortals life supplying!
Make Thou my soul henceforth on Thee to live:
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu Lord!
Unclean I am, but clean I am in Thy blood
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.
Jesu! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.


Offering and Prayer of St. Ignatius Loyola ("Suscipe")

Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess: I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Anima Christi

Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesu, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.

Indulgence 300 days; 7 years if said after Holy Communion; Plenary, if recited daily for one entire month. S. C. Indulg., Jan. 9, 1854.

Indulgence 10 years, if this prayer is piously recited before an image or picture of Christ crucified. Plenary, if said after having confessed and received holy communion, and adding a prayer for the intentions of the Holy Father.—S. C. Indulg., July 31, 1858; S. Pen. Ap., Feb. 2, 1934.

Prayer to Jesus Crucified

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: “They have pierced My hands and My feet; they have numbered all My bones” (Ps. xxi. 17, 18).

Our Father, Hail Mary, Glory, for the intentions of the Pope.

Another Form of Devotions for Holy Communion

Before Communion

An Act of Faith and Adoration

O Lord Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy Precious Blood. My faith in Thy real presence in the Holy
GENERAL DEVOTIONS

Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar throne, I bow down in humble adoration before Thy majesty.

An Act of Hope

Jesus, my God, Who in this wonderful sacrament hast left us a memorial of Thy passion and a pledge of future glory, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through the merits of Thy Precious Blood I hope to obtain the pardon of my sins, the grace of final perseverance, and the everlasting happiness of heaven.

"In the shadow of Thy wings will I hope, until iniquity pass away." (Ps. 56, 2.)

"Let Thy mercy come upon me, O Lord; Thy salvation, according to Thy word." (Ps. 118, 41.)

An Act of Love and Desire

O my Jesus, I love Thee because Thou art infinitely good. Thou knowest well that I love Thee, but I do not love Thee enough. Oh, make me to love Thee more! O Love which burnest always and never failest, my God, Thou Who art charity itself, come, and kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me.

An Act of Contrition

O my Lord and my God, I detest all the sins of my life. I am truly sorry that I have offended Thee, because Thou art infinitely good. I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. "Have mercy on me, O God, according to Thy great mercy." (Ps. 50, 3.) "A contrite and humble heart, O God, Thou dost not despise." (Ps. 51, 19.)

An Act of Humility

O Lord of glory, O God of infinite sanctity, who am I that Thou shouldst deign to come to me?" "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord, I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy holy table encourages me, and dispels all my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong
to Thee. "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 50, 12.) "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity." (Ps. 50, 3.)

**Domine Non Sum Dignus**

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

May the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

**After Communion**

**Welcome**

Acts of Faith, Adoration, Hope, Love, Consolation, Reparation and Thanksgiving

"Now, therefore, your King is here, Whom you have chosen and desired." (1 Kings 12.)

Jesus! Jesus! Jesus!

Thou hast come to me in the Sacrament of Thy love. Thou hast been pleased to make my poor heart Thy sanctuary.

Welcome, Jesus, welcome! Thou art the God of my heart, and the God that is my portion for ever. I praise Thee and bless Thee for Thy goodness and mercy. "Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee." (Ps. 144, 10.)

**Faith and Adoration**

Receive, O Lord, my most profound homage in union with that of the angels and the saints. I bow down before Thee, and with all the powers of my soul I adore Thee. Thou art Christ, the Son of the living God.

"I see not with mine eyes Thy wounds, as Thomas saw, Yet own Thee for my God with equal love and awe; Oh, grant me, that my faith may ever firmer be, That all my hope and love may still repose in Thee."

—Annus Sanctus.

Jesus, light of the world, I believe in Thee, because Thou art truth itself, but do Thou increase and invigorate my faith that it may be productive of great things to Thy glory. Grant that I may do all things to please Thee.

