

## DIRECTIONS FOR UNDERSTANDING THE DIRECTORY.

The Prayers and portions of the Holy Scriptures, of which the Mass is composed, are, in part, unalterably the same, and partly different every day. Those that are fixed and invariable are contained in what is called the *Ordinary of the Mass*, to be found at the beginning of the Missal. The parts that are changeable or proper—the Introits, Collects, Gradual, Tracts, Epistles, Gospels, Offertories, Secrets, Communions, and Post-communications—form the subsequent contents of the book. As the Prefaces are not so frequently subject to change, they follow each other in regular succession in the ordinary of the Mass.

If a double should fall on a Sunday, then the Mass of the double is said instead of that of the Sunday, unless it be a privileged Sunday, such as the first Sunday of Advent, or Lent, Passion, Palm, Easter, Pentecost, and Trinity Sundays, which are never superseded; or a Sunday of the second class, which cannot be superseded, except by doubles of the first class, as the 2d, 3d, and 4th of Advent, Septuagesima, Sexagesima, and Quinquagesima; as also the 2d, 3d, and 4th of Lent. It must, however, be remarked, that the Gospels for Sundays, thus superseded by doubles, are never omitted, but are recited at the end of the Mass, instead of St. John's Gospel; and also, that a commemoration of the Sunday by its proper collect, secret, and post-communication, is always made immediately after the collect, &c., of the festival.

But as it sometimes happens that a double is transferred to some future vacant day, on account of some festival of higher rank intervening, then the difficulty of finding out the day on which such transferred festival is celebrated, as well as all other difficulties regarding the service, may be easily removed by consulting the following DIRECTORY, as a guide to the morning, as well as to the evening service of the church.

1. The Office of every day is either *Double*, *Semidouble*, *Simple*, or of the *Feria*.

Of doubles (so-called because the Anthems are repeated entire, both before and after the Psalms at vespers), some are of the first class, marked thus in the calendar, *doub. 1st cl.*; others of the second class, and are marked thus, *doub. 2 cl.*; others are greater doubles, marked, *gr. doub.*; others common doubles, marked *doub.*

2. Doubles are always kept on the day marked in the calendar, unless they fall on some Sunday of the first or second class, some privileged feria, or within certain octaves, which take place of the festivals; in which case they are transferred to the first day not marked either as a double or a semidouble.

*Doub. 1st cl.*, denotes a great solemnity; *doub. 2 cl.*, a lesser solemnity; greater *doub.* marks the feast to be of higher rite than a common double; *doub.* is the common and most general rank of saints; *semid.* is less than a double; *simpl.* shows the feast to be of the lowest rite; *fer.* or feria day is a week day, having no feast; great *fer.* are week-days in Lent, Advent, &c.; *Vig.* or vigil, is the eve of a great solemnity.

The Sundays of the 1st class, which take place of all doubles, are:

The first Sunday of Advent, the first Sunday of Lent, Passion Sunday, Palm Sunday, Easter Sunday, Low Sunday, Whit Sunday, Trinity Sunday.

The Sundays of the second class, which take place, also, of all doubles, except those of the first class, and of which, in that case, a commemoration is made at mass and in both vespers, are, the second, third, and fourth

of Advent; Septuagesima, Sexagesima, and Quinquagesima, the second, third, and fourth of Lent.

The *Ferias*, which enjoy the same privileges as Sundays of the first class, are, Ash Wednesday, All Holy Week, Whitsun-eve, the whole octaves of Easter and Whitsuntide.

In like manner, within the octave of the Epiphany, no feast less than a first class can be kept.

On all other Sundays of the year, if a double occur, it is kept with a commemoration of the Sunday at mass, and at vespers also, except the following day be a feast of the first class.

3. A semidouble (so called because only a part of the Anthem is said before each psalm at vespers) is marked in the calendar thus, *semid.*, and occurring on any Sunday whatsoever, is put off to the first vacant day; that is, the first day on which there is neither double nor semidouble marked in the calendar. The same is to be observed of all semidoubles occurring within the octave of Corpus Christi.

4. Simples have no mark in the calendar, and are never transferred; but if they fall on Sunday, or on any other day, when the office cannot be said of them, a commemoration is made of the first vespers, and at mass; unless it be a feast of the first class (on which no notice is taken of simples) or of the second class, in which case a commemoration of them is made in the Lauds, and at a low, private mass only.

5. The following ferias, called greater ferias, take place of all simples, of which there is only a commemoration made at mass; viz. the ferias of Advent and of Lent, the ember days, and Tuesday in rogation week. A commemoration is also made of the ferias of Advent and of Lent at vespers and at mass, whatever feast happens; but, of the ember days and Tuesday in rogation week, only at mass.