"Quid hoc ad æternitatem?" All day long, in every varying circumstance, may my watchword be: "How does this look in the light of eternity?"
GENERAL DEVOTIONS

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold I come to Thee, and, crying, pray:
O Christ, O Son of David, give me sight!
"A faith scarce clouded by the mists of earth,
A faith that pierceth heaven I ask of Thee,
Faith to prize all things by their lasting worth:
Thou canst, Thou wilt—O Lord, that I may see!"
—Before the Most Holy, by Mother Mary Loyola.

"Now, O Lord, Thy ways to me, and teach me Thy paths." (Ps. 24, 4.) No one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and I will try with all my heart, regardless of all obstacles, to accomplish it."—Ibid.

May the holy faith which ever illumines my mind shine forth in all my actions before the world to the glory of Thy name.

Hope

Jesus, I hope in Thee, I put all my trust in Thee, because Thou art full of compassion and mercy. "Thou art my Father; my God, and the support of my salvation." (Ps. 88, 27.)

"To Thee, O Lord, have I lifted up my soul: In Thee, O God, I put my trust." (Ps. 24, 1, 2.)

Strengthen my hope, O Lord, and vouchsafe in Thy mercy that, fighting and conquering self on earth, I may one day rejoice triumphantly with Thee in heaven.

O Jesus, lying here concealed before mine eye,
I pray Thou grant me that for which I ceaseless sigh,
To see the vision clear of Thine unveiled face,
Blest with the glories bright that fill Thy dwelling-place."
—Annus Sanctus.

Love

Jesus, I love Thee, because Thou art infinitely good. I love Thee because Thou hast redeemed me by Thy Precious Blood; I love Thee and thank Thee because Thou hast given Thyself to me in the Sacrament of Thy love.

Oh, grant that I may love Thee ever more and more. Thou art the Lamb of God, the Lamb without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

May the sweet flame of Thy love consume my soul, so that I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

O my God, my only good, Thou art all mine: Grant that I may be all Thine.
Conservation

O loving Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and, though it is worth nothing, yet it may become something by Thy grace. Since it loves Thee, do Thou make it good and take it into Thy custody.

Prayer

O Lord Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me— that Thy sweet name may be hallowed, that Thy kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

—The Voice of the Sacred Heart.

Oblation

O sovereign and true leader, O Christ, my king, I kneel before Thee here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within Thy wounded hands and promise Thee inviolable loyalty. I dedicate to Thee all the powers of my soul, all the senses of my body, all the affections of my heart.

Make, O Lord, all my liberty. Receive my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

Thanksgiving

"I will extol Thee, O God, my king, and I will bless Thy name forever; yea, forever and ever." (Ps. 144, 1.)

1 Oblation and Thanksgiving, adapted from Confession and Communion, by Mother Mary Loyola.
O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

Other of God, adore thy Son for me, thank Him, and love Him, for me.

Oh, give thanks to the Lord because He is good, because His mercy endureth forever.

Eternal Father, look upon the face of Thy Christ. Through Him and with Him and in Him be to Thee in the unity of the Holy Spirit all honor and glory.

Anima Christi

Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesu, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me:
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.


Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month.—Pius IX, Jan. 9, 1854.

Ejaculations

Eucharistic Heart of Jesus, have mercy on us!

Indulgence: 300 days, each time.—Pius X, Dec. 26, 1907.

Divine Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence: 300 days, each time.—Pius X, Nov. 6, 1906.