6. If a vigil happen within the octave, the mass is of the vigil, with a commemoration of the octave, unless there be a double or a semidouble feast that day, in which case the mass is of the feast, with a commemoration of the octave and of the vigil. But if a vigil occur on a feast of the first class, there is no commemoration made of it.

If a festival, that has a vigil, fall on a Monday, the mass of the vigil is said on the foregoing Saturday, except the vigil of Christmas and of the Epiphany.

If a vigil happen in Advent, the mass is of the vigil, with a commemoration of the feria, except the vigil of Christmas.

If a vigil happen in Lent, or an ember day, the mass is of the feria, with a commemoration of the vigil.

In the paschal time there is no office of vigil, except that of Ascension-eve, which, however, is no fast.

7. When a double of the first or second class, which is a holiday of obligation, falling on any day, is to be transferred, the obligation of the holiday is seldom transferred, but the faithful are generally obliged to hear mass on the day marked in the calendar.

8. When several festivals have been translated from their proper days, they are afterwards to be kept in this order: first, those that are doubles, and then those that are semidoubles; and among the doubles or semidoubles, those whose proper days first occurred, are to be kept first; there are, however, some exceptions to this rule.

9. *Coll.* or *Collect*, signifies the oration or prayer. Upon all doubles one collect, secret or post-communication, only is said; except they fall on a Sunday, or within some octave, or upon some vigil, or in the time of Lent or Advent, or except it occurs with some simple; in all which cases, two collects, &c., are said; one of the double, the other of the Sunday, octave, &c.

10. Upon Sundays and all semidoubles, are said three collects, secrets, and post-communications; excepting Sundays, which occur within an octave, in which are said two collects, &c.; one of the Sunday, the other of the octave.

11. The second and third collects, secrets, and post-communications to be said on Sundays and semidoubles in the different seasons of the year, are specified in their proper places.

12. Upon semidoubles occurring within octaves, or on vigils, &c., the second collect, secret, and post-communication are a commemoration of the octave or vigil; and the third of the B. V. M., but within the octaves of the blessed Virgin, the third is of the Holy Ghost.

13. On semidoubles in Advent, the second collect, secret, and post-communication, are the collect, &c., of the foregoing Sunday; the third of the blessed Virgin Mary.

14. Upon simples and ferias, three collects, &c., are said; but, if the priest please he may say five or seven, to be taken out of the divers prayers in the *common*.

15. Upon week days, which have no proper office, nor any saint's day occurring thereon, the mass is of the foregoing Sunday.

16. Upon days within octaves, when no proper mass is assigned, the mass is said as on the feast, with three collects, &c.—N.B. The days within octaves are kept as semidoubles only.

17. The collect of the B. V. M. within octaves on vigils and on semidoubles within paschal time, *Grant, O Lord, &c.*, is found in the votive mass of the blessed Virgin Mary; from Advent to Christmas the collect of B. V. M. is, *O God, who wast pleased*, read in the mass of the first Sunday of Advent: from Christmas to Candlemas the collect of the blessed Virgin, *O God, who by the fruitful*, as in the mass of the Circumcision.

18. The collect of gen. suffr., or general suffrage, is the prayer of the suffrages of the saints, which begins thus: *Preserve us, O Lord*, found in the ordinary of the mass.

19. The collects for the Church and Pope are said in the mass of the first Sunday of Advent. The collect of the Pope is said on the anniversary days of his creation and coronation: the *creation* here signifies his election to the sovereign Pontificate.

20. The word *opt.* or optional, signifies that one is at liberty to recite any of the occasional collects or prayers, found towards the end of the missal.

21. The gospels assigned on Sundays are never omitted. Wherefore if a double be kept on a Sunday, at the end of mass is read the gospel of the Sunday, instead of that of St. John; and the same is observed when a double or semidouble is kept upon one day in Lent, or on a vigil or ember day.

22. Where a special prayer is ordered to be said in the mass by the Bishop, it cannot be said in the place of the third prayer, which is noted *ad lib.* It must be said as the fourth. This prayer is omitted in all masses of the first class, and in high masses of the second class, unless it be ordered *pro causa gravi*, when it is said under the one conclusion. It may be said in private masses of the second class.

## DIRECTIONS FOR USING THE VESPER, OR OFFICE BOOK.

It appears necessary to explain the order, as well as the manner, in which that part of the public Liturgy of the Catholic Church called *Vespers* is recited or sung.