Now say the prayer to Jesus Crucified, page 1814.
LITANIES

Litany of the Name of Jesus

Lord, have mercy on us. Jesus, true light,
Christ, have mercy on us. Jesus, eternal wisdom,
Lord, have mercy on us. Jesus, infinite goodness,
Jesus, hear us. Jesus, our way and our life,
Jesus, graciously hear us. Jesus, joy of angels,
God the Father of heaven, Jesus, king of patriarchs,
God, Redeemer of Jesus, master of apostles,
the world. Jesus, teacher of evangelists,
God, the Holy Ghost, Jesus, strength of martyrs,
Holy Trinity, one God, Jesus, light of confessors,
Jesus, Son of the living God, Jesus, purity of virgins,
Jesus, splendor of the Jesus, crown of all saints,
Father, Be merciful, spare us, O Jesus.
Jesus, brightness of eternal light, Be merciful, graciously hear us, O Jesus.
Jesus, king of glory, From all evil,
Jesus, sun of justice, From all sin,
Jesus, son of the Virgin From Thy wrath,
Mary, From the snares of the devil,
Jesus, most amiable, From the spirit of fornication,
Jesus, most admirable, From everlasting death,
Jesus, mighty God, From the neglect of Thy inspirations,
Jesus, father of the world to come, Through the mystery of Thy holy incarnation,
Jesus, angel of great counsel, Through Thy nativity,
Jesus, most powerful, Through Thine infancy,
Jesus, most patient, Through Thy most divine life,
Jesus, most obedient, Through Thy labors,
Jesus, meek and humble of heart, Through Thine agony and passion,
Jesus, lover of chastity, Through Thy cross and dereliction,
Jesus, lover of us, Through Thy sufferings,
Jesus, God of peace, Through Thy death and burial,
Jesus, author of life, Through Thy resurrection,
Jesus, example of virtues,
Jesus, zealously lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,

1 Have mercy on us.
2 Jesus, deliver us.
GENERAL DEVOTIONS

Through Thine Ascension, Through Thy joys,
Through Thy institution of Through Thy glory,
the most holy Eucharist,

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.
Lamb of God, etc., graciously hear us, O Jesus.
Lamb of God, etc., have mercy on us, O Jesus.
Jesus, hear us. Jesus, graciously hear us.

Let us pray

O Lord, Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never fallest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.


Litany of the Sacred Heart of Jesus

Lord have mercy on us. substantially with the Word Lord, have mercy on us.
Christ, have mercy on us. of God,
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven, Heart of Jesus, of infinite
have mercy on us. majesty,
God the Son, Redeemer of Heart of Jesus, holy temple
the world, have mercy on us. of God,
God the Holy Ghost, have Heart of Jesus, tabernacle of
mercy on us. the Most High.
Holy Trinity, one God, have Heart of Jesus, house of
mercy on us. God and gate of heaven,
Heart of Jesus, formed in Heart of Jesus, glowing fur-
the womb of the Virgin nace of charity,
Mother by the Holy Ghost, Heart of Jesus, vessel of jus-
Heart of Jesus, united sub-
tice and love,
Heart of Jesus, United of all Heart of Jesus, abyss of all
virtues,
Heart of Jesus, Son of the Heart of Jesus, most worthy
Eternal Father,¹ of all praise,
Heart of Jesus, formed in Heart of Jesus, king and
the womb of the Virgin center of all hearts,

¹Have mercy on us.

http://ccwatershed.org
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwelleth all the fullness of the divinity,
Heart of Jesus, in whom the Father is well pleased,
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, desire of the eternal hills,
Heart of Jesus, patient and rich in mercy,
Heart of Jesus, rich to all who invoke Thee,
Heart of Jesus, fount of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, etc., graciously hear us, O Lord.
Lamb of God, etc., have mercy on us.

Y. Jesus, meek and humble of Heart,
R. Make our hearts like to Thine.

Let us pray

ALMIGHTY and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners; and through their merit, grant pardon to us who implore Thy mercy, in the name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Indulgence, 7 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 10, 1933.

Litany of the Blessed Virgin Mary

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Saviour,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithfull,

Mirror of justice,

Seat of wisdom,

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Christ, hear us. Christ, graciously hear us.

℣. Pray for us, O holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray

Grant unto us, Thy servants, we beseech Thee, O Lord God, at all times, to enjoy health of soul and health of body; and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Christ our Lord. Amen.


Pray for us.
GENERAL DEVOTIONS

The Memorare

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.


Sub Tuum Praesidium

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Indulgence 5 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., April 5, 1876; S. Ap. Pen., Dec. 12, 1935.

Dedication to the Blessed Virgin Mary

O Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

Indulgence 500 days; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1926.

Ejaculations

Sweet Heart of Mary, be my salvation!

Indulgence 300 days; Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., Sept. 30, 1852.

My Mother, preserve me this day from mortal sin.

Indulgence 300 days.—Benedict XV., Jan. 13, 1917.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence 300 days.—S. C. Indulg., May 30, 1908.

Holy Mary, deliver us from the pains of hell.


My Mother, my trust.

Indulgence 300 days.—Benedict XV., Jan. 3, 1917.

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. Ap. Pen., April 7, 1921 and March 28, 1933.

In thy Conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son Jesus Christ conceived of the Holy Ghost thou didst bring forth.

To thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.


O Mary, conceived without sin, pray for us who have recourse to thee.


Litany of St. Joseph

Lord, have mercy on us. 
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
St. Joseph,
Illustrious scion of David,
Light of patriarchs,
Spouse of the Mother of God,
Chaste guardian of the Virgin,
Foster-father of the Son of God,
Lamb of God, etc.

Y. He made him the Lord of His household.
R. And prince over all His possessions.

Let us pray

O God, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have for our advocate in heaven him whom we venerate as our protector on earth: Who livest and reignest world without end. Amen.

Indulgence of 5 years; Plenary, under usual conditions, if recited daily for an entire month.—S. Pen. Ap., Mar. 21, 1935.

St. Joseph, reputed father of Our Lord Jesus Christ and true spouse of Mary, ever Virgin, pray for us.

Indulgence 300 days, once a day.—Leo XIII, May 15, 1891.

Have mercy on us.
Pray for us.
Prayer to St. Joseph, Patron of the Universal Church

O most powerful patriarch, St. Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Litany of the Saints

Same as for the Forty Hours' Devotion, page 1536. (Indulgence, 5 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., July 10, 1935.)

Prayer for the Church and for the Civil Authorities

(Composed by Archbishop Carroll)

We pray Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N.N., the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, N.N., (or, if he be not consecrated, our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our
rule and government, so that they may tend to the preserva-
tion of peace, the promotion of national happiness, the in-
crease of industry, sobriety, and useful knowledge; and may
perpetuate to us the blessing of equal liberty.

We pray for his Excellency, the Governor of this State,
for the members of the Assembly, for all judges, magistrates,
and other officers who are appointed to guard our political
welfare, that they may be enabled, by Thy powerful protec-
tion, to discharge the duties of their respective stations with
honesty and ability.

We recommend likewise to Thy unbounded mercy all our
brethren and fellow-citizens throughout the United States,
that they may be blessed in the knowledge and sanctified in
the observance of Thy most holy law; that they may be
preserved in union, and in that peace which the world can
not give; and after enjoying the blessings of this life, be
admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember
the souls of Thy servants departed who are gone before us
with the sign of faith, and repose in the sleep of peace;
the souls of our parents, relatives, and friends; of those
who, when living, were members of this congregation, and
particularly of such as are lately deceased; of all bene-
factor who, by their donations or legacies to this church,
witnessed their zeal for the decency of divine worship and
proved their claim to our grateful and charitable remem-
brance. To these, O Lord, and to all that rest in Christ,
grant, we beseech Thee, a place of refreshment, light, and
everlasting peace, through the same Jesus Christ, Our Lord
and Saviour. Amen.

Act of Consecration to the Sacred Heart of Jesus

Issued on October 17, 1925 by His Holiness Pope Pius XI, for
the annual consecration of the human race to the Sacred
Heart on the feast of Our Lord Jesus Christ, King, the last
Sunday of October.

Most sweet Jesus, Redeemer of the human race, look
down upon us, humbly prostrate before Thy altar.
We are Thine and Thine we wish to be; but to be more
surely united with Thee, behold each one of us freely con-
secrates himself to-day to Thy most Sacred Heart. Many,
indeed, have never known Thee; many, too, despising Thy
precepts, have rejected Thee. Have mercy on them all,
most merciful Jesus, and draw them to Thy Sacred Heart.
Be Thou King, O Lord, not only of the faithful who have
never forsaken Thee, but also of the prodigal children who
have abandoned Thee; grant that they may quickly re-
turn to their Father's house, lest they die of wretchedness
and hunger. Be Thou King of all those who are still in-
volved in the darkness of idolatry or of Islamism, and re-
fuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Indulgences: 5 years; Plenary, once a month if recited daily, under the usual conditions. On the feast of Christ the King, same indulgences, under same conditions, for all who take part in this Act of Dedication.—Pius XI, July 16, 1926; Feb. 15, 1927.

Sacred Heart of Jesus, Thy Kingdom come!
Indulgence: 300 days, each time.—Pius X, July 6, 1906.

Sacred Heart of Jesus, I trust in Thee.
Indulgences: 300 days, each time. Plenary once a month, under the usual conditions, for all who recite it daily during the month.—Pius X, May 27, 1905.

Act of Reparation to the Sacred Heart of Jesus
Published with the Encyclical Miserentissimus Redemptor, May 8, 1928, by His Holiness Pope Pius XI, and ordered to be solemnly recited each year on the feast of the Sacred Heart. Indulgence five years; Plenary under usual conditions, if recited daily for an entire month. S. Pen. Ap., March 18, 1932.

Sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holy-days, and the shocking blasphemies uttered against Thee and Thy saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected,
for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make to Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can, with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

The Mysteries of the Holy Rosary

The Fruit of Each Mystery

Indulgences: I. To those as often as they recite a third part of the Rosary five years and five times forty days (S. C. Indulg. Aug. 20, 1899). II. If one recite at least a third part of the Rosary together with others, publicly or privately ten years and ten times forty days once a day. A Plenary indulgence on the last Sunday of each month if one has performed this exercise on at least three days of each preceding week during the month and has confessed, received Holy Communion, and visited some church or public oratory (S. C. Indulg. Aug. 20, 1899). III. To those who during October recite a third part of the Rosary privately or publicly: Seven years and seven times forty days on each day. Plenary indulgence if they have performed this exercise on the Feast of the Blessed Virgin Mary of the Rosary and during the entire octave thereof and if they have also confessed, received Holy Communion at any time during the octave and visited any church or public oratory: Plenary indulgence if they have performed the same exercise for ten days after the octave of the Holy Rosary, and have confessed, received Holy Communion and visited any church or public oratory. (S. C. Indulg. Aug. 29, 1899). IV. To those who recite a third part of the Rosary before the Most Holy Eucharist publicly exposed or even reserved in the tabernacle as often as they do so: Plenary indulgence if they
have also confessed and approached the Holy Table (Brief, Sept. 4, 1927). Note: If by reason of manual labor or other just cause one is prevented from holding the Rosary beads in the hands, the indulgences may be gained provided one has the beads about him. (S. Ap. Penit. Nov. 9, 1933).

Joyful Mysteries—Spirit of Holy Joy

2. Visitation ...............Fraternal charity.
4. Presentation ............Obedience; purity.
5. Jesus with the Doctors...Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries—Spirit of Compassion, Contrition and Reparation

2. Scourging ...............Penance, and especially mortification of the senses.
3. Crowning with Thorns...Moral courage.
4. Carriage of the Cross....Patience.
5. Crucifixion ..............Self-sacrifice for God and for our neighbor; forgiveness of injuries.

Glorious Mysteries—Spirit of Adoration and Faith

1. Resurrection ...........Faith.
2. Ascension ...............Hope.
4. Assumption .............Filial devotion to Mary.
5. Coronation of the Blessed Virgin Mary ........Perseverance.

Stations of the Cross

I. A plenary indulgence each time.
II. Additional plenary indulgence if one receives Holy Communion the same day; or if after making Stations ten times, one receives within a month.
III. Ten years and ten quarantines for each Station, when for a reasonable cause one cannot complete the series.

These indulgences are extended also to the sick, travelers at sea, prisoners, those living where there is no Catholic church, and all others who, for some acceptable reason, are unable to make the Stations, provided that, with contrition of heart and sincere devotion, they recite twenty times the Our Father, the Hail Mary, and the Glory be (that is, once for each Station, five times in honor of the Five Wounds of our Lord, and once for the intentions of our Holy Father the Pope) and that they hold in their hands a crucifix blessed by one who has the faculty to do so. Those who for good reason cannot recite the above prayers for the gaining of the plenary indulgence, can gain a partial indulgence of ten years and ten times forty days for each time they recite the Our Father, the Hail Mary, and the Glory be.

If anyone because of illness cannot do more than kiss, or gaze devoutly upon a crucifix blessed for this purpose and
held by a priest or other person, and recite some short prayer or ejaculation in honor of the passion and death of our Lord; and even if such a one is unable to recite any prayer, the plenary indulgence can be gained.


FIRST STATION

Jesus is Condemned to Death

Y. We adore Thee, O Christ, and we bless Thee.
Rf. Because by Thy holy cross Thou hast redeemed the world!

(1Say the above Y. and Rf. before every station.)

The Roman governor, Pontius Pilate, pronounced the sentence of death upon Thee, O Jesus. Be Thou a gracious Judge to me when my last hour comes, and do not sentence me to eternal death.

Say after every station:

Our Father, etc.; Hail Mary, etc.
Y. Lord Jesus, crucified:
Rf. Have mercy on us!
Y. May the souls of the faithful departed through the mercy of God rest in peace.
Rf. Amen.

SECOND STATION

Jesus Carries His Cross

O y Jesus, Thou patiently acceptest the cross upon Thy torn and wounded shoulders. Give me the grace to bear patiently the heavy burdens of this life. Strengthen and comfort me in all my sorrows and sufferings. Our Father; Hail Mary; etc.

THIRD STATION

Jesus Falls the First Time Beneath the Cross

Dear Lord, Thou hast fallen to the ground under Thy cross. The weight of my sins has pressed Thee down. I detest them with my whole heart. Give me the grace to see sin as the worst of evils, to hate it and to flee from it. Our Father; Hail Mary; etc.

FOURTH STATION

Jesus Meets His Afflicted Mother

Bowed beneath the cross, bleeding and torn, now Thou meetest Thy grief-stricken Mother, O beloved Jesus. I too, will look upon Thy bitter pains and death with a stricken heart. I beg Thy sorrowful Mother to pray for me in life and in death. Our Father; Hail Mary; etc.

FIFTH STATION

Simon of Cyrene Helps Jesus to Carry the Cross

Simon bore with Thee, my Redeemer, part of the weight of Thy heavy cross. I also, will walk with Thee on this
Way of the Cross, and accept suffering in union with the divine will, that thus I may be truly Thy child. Our Father; Hail Mary; etc.

**SIXTH STATION**

*Veronica Wipes the Face of Jesus*

Veronica pitied Thee, O sweetest Jesus, and with a cloth wiped away the blood and sweat that stained Thy face. Thou didst stamp upon the cloth the likeness of Thy wounded face. Print deep in my soul the memory of Thy bitter pains, that I may never offend Thee. My Jesus, I love Thee. Our Father; Hail Mary; etc.

**SEVENTH STATION**

*Jesus Falls the Second Time*

O Jesus, a second time Thou hast fallen beneath the cross! My sins, my bad habits, have made it heavy to Thee. Let me not fall back into them. Help me to amend my life. Our Father; Hail Mary; etc.

**EIGHTH STATION**

*The Daughters of Jerusalem Weep over Jesus*

Dearest Lord, Thou speakest to the weeping women who pitied Thee, saying: “Weep not over me, but weep for yourselves and for your children.” Thou seest the coming destruction of Jerusalem. I will heed Thy warning, and weep for my sins, that they may not destroy me. My Jesus, mercy! Our Father; Hail Mary; etc.

**NINTH STATION**

*Jesus Falls the Third Time*

O dearest Jesus, utterly exhausted, Thou fallest under the cross the third time. The hardness and impenitence of men have crashed Thee to the ground. Grant that I may always cooperate with grace, and readily follow pious instructions. Thy will be done. Our Father; Hail Mary; etc.

**TENTH STATION**

*Jesus is Stripped of His Garments*

Thouwert stripped of Thy garments, O Thou Most Holy One, to atone for our sins of impurity. I firmly resolve to keep my heart clothed in purity, all my thoughts and actions chaste. Our Father; Hail Mary; etc.

**ELEVENTH STATION**

*Jesus is Nailed to the Cross*

O my Jesus, they nailed Thee upon the cross. How great was that agony, and Thou didst bear it for me! All my life I will thank Thee for it. I will remember Thy pain when sinful desires attack me. Our Father; Hail Mary; etc.
GENERAL DEVOTIONS

TWELFTH STATION
Jesus Dies on the Cross

B ELOVED Jesus, Thou wert raised upon the cross and didst die upon it. May Thy death bring me to eternal life. I believe in Thee, I hope in Thee, I love Thee above all things. Our Father; Hail Mary; etc.

THIRTEENTH STATION
Jesus is Taken Down from the Cross

H ou wert taken down from the cross, my Redeemer, and laid upon Thy Mother's breast. In holy communion I receive Thee within my breast. Give me the grace always to receive Thee worthily. Grant that through the intercession of Thy Sorrowful Mother, I may live a holy life and die a happy death. Our Father; Hail Mary; etc.

FOURTEENTH STATION
Jesus is Laid in the Sepulcher

A FTER Thy death, O my blessed Lord, Thy body was placed within the tomb. But Thou didst rise again the third day. I implore Thee, by Thy resurrection, make me rise glorious with Thee at the Last Day to be forever united with Thee in heaven, to love Thee and to bless Thee with the angels and the saints throughout eternity. Our Father; Hail Mary; etc.

Concluding Prayer

O now, O good Jesus, I thank Thee for all the graces which Thou hast given me in making this Way of the Cross. Let not Thy bitter agony and death be fruitless in my soul, but may they make me wholly Thine. Amen. Our Father; Hail Mary; Glory be, etc., for the intention of the Holy Father.

Benediction of the Blessed Sacrament

Prayers at Benediction

O JESUS, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present,
a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interests of Thy sacred Heart, for our own sanctification, and for the salvation of souls. Amen.

O Salutaris Hostia

The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great name be endless praise,
Immortal Godhead, One in Three;
Oh, grant us endless length of days.
In our true native land with Thee. Amen.

Indulgence of five years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., June 4, 1934.

Tantum Ergo Sacramentum

Lo! the sacred host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

V. Thou didst give them bread from heaven. R. Containing in itself all sweetness.

Indulgence of five years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., June 4, 1934.
Deus, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis. Amen.

The celebrant blesses the people, silently making over them the sign of the cross with the monstrance in which the sacred host is enshrined.

Adoremus in æternum

Let us adore for ever the Most Holy Sacrament.

Laudate

Praise the Lord, all ye nations: praise Him, all ye people.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us adore for ever the Most Holy Sacrament.

An Act of Reparation for Profane Language

Blessed be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most Sacred Heart.
Blessed be Jesus in the Most Holy Sacrament of the altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, virgin and mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in His angels and in His saints.
The Deum Laudamus

We Praise Thee, O God; we acknowledge Thee to be the Lord.

Thee, the Father everlasting, all the earth doth worship.

To Thee all the angels, to Thee the heavens, and all the powers,

To Thee the cherubim and seraphim cry out unceasingly:

Holy, holy, holy, Lord God of hosts.

Full are the heavens and the earth of the majesty of Thy glory.

Thee, the glorious choir of the apostles,

Thee, the admirable company of the prophets,

Thee, the white-robed army of the martyrs doth praise.

Thee, the holy Church throughout the world doth confess,

The Father of infinite majesty.

Thine adorable, true, and only Son.

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

Patrem immensæ majestatis.

Venerandum tuum verum et unicum Filium.

Sanctum quoque Paracletum Spiritum.

Tu Rex gloriae, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem non horruit mortis aculeo, aperuisti credentibus regna cælorum.

Tu ad dexteram Dei sedes, in gloria Patris.

Judex crederis esse venturis.

All kneel while the following verse is being sung.
Te vergo quæsumus, tuis famulis subveni, quos prætioso sanguine redemisti. We beseech Thee, therefore, to help Thy servants whom Thou hast redeemed with Thy precious blood.

Æterna fac cum sanctis tuis, in gloria numerari. Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum Domine, et benedic hæreditati tuae. O Lord, save Thy people, and bless Thine inheritance.

Et rege eos: et extolle illos usque in æternum. And govern them, and exalt them for ever.

Per singulos dies benedícamus te. Day by day, we bless Thee.

Et laudamus nomen tuum in seculum, et in seculum sæculi. And we praise Thy name for ever; yea, for ever and for ever.

Dignare Domine die isto sine peccato nos custodire. Vouchsafe, O Lord, this day, to keep us without sin.

Miserere nostri, Domine, miserere nostri. Have mercy on us, Lord; have mercy on us.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te. Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

In te Domine speravi: non confundar in æternum. In Thee, O Lord, have I hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

V. Benedictus es Domine Deus patrum nostrorum. V. Blessed art Thou, O Lord, the God of our fathers.

RJ. Et laudabilis, et gloriosus in sæcula. RJ. And worthy to be praised, and glorified for ever.

V. Benedictus Patrem, et Filium, cum Sancto Spiritu. V. Let us bless the Father, and the Son, with the Holy Ghost.

RJ. Laudemus, et superexaltemus eum in sæcula. RJ. Let us praise and magnify Him for ever.

V. Benedictus es Domine in firmamento celci. V. Blessed art Thou, O Lord, in the firmament of heaven.

RJ. Et laudabilis, et gloriosus, et superexaltatus in sæcula. RJ. And worthy to be praised, and glorified, and exalted for ever.

V. Benedictus anima mea Domino. V. Bless the Lord, O my soul.

RJ. Et noli oblivisci omnes retributiones ejus. RJ. And forget not all His benefits.
Let us pray

O God, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most precious majesty for the gifts Thou hast bestowed upon us: evermore beseeching Thy clemency that as Thou grantest the petitions of those who seek Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation.

O God, Who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers; we render Thee thanks for having heard our supplications and promises; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

Deus, qui cordis fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed plius precibus praestas auditum: pro postulationibus nostris, votisque susceptis gratias agimus; te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.
# Table of Movable Feasts

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Holy Days of Obligation

On which the Faithful are Bound to Hear Mass and to Abstain from servile work

I. HOLY DAYS OF OBLIGATION IN THE UNITED STATES

All Sundays of the year. Nov. 1. All Saints.
Aug. 15. The Assumption.

II. HOLY DAYS OF OBLIGATION IN CANADA

All Sundays of the year. Nov. 1. All Saints.
Ascension Day.

The Church Law of Abstinence and Fast

1. The Law of Abstinence forbids the use of flesh meat and the juice thereof (soup, etc.). Eggs, cheese, butter and seasonings of food are permitted. The Law of Fasting forbids more than one full meal a day, but does not forbid a small amount of food in the morning and in the evening.

2. All Catholics seven years old and over are obliged to abstain. All Catholics from the completion of their twenty-first to the beginning of their sixtieth year, unless lawfully excused, are bound to fast.

3. Abstinence is prescribed every Friday, unless a holyday falls thereon. Fasting and abstinence are prescribed in the United States on the Fridays of Lent, Holy Saturday forenoon (on all other days of Lent except Sundays fasting is prescribed and meat is allowed once a day) the Ember days, viz: the Wednesday, Friday and Saturday following the first Sunday of Lent, Pentecost or Whitsunday, the 14th of September, and the third Sunday of Advent; the vigils of Pentecost, All Saints', Immaculate Conception and Christmas. There is no fast or abstinence if a vigil falls on a Sunday. Whenever meat is permitted, fish may be taken at the same meal. A dispensation is granted to the laboring classes and their families on all days of fast and abstinence except Fridays, Ash Wednesday, Wednesday in Holy Week, Holy Saturday forenoon and the vigil of Christmas. When any member of such a family lawfully uses this privilege all the other members may avail themselves of it also; but those who fast may not eat meat more than once a day.

In general the Faithful should pay close attention to the Lenten regulations read out each year so as to learn the modifications made for their particular diocese.

